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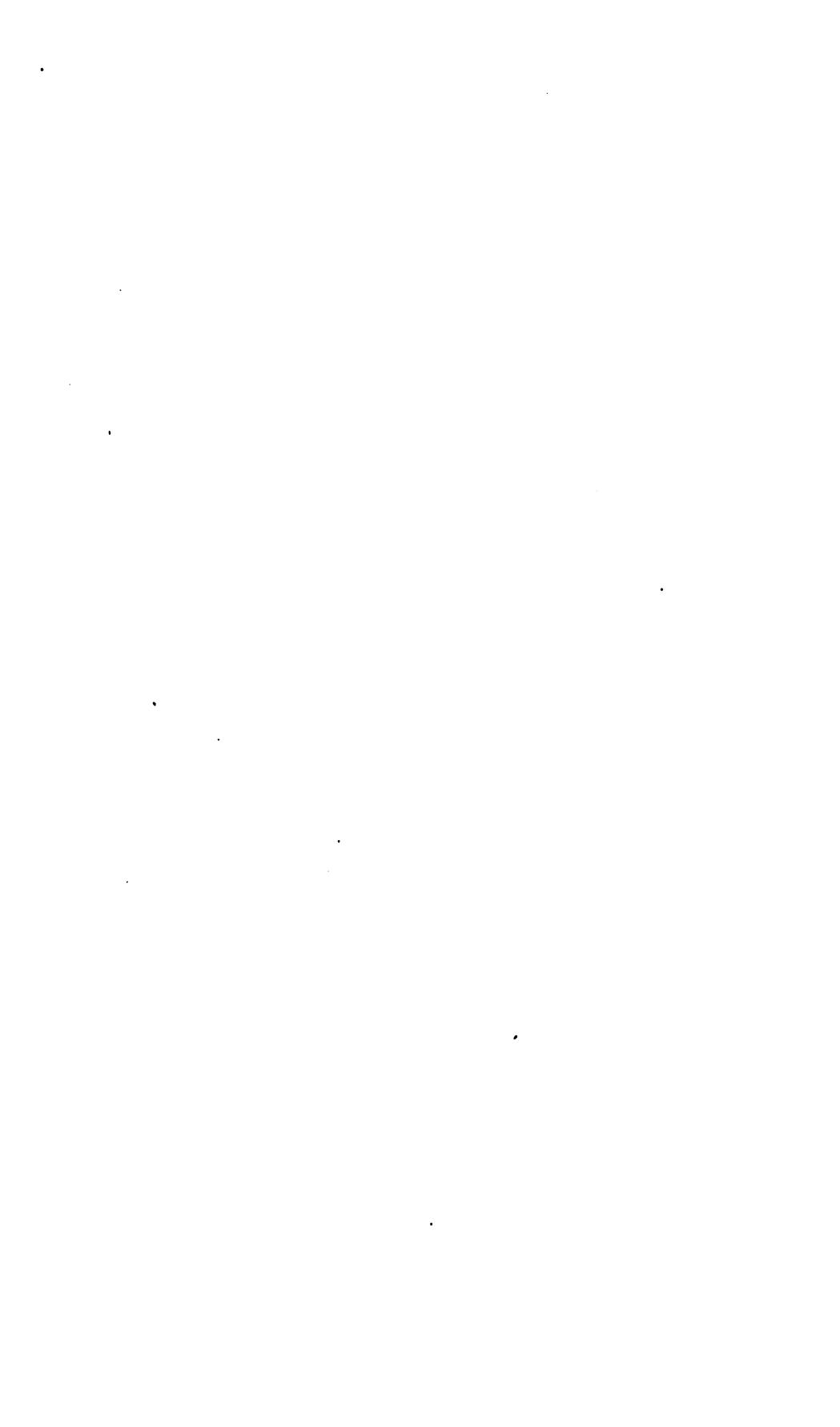
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THE

# MISSIONARY MAGAZINE.

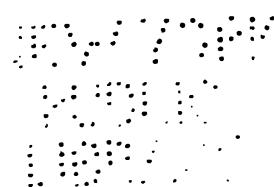
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VOLUME XLIV.

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BOSTON:  
MISSIONARY ROOMS, 12 BEDFORD STREET.  
1864.



W. H. Smith  
London







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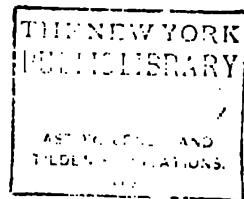
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# INDEX.

PAGE.	PAGE.
Abyssinia, mission in, 117; climate and productions, 116; labors of Gobat and others, 116; mode of labor, 117; distrust of the king, 118, teaching, 119; hardships to be endured, 120; classes of the population.....	120
Afghans, mission to the, 50; difficulties of the work, 50; street preaching, 52; work of itineration.....	52
Alf G., letter from, 177.....	425
Altenstein H., letter from.....	10
American Baptist Missionary Union—fiftieth annual report, 193; obituaries, 193; missionary rooms, 194; resignation and appointment of missionaries, 194; return and departure of missionaries, 194; publications, 195; receipts and expenditures, 195; estimates for the year 1864-5, 196; agencies, 196; honorary members for life, 201; reports of the several missions, 202; use of the press in the missions, 230; fiftieth annual meeting, 290; members present, 290; address of welcome, 298; the missions and the jubilee fund, 301; report on the jubilee fund, 306; on finances, 307; election of officers and managers, 308; report on obituaries, 308; on memorial resolutions, 310; meeting of the Board, 314; members present, 314; election of executive committee and officers .....	815
Arriana, missionary success among the, 113; dwelling in Travancore, 113; religion and customs, 113; how they came to be first visited.....	114
Ashmore W., letter from, 67, 881.....	413
Assam mission, annual report, 244; hearts cheered by good tidings, 8; another plea for Assam, 9; the Mikir chief's son, 73; what shall be done with Gowahati, 73; baptism of the first Mikir convert, 74; need of more aid, 106; baptism of Garrows, 106; favorable religious report, 106; becoming an outcast for Christ, 106; onward, 106; the end anticipated, 106; new effort earnestly demanded, 106; desire of the people for knowledge, 107; who will bring help, 107; the first Mikir baptized, 107; grateful emotions, 108; work of the jubilee year, 108; help again implored, 108; report of Bhurban, native preacher, 109; state of the church, 138; Sabbath services, 139; the children, 139; deportment of the Christians, 139; printing, 139; native assistants, 139; review of three years, 139; God's hand, 140; a good work begun, 140; what is needed, 140; the church, 140; schools, 140; effort to save Gowahati, 161; encouragement at Nowgong, 161; visit to Gowahati, 161; painful contrast, 161; Sabbath worship at Gowahati, 162; affecting plea for do., 162; the Garrow converts, 162; Garrow youth to be instructed, 162; a convert's appeal for help, 162; exclusion, restoration and admission, 163; licensed assistant, 163; the flock increasing, 163; parting with the converts, 163; native laborers, 164; a request, 164; idol worship, 164; practical difficulty, 164; an interesting goo-	58
roo, 164; new sect, 164; meeting in a cow house, 165; parting request, 165; growing importance of Assam, 165; baptism at Sibsagor, 165; tour to the Mikir hills, 166; healing the sick, 166; brahmin missionary, 166; waiting for a teacher, 166; a Christian magistrate, 167; hospitable reception, 167; Mikir preaching, 167; Christian hymns, 167; the children's Testaments, 168; inquiring chief, 168; character of the Mikirs, 168; who will help, 168; the Mikirs waking, 169; hopeful aspect of the work, 364; money and the war, 364; need of help, 392; spirit of a native preacher, 392; mission to Garrows, 392; Christian view of trials, 419; Mikir pupils, 419; the ancient Jews and the Mikirs, 419; desire for the New Testament, 420; hopeful cases, 420; who will supply the funds, 420; reminiscences, 457; native helpers, 457; God's hand providing support, 458; expense of native laborers.....	458
Australia, German Baptists in.....	58
Austria, religious liberty in.....	186
Bassein mission, annual report, 238; revival among Burmans, 100; inquirers, 101; influence of a Christian life, 101; new converts, 101; baptism, 101; more inquirers, 102; the Chinese members, 102; doing the work of a pastor, 109; Sgau quarterly meeting, 137; Pwo quarterly meeting, 137; no holiday for the Karen, 137; state of the churches, 138; ordination of a native pastor, 138; preaching in Bassein, 172; Bassein, note by Mrs. Ingalls, 317; missionary work, 317; the Association, 317; Christian communion, 317; Pwo Karen Association, 321; interest of the preachers and people, 321; countenance of the deputy commissioner, 322; promise of the Bassein field, 359; work and fruit, 388; death of a native preacher, 388; new worshippers, 389; efforts of Roman Catholics, 390; more new worshippers, 390; statistics, 390; contributions, 390; communicants, 391; new members, 391; statistics of members and contributions, 417; liberal churches, 417; Catholic demonstrations, 418; church doubled within a year, 418; baptism, 418; a narrow Christian, 418; Bassein ten years ago, 445; Bassein as it is, 445; the chief contrast, 445; welcome to Bassein, 445; baptisms, 445; the Association, 445; wide-spread religious interest, 446; how a village obtained the truth, 446; what is needed, 447; the right spirit .....	447
Basutos, French mission to the, 23; imposture of rainmakers, 24; put to shame.....	24
Baumgartner A., letter from.....	425
Berneke H., letter from.....	428
Beyebach B., letter from.....	11
Bible circulation .....	124
Bixby M. H., letter from, 139, 176; visit to Rangoon, 129; to Shwaygyeen, 180; robbery, 181; parting words.....	138
— Mrs., journal of, 449; tour into Shanland, 449; preparing for the journey, 449; prayer answered, 449; divine direction, 449; the Sabbath, 450;	

PAGE	PAGE
preaching of Sau Quala, 450; commanding the travellers to God, 450; the company described, 451; accident, 451; spending the night, 451; the priest's child, 452; incidents of travel, 452; ascending the mountains, 453; "camping out," 453; "Long Rock Mountain," 454; resting on the Sabbath, 454; desiring a teacher, 454; a Christian village, 455; still ascending, 456	awakening near Seehausen, 10; baptism, 10; children impressed, 11; contracts in Hesse, 11; labors for emigrants, 11; burning and shining lights, 11; danger of delay, 12; God's instruments for doing good, 12; persecution in Darmstadt, 12; young people's Union, 42; adorning the chapel, 42; how the anniversary was conducted, 42; interest for the persecuted in Russia and Poland, 81; opening fields in Russia, 82; new chapel and new church, 82; the imperial ukase, 82; trials and persecution, 177; the churches in Poland, 177; false accusations, 178; arrest and cruel treatment, 178; deliverance, 180; importance of the German mission, 332; favoring circumstances, 333; efforts for soldiers, 334; missionary tour, 334; the Prussian Association, 334; crowded audiences, 335; love feast, 335; presentation, 335; persecution and prosperity, 335; Rositten, 336; Stolzenberg, 336; the Jubilee meeting of the Union, 336; hunger for the bread of life, 337; the hand of God visible, 337; division and restored concord, 337; the bridgebuilder in a new sphere, 338; prosperity, 338; new candidates, 338; help for building chapels, 366; Dutch church to be organized, 366; statistics, 366; favorable tidings, 367; review, 423; restriction withdrawn, 423; interest among children, 423; baptism by moonlight, 424; a promising work, 424; ladies' sewing circle, 424; missionary spirit an element of prosperity, 425; progress in Russia, 425; baptism in Kurland, 425; Russia, 425; a prosperous work, 425; baptisms in Bucharest.....
Bryanton D. L., letter from, 97, 320 .....	456
Bronson M., letter from, 103, 161, 392, 457; journal of .....	355
——— Mrs., letter from .....	161
Burmah, efforts for the women of, 130; the Sitang, 130; wherein lies the strength of Buddhism .....	365
Carpenter C. H., letters from, 33, 170 .....	131
Cashmere as missionary field, 91; earliest religion, 91; monuments of the early religion, 91; Mohammedanism in, 92; Hindus in, 93; translation of the Scriptures.....	385
China and the gospel .....	93
Chinese of Hongkong and Christianity, 15; their incredulouaness, 16; discouragements, 17; church efficiency.....	59
Crawley A. R. R., journal of, 3, 76, 130; missionary tour, 78; letters from, 134, 173, 359, 383.....	90
Cross E. B., letter from, 391; journal of, 320 .....	416
Donations, 29, 62, 94, 125, 151, 190, 344, 379, 411, 441 .....	362
Douglass F. A., letter from, 35, 109, 414; health restored.....	468
Douglass J. L., arrival of, 150; letter from .....	35
Egypt, missions in, 186; the American mission, 187; the German brothers, 187; female education in, 188; religious interest in.....	445
France, mission to, annual report, 280; visit of Dr. Eaton, 38; state of the work, 39; more baptisms, 39; reasons of slow progress, 40; converted soldier, 40; persecutor conquered by grace, 40; sympathy with the United States, 40; progress of the cause at D——, 40; more help needed, 41; continued encouragement, 80; prosperity of a pastorless church, 80; additions and trials, 80; unreported benefits of the mission, 81; encouragement for the United States, 81; a Christian in the life, 110; baptisms, 110; timid disciple, 110; a wanderer brought in, 110; power of the gospel, 111; statistics, 111; results of a year, 111; attendance on worship, 112; peace in death, 112; candidates for baptism, 112; crowded assembly, 112; Christian liberality, 112; a prosperous work, 180; more helpers needed, 181; hunger for the gospel, 181; the converted mountebank, 330; favor shown to the mission, 330; cry for a larger chapel, 330; opposition overcome, 331; peaceful death, 331; opposition, 331; the gospel preached, 331; cry for a chapel repeated, 331; the work extending, 332; preaching by the life, 332; state of the work, 332; encouraging state, 367; an active Christian, 367; additions by baptism, Garrows, mission to the, 372; appeal for, 373; work on.....	410
Germany, mission to, annual report, 264;	367
Germany, efforts for the persecuted in Russia and Poland, 81; opening fields in Russia, 82; new chapel and new church, 82; the imperial ukase, 82; trials and persecution, 177; the churches in Poland, 177; false accusations, 178; arrest and cruel treatment, 178; deliverance, 180; importance of the German mission, 332; favoring circumstances, 333; efforts for soldiers, 334; missionary tour, 334; the Prussian Association, 334; crowded audiences, 335; love feast, 335; presentation, 335; persecution and prosperity, 335; Rositten, 336; Stolzenberg, 336; the Jubilee meeting of the Union, 336; hunger for the bread of life, 337; the hand of God visible, 337; division and restored concord, 337; the bridgebuilder in a new sphere, 338; prosperity, 338; new candidates, 338; help for building chapels, 366; Dutch church to be organized, 366; statistics, 366; favorable tidings, 367; review, 423; restriction withdrawn, 423; interest among children, 423; baptism by moonlight, 424; a promising work, 424; ladies' sewing circle, 424; missionary spirit an element of prosperity, 425; progress in Russia, 425; baptism in Kurland, 425; Russia, 425; a prosperous work, 425; baptisms in Bucharest.....	425
Give, how must we.....	141
Greek church in Russia, missions of the, 181; priest Benjamin, 182; the Aleutian islands, 182; Christianization of northern Asia .....	183
Haswell J. M., letter from .....	349
Henthada mission, annual report, 241; letter from a Christian Karen, 1; reducing the Kyen language to writing, 2; Company's letters, 2, 3; who the Kyens are, 2; dialogues with heathen men, 3; zayat labors, 4; Sabbath services, 4 fear of man, 4; hopes encouraged, 5; hardness of heart, 5; the gospel for the poor, 5; Burman books, 6; more conversions, 36; normal school, 74; course of study, 74; fitting out pupils for vacation, 75; preaching Christ by proxy, 76; zayat journals, 76; understanding the word, 77; confessing Christ, 77; more inquirers, 77; caution demanded, 77; interesting report, 77; licensed gambling, 78; missionary tour, 78; first fruits, 78; Sabbath, 79; baptism, 79; preaching Christ in a kyoung, 79; inquirers, 134; an earnest request, 134; illumination, 134; missionary labors, 134; baptism at Myindai, 135; Christians at Donabew, 135; zayat journal, 136; darkened minds, 136; desiring annihilation, 136; heathen difficulties, 137; statistics, 173; schools, 173; contributions, 173; the first decade in the Henthada mission, 173; welcome employment, 357; a hard lesson learned, 357; money not	141

## Index.

PAGE.	PAGE.
spent in vain, 357; healing soul and body, 358; meeting of the Association, 358; dark and bright sides, 358; encouragement of education, 359; ordination of a native preacher, 359; the association, 360; new church, 360; visit to Myindai, 383; inquirers, 384; new ideas, 384; baptisms, 384; more candidates, 384; fruitless efforts, 384; new inquirers at Myindai, 416; preparation for the rains, 417; Henthada schools . . . . .	417
Hibbard C., letter from, 99 . . . . .	449
India, ten years' missionary progress in, 44; changes in ten years, 45; progress out of the meeting, 46; places of greatest advancement, 46; importance of the villages, 46; vernacular education, 47; English education, 48; female education, 49; results of Christian agencies, 49; results of mission labor in, 339; progress in, 342, 378; schools, 339; female education in, 339; preparatory work accomplished, 340; native Christians, 340; native ministry, 341; catechists, 341; converted brahmin priest, 342; progress in, 342, 378; liberality of native churches, 343; defects of government schools, 343; prospects of Christianity in . . . . .	449
Ingalls Mrs., letter from, 7, 98, 385, 416; visit to Rangoon, 80 . . . . .	463
Jenkins H., letter from . . . . .	447
Johnson J. W., letter from, 36, 329, 365, Karen Historical Society, proceedings of . . . . .	458
Kincaid E., letter from, 6, 133, 360, 386; a busy life . . . . .	423
Knowlton M. J., letter from, 9, 68, 73 . . . . .	65
Koordish tribes, the . . . . .	134
Koordistan, mountains of, 18, efforts at evangelization . . . . .	169
Laborers, the call for, 33; the field not fully occupied, 33; appeal to young men . . . . .	184
Labrador, converts in . . . . .	35
Lahainaluna Seminary . . . . .	123
Laos people, the, 374; their country, 375; history and political condition, 375; the open door, 376; number and character of the people, 376; similarity of language to the Siamese . . . . .	123
Lehmann G. W., letter from . . . . .	377
Liebig Mr., letter from . . . . .	334
Madagascar, 57; steady increase of Christians, 57; signs of improvement, 58; increased interest in prayer, 58; schools, 121; the government essentially heathen, 121; progress of the churches, 122; literature to be circulated, 122; encouraging state of the mission churches, 189; political and social state of, 466; progress of the gospel at a distance from the capital, 467; extension of labors in the capital, 467; Mar Elias, the Nestorian bishop . . . . .	425
Mason Dr. F., letter from, 65 . . . . .	409
Maulmain Burman mission, annual report, 204; baptisms in Maulmain, 8; death of a native preacher, 8; thoughts on schools, 349; the government and schools, 349; demand for a teacher, 349; character of existing schools, 350; plea for and benefits of schools, 350; a field of usefulness for maimed soldiers, 351; schools and preaching . . . . .	322
Maulmain Karen mission annual report, 351	351
202; state of the mission . . . . .	449
Meroz, the curse of . . . . .	363
Ministers and missions . . . . .	368
Missionaries, arrival of, 150, 344, 411; sailing of, 411; letters from, 190 . . . . .	468
Missionaries, distribution of, 393; not to be sent to diminishing races, 393; modifications of this principle in behalf of the Jews, 397; Africans, 397; to be regulated by the prospect of success, 398; providential circumstances . . . . .	399
Missionary maps . . . . .	399
Missions among our ancestors, 143; Celtic missionaries, 145; in the middle ages, 145; St. Patrick, 146; Columba, 143, 147; St. Augustine, 148; St. Boniface . . . . .	149
New Guinea, mission to . . . . .	63
New Hebredean mission, 402; first efforts, 403; reaction in favor of Christianity, Ningpo mission, annual report, 258; more baptisms at Ningpo, 9; the church in Jih-z-kong a living epistle, 9; review of the year, 68; death of assistants, 68; revival of idolatry, 68; hindrances to the work, 68; female inquirers, 69; means of the awakening, 69; class of assistants, 69; labors in Chusan, 70; the church at Jih-z-kong, 70; new outstation, 71; Yang-dzing-long, 71; spiritualist impostor, 71; the station at Kinghwa, 71; fruits of the year, 72; "onward" is the watchword, 72; importance of enlargement, 72; be more in earnest, 73; visit to Kinghwa, 169; the jubilee meeting, 170; variation of dialects, 170; Ningpo and Kinghwa, 329; labor not in vain, 420; active Christians, 420; church at Kinghwa, 421; baptism, 421; religious services, 421; Kinghwa dialect, 421; a precious memorial, 421; character of the Kinghwa church, 422; outstations established, 422; idolatry paralyzed, 422; Kinghwa "Gospel Society," 422; calamities of Kinghwa, 422; preaching the word, 458; obstacles in the way of success, 458; contrast, 458; picture of a Chinese audience, 458; the minister's consolation, 458; lives of the converts, 459; the dark side and the truth, 459; missionary labors . . . . .	405
Oncken J. G., letter from, 81, 332 . . . . .	459
Pastoral letter on missions . . . . .	366
Pekin, medical missions at . . . . .	459
Prayer, week of . . . . .	407
Prone mission, annual report, 243; the field at Thayet, 6; baptism, 7; wants of the work, 7; help for native preachers, 133; a wide and encouraging field, 133; the kind of men wanted, 134; review, 173; religious services, 173; persecution for Christ's sake, 174; encouragement at Thayet, 174; journal items, 174; statistics, 175; support for native preachers, 360; a wide field, 360; helpers needed, 360; thoughts on the situation in America, 360; the frontier, 361; labors and worth of native preachers, 362; employment and support of assistants, 368; benefits of expansion, 387; village preaching, 387; dismissing assistants, 387; model assistants, 388; self-supporting churches, 388; reflex influences . . . . .	62
Prussia, 61; Prussian Bible Society, 61; missionary efforts, 61; German emi-	388

PAGE.	PAGE.
grants in North America, 61; circulation of books, and students between the two countries, . . . . .	62
Pingpong, missionary work in the, . . . . .	116
Rangoon Mission, annual report, 212; a year of blessings, 7; another new chapel, 7; the children's visit, 7; baptism, 8; encouragements, 97; discouragements, 98; statistics, 98; education, 98; review of the year, 98; a liberal church, 99; perils from robbers, 99; discouragements in teaching, 99; Mr. Bixby's visit to, 130; advancement at, 130; visit to the villages, 170; death of a Karen pastor, 171; secular work and the ministry, 171; death of another Karen pastor, 171; reverence for the Sabbath, 172; need of more laborers, 318; full of work, 319; how can a missionary spare himself, 329; female help, 329; a busy life, 321; the American struggle, 321; association at Bassein, 351; returning through the villages, 351; another tour, 351; Kamhet, 351; aged convert, 352; Amamben, 352; converts and baptisms, 352; hopeful case, 353; longevity, 353; a wide harvest, 354; another tour, 354; baptism, 354; convert rebuked, 354; another convert, 355; encouragement, 355; missionary tour, 356; Catholic advantages and influence, 356; a wavering convert at last decided, 356; another new church, 356; Two association, 356; statistics, 356; native preachers, 356; ordination, 356; new interest, 356; baptism, 357; Christian hospitality, 357; the work of the theological school, 357; more baptisms, 357; trials, 357; guiding the churches, 358; religious services, 358; locating the preachers, 358; a true missionary spirit, 416; destructive fire, 447; Sabbath after the fire, 448; assistance after the fire, . . . . .	448
Rocky mountains, missions among Indians near the, 25; Creek and Stony Indians, 25; eagerness to hear the gospel, 26; language, 27; books and printing, 27; preaching, 28; results, 28; the Blackfeet, labors for, . . . . .	29
Sandwich Islands, Dr. Anderson's report of his visit to the, 19; the civil community, 19; Protestant Christian community, 20; the Hawaiian Evangelical Association, . . . . .	21
Scott, E. P., letter from, 73, 419; journal of, . . . . .	166
— Mrs., letter from, 8 . . . . .	169
Selecting fields of labor, . . . . .	87
Shans mission to the, annual report, 210; favorable location, 129; providential help, 129; efforts for the women of Burmah, 130; Shans asking for baptism, 131; joyful anticipations, 131; baptism of Shans and Burmans, 132; Toungthor visitors, 132; preparation for a journey into the Shan states, 132; not knowing the things that shall befall me there, 132; parting words, 133; encouragement in the Toungoo field, 133; on the way, 176; efforts to suppress the insurrection, 176; passing through savage tribes, 176; Mrs. Bixby in the company, 176; a promising village, 177; Mrs. Bixby's journal of a tour to Shanland . . . . .	449
Shwaygyeen mission, annual report, 207; Mr. Bixby's visit to, . . . . .	130
Siam mission, annual report, 254; in work with results, 103; religious services, 103; schools, 103; Sabbath services, 104; benevolent societies, 104; the new church edifice, 104; the two departments, 105; printing office, 105; the churches, 105; touring, . . . . .	105
Simons T., letter from, . . . . .	173
Smith S. J., letter from, . . . . .	103
Stevens L. A., letter from, 8 . . . . .	351
Tahiti and Romanism, 60; Protestant efforts, 60; power of the printed word, 60; Tayoy mission, annual report, 205; shall Tayoy have a missionary? 99; how Tayoy has been bereft, 100; Burmans and Faling in the district, . . . . .	60
Telohd M., letter from, . . . . .	100
Telogoo mission, annual report, 251; the mission work, 36; plea for reinforcement, 36; baptism of four candidates, 101; contrast, 414; notice of Rungiah, 414; victory over death, 415; dying words of a convert, 415; touching scene at the grave, . . . . .	416
Thomas B. C., letters from, 1, 36, 74, 357.	417
Tie Chiu mission, annual report, 256; state of the church, 36; treatment of a case of polygamy, 36; good influence of schools, 37; outstations, 37; calamitous visitations, 37; Swatow as a missionary station, 37; assistants, 38; support for native preachers, 38; victim of a clan feud, 38; reinforcements, 38; statistics, 38; importance of outstations, 67; the divine mode of working, 67; plan of operations, 67; the vicinity of Swatow, 140; the gospel in Amoy and vicinity, 329; secret believer disclosed, 365; another timid disciple, 366; village preaching, 381; additional baptisms, 423; new and hopeful cases, . . . . .	423
Tinuvelly, pastoral training in 13; test of extemporaneous preaching, . . . . .	15
Toungoo mission, annual report, 209; encouragement in the Toungoo field, 133; journey to the Bighai Association, 322; first day, 322; encampment at night, 323; lost her reckoning, 323; generous hospitality, 323; raising silk, 323; generous donations, 324; the village and chapel, 324; description of the people, 324; their appearance and dress, 324; the Association, 325; schools, 325; Roman Catholic teaching, 325; the Gaikhos, 325; settling difficulties, 325; Gaikhof traditions, 325; journey to the Paku Association, 326; the Association, 326; money contributions, 326; taking the work into their own hands, 326; basis of the Karen Conference, 327; Sabbath employment, 327; Bible class, 327; seeking the lost sheep, 328; healing the sick, 362; tiger haunted region, 362; treatment of polygamy, 362; lingering idolatry, 363; proposal to penetrate to Prome, 363; contest with a Burman priest, 363; meeting of assistants, 391; minutes of the meeting, 391; preachers to the heathen, . . . . .	392
Van Meter H. L., letter from, 100, 137, 321, 388, 417; journal of, . . . . .	389
Ward W., letter from, 138, 165 . . . . .	364
— Mrs. S. B. . . . .	139

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## AMERICAN BAPTIST MISSIONARY UNION.

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### HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Henthada, April 2, 1863.—Though I have already translated several Karen letters, I cannot refrain from sending the following, from one of our most intelligent Karen preachers, Company, who has been and still is, aided by the Middleton church, Ind.

Company can speak the Kyen language a little, and has ever felt a deep interest in that people. Of his own accord he commenced to reduce the Kyen language to writing. God may have chosen him to do a great work for the Kyens. He writes as follows:

#### Letter of a Christian Karen.

"May the blessing of God and our Lord Jesus Christ be upon you and your family abundantly. I now write a word or two about myself.

"Soon after the Association in Zalone, and I had returned home, I went on a tour to the North. I went quite to the city of Prome, but went to visit the Kyen Christians there, in a village called Ma-Kyay-Su.

"In going there I passed through the following populous regions: I crossed Opo, Kanoung, Myauoung (Henthada) and Pozing, Enma, and Shway-To. (Prome). This last place, Shway-To, has not many Karens, about twenty houses. They are almost lost among the Burmese, (speak

the Burmese,) and they have not much desire to hear the gospel. Pray for these Karens.

"But in the Pozing region, there are one or two Karen preachers from Bassein, and some already worship God there.

"As for the Myauoung section of Henthada, it is a hard place, but we shall soon see Christians (churches) there. (There are four preachers now stationed there.) I rejoice greatly.

"And even among the Kyens, the disciples will assuredly increase. Teacher Kincaid is anxious that I should go up and help him a season, among the Kyens there.

"I do not know how it is, but the Kyens have great expectations of me. The Kyens on the Opo stream at its source, at the foot of the (Western) mountains, are in expectation of seeing books in their language! They will, they say, worship God. I really think that if I could go and remain among them, they would worship God.

"However, I still hope that some of the Kyen disciples of Prome may come down and help us here, or must I go up there? Were I to go up and remain awhile in Ma-Kyay-Su, the Kyen Spelling Book for the Kyens would be finished. Shall I go? Ought I, or ought I not? I have a great desire to go and consult with you about this matter.

"But the will of God be done. That

\*See Mag. for Oct., 1863, pp. 375-7.

it may be, is, I think, my earnest desire. But we have abundant reason for earnest prayer. Don't forget me.

COMPANY."

**Reducing the Kyen Language to Writing.**

Henthada, June 23, 1863.—Did I not tell you about a Karen preacher in this mission who has been for several years at work on the Kyen language? Yes. Company is actually reducing the language of the Kyens to writing! And what is more, we fully expect he will succeed; for he is an intelligent man and an earnest Christian. And what is peculiar, God seems to have stirred up the mind of Company to do this work. No one urged him to commence it.

On visiting Prome, (of his own accord,) he found a Kyen convert there, who he thought might aid him in this work.—Hence, by the earnest request of the Kyen Christians, and the missionaries in Prome, Company concluded to spend this rains in that province. As he was on the point of starting, he wrote me a letter which I translate as literally as possible.

**Company's Second Letter.**

"Beloved Teacher,—I am going to Prome, and have left the disciples (his church) in Boday in the hands of God. I have agreed with Tway-Kyau to remain with the church (as teacher). As I think of these disciples, I am sorrowful even unto tears; for they still seem like children, who, being weak, lean upon their parents.

"And yet, these are true disciples,—the first fruits of Christ in Boday. They manifest an earnest desire to see the kingdom of Christ enlarged. Hence also I have great joy on account of these disciples, when I think of this, their grace.

"The Kyens already begin to rejoice and feel glad in the hope of soon receiving books and the word of God in their own language! Yes, even the heathen will feel very much dissatisfied without this great blessing.

"I have already seen these Kyen Christians in Prome, who are very desirous of

having me come, and they promise to aid me in this matter. I go with my family, to remain the whole rainy season.

"But I feel a little unhappy lest you may be displeased with me for leaving my field. I hope you will not blame me; for, dear teacher, I only hope to see the kingdom of God enlarged. Do pray for me. May God bless you.

Your son in the gospel,  
COMPANY."

In three weeks from the above date, Company writes again from Prome.

"I am here among the Kyen disciples. I hope the written language of the Kyens will be according to the will of God.—Then I return to labor among the Kyens in the Henthada province. Yes, the Kyen spelling book is really approaching completion. The Kyens already understand it a little. Do pray for the Kyens very earnestly. And may God bless every effort for the kingdom of Christ. May the grace of the Lord Jesus Christ be upon the teacher (missionary) and all the disciples. Amen. COMPANY."

**Who the Kyens are.**

Of course you know who the Kyens are,—a rude, vicious tribe, whose women tattoo their faces: that is, a black coloring like India ink is inserted over their entire faces, which gives the women a hideous appearance. There are but few Kyens south of this place. They are quite numerous in this province, and grow more numerous as one goes up towards Ava. There is quite a river west of Ava, called the "Kyen River." Remember Company's request. "Pray for the Kyens very earnestly."

Under date of August 10, 1863, Mr. Thomas adds the translation of another letter from the same author, Company, who went to Prome, as stated in the previous letter, to aid in reducing the Kyen language to writing. The present letter is a very sad one. It gives an account of the death of Company's wife, who was taken ill of the cholera and died the same night. "This letter is rendered more sad to me," says Mr. Thomas, "by a more recent letter from Dr. Kincaid, saying that Company's only child is dead."

**Third Letter.**

Mr. Thomas adds—"I will translate only a few lines of Company's letter, that you may hear how Christian Karen talk under the chastening hand of God. After speaking of the illness of his child, he adds,"—

"I pray that God may spare this child to become a comfort to her parents. But the will of God be done. I have nothing to say. I have given all into the hands of God. May God direct all according to his own pleasure. For I can see no help in an arm of flesh. If I try to comfort myself, my soul seems distracted with grief. I find no escape from these heavy afflictions.

"But when I look away to the cross of Jesus, I find a covert from this storm.—Yes, I go and find shelter for my soul at the foot of the cross! When my tears flow, I find nothing to comfort here in this world; I only find comfort in the hope that Jesus will wipe away my tears. Then my strength revives!"

These are not the words of a dark-minded man of this world. They are the words of a child of God while passing through the deep waters. These words are worthy of Bunyan, Payson and Brainerd. This letter has done my soul good. In it I see what the gospel of Christ can do,—has done,—is now doing for the Karen and other tribes around them.

Company has not forgotten his work in these times of trial. He says, "After the rains I hope to return, going south among the Kyens at the foot of the mountains, quite to the borders of Bassein. One of the Kynen converts can already read his own language! I hope one will return with me to preach among the Kyens in Poungday.\* May God bless you, dear teacher."

Let this suffice.

\*Company's village, or place of his church.

**JOURNAL OF MR. CRAWLEY.****Dialogues with Heathen Men.**

July 20, 1863.—Went to the zayat about 10, A. M. Called in a coolie who was sitting idle in the shade of the pan-

del. In answer to the inquiry if he worshipped God, he said, "Every day—not a single day do I forget him."

"That is good; but it is necessary to worship the true God. Have you ever examined whether the God you worship is true or false?"

"Take for granted he is true, because all my ancestors worshipped him."

"Do you think all people on the face of the whole earth worship Gaudama?"

"No; about half the population of the world worship Gaudama, the other half worship other gods."

"Your books say there are one hundred and one different nations; now there cannot be one hundred and one different gods, all true; can there?"

"No, certainly not; there can be but one true God."

"Should you not, then, be very sure that your God is the true one before you worship Him?"

"Certainly."

"Will you read a book about the Eternal God, if I give you one?"

"I have a wife."

"Are you afraid of your wife?"

"She will murmur if I read the white book."

"Listen to me while I say one thing. If your book is true, there is not the smallest hope for a single living soul in all the world. For Gaudama said, 'He that is wicked must himself bear the consequences. I cannot help.' Now you are wicked; I am wicked; and, if your book is true, we and every human being must go to hell when we die, for there is no one who can save us. But if Jesus Christ's book is true, there is hope for us, for He can save us and take away all our sins. I want you to think of this, and when you wish a book, come here to the zayat to me, and I will give you one."

The next comer was a fortune-teller, an old acquaintance. When we first came to Henthada he was at our house every day, and all day, but disappeared as soon as he found he had nothing to gain by appearing interested in Christi-

anity. He has taken another line now, and ranks with our opposers.

The next was a young man who listened respectfully, and whose manner was attentive. He assented to all I said, but started a difficulty. "Man is miserable; why did God create him and all things?" The steamer having just come in to the landing, near which the zayat is situated, an illustration was suggested by it. "Did you ever look at the engine of a steamer?" "Yes." "Does it not all look very confused and unintelligible to you?"

"Exceedingly so."

"But do you on that account refuse to believe that it was made by man?"

"No, of course not."

"Just so it is with all human affairs, and the whole system of things. How perplexed and tangled and involved they seem to us! The good are in difficulty, the bad, prosperous. Some are lame, or blind, or deaf from birth; others, beautiful and perfect in all their members. Why is this? We know not. It looks all dreadfully confused, does it not? And yet just as the engineer understands all about the complicated engine, controls and directs the whole, so the living God orders everything in the great complicated universe in a way which we can't comprehend."

"Yes, that is very good; I understand. But I must go now."

Next came two Karen Christians, by way of refreshment to my spirits, and wondered with me how the Burmans could be so hard, when the gospel was "so good to listen to."

#### Zayat Labors.

July 21.—More than twenty visitors during the day, all from neighboring villages, many of them returning from work at the bund, or dike, which government is constructing to protect the fields from inundation. Some of these men listened with much attention, asking for tracts to take home with them. The church meet every evening for special prayer that God would pour out the Holy Spirit. It must be that we shall be heard, and then a

blessing will attend the labors of the zayat.

22.—No one in to-day but two or three coolies, probably owing to its being the Burman worship day. As I was closing the zayat to go home, several young men came in—trifling fellows who had no wish to hear, but came in only because they were of the class of loafers, and wanted to kill time. While I was engaged with them, however, two men came in who seemed inclined to listen. They simply listened without making reply or offering objection. One asked for a book. Gave him "The Catechism and View," with a silent prayer that the Holy Spirit might use it to guide him to the truth. Felt encouraged for this man, because he repeatedly asked if he should understand all by reading this book, and would I give him another when he had finished it.

23.—No one came. With a heavy feeling at my heart, that I had not had the opportunity of telling even one of Christ, I went home.

25.—It being Saturday I remained at home as usual, to prepare for Sunday services. Sent two of the students to the zayat in my place. On returning they reported ten visitors, only four of whom, however, were inclined to listen and take tracts. They had taken tracts, when one of the students indiscreetly asked one of them his name. At once his alarm was awakened, and evidently with some such thought as that the intention was to put down his name as a "white book man," he returned it, the others immediately following his example.

#### Sabbath Services—Fear of Man.

26.—Sunday. Last night had the last meeting of one week of prayer. Solemn and interesting. May the result prove that the Hearer of prayer has marked our meetings. To-day, morning service in the zayat. The zayat is very small—but little more than sufficiently large to hold the Christians. A large chapel is much needed. Many heathen outside, listening at the doors and windows.

Text 2 Peter 1, 16. The steamer arrived in the middle of the discourse, and much distracted the heathen part of the congregation. At noon, Bible class,—at the close of which each one repeated a passage of Scripture of his own selection. Evening prayer meeting at the house of one of the Christians, purposely to give a professed inquirer, who lived near by, an opportunity to hear the truth. But she was afraid to come, saying that the people with whom she lived would turn her out of house and home, if she went to a "white book meeting."

#### *Hopes Encouraged.*

28.—Nine visitors, several of whom took tracts. One, Moung Shway Moung, has long been an inquirer. A young man, and yet very thoughtful, he seems impressed with the utter unrest of all things in the world. Wants to be a Christian, but has not a single good thought or right desire. He has long seemed like one with whom the Holy Spirit is striving. May he find the rest his soul seeks, where only it can be found—in Jesus. Another man said he had worked in Thongzai as a sawyer for Mrs. Ingalls, while her chapel was being built. Had received tracts from her, but on coming away had returned them. Gave him a tract, though there was not much apparent promise that he would read it carefully. Thus must we sow at morn and eve, not knowing which shall prosper, this or that, but trusting to Him who has said his "word shall not return to Him void."

#### *Hardness of Heart.*

29.—Among my visitors to-day was a Chinaman, who talked fluently in Burmese, but read in no language, not even his own. Had learned English at a mission school in Singapore, but had entirely forgotten it. Said the Chinese worshipped many gods, and, like the Burmans, held that there is no salvation for those who have sinned, until they have suffered their deserts. Smiled incredulously when told of Calvary and the Saviour. Moung Sau-lapaw announced himself as one who had studied in teacher Douglass'

school in Bassein. Had read a great deal in the Bible, and yet his soul seemed wrapped in indifference as a garment. Asked a tract, however, and I gave him one, reflecting that the Holy Spirit could use it to arouse him from his indifference. Preached to eight men in all, not including many who listened outside.

30.—Moung So and Ko Shway Waing both came in for their second visit. Both had taken books. Moung So brought his back and exchanged it. Ko Waing had not yet finished his. Moung So said he had read his tract carefully, and believed in God and in Christ; would apply himself to the new book he had received (*The Life of Christ and Digest of Scripture*, bound in one volume); would come frequently to the zayat.

Next came Moung Mo, a native of Maulmain. Some of his relatives are Christians. He has heard repeatedly, and is quite familiar with the doctrines and the hopes of Christianity; evidently believes it true, and yet from fear of man continues to observe all the heathen customs;—a very heathen indeed, to all outward appearance. Warned and exhorted him, reminding him that those who knew the Master's will and did it not, would receive greater punishment. Departed, saying he would come in again.

#### *The Gospel for the Poor.*

31.—A young man in mean and ragged clothes wanted a book. Should I give him one? His appearance excited a very strong suspicion that he is a low fellow, fast becoming enthralled to the habit of drinking, if not opium-smoking,—a type of the Burmese loafer, a class sadly on the increase, thanks to the government's paternal monopoly of all intoxicating liquors and opium. But he has a soul, poor fellow, a precious soul. There seems some good in him, too; for he is very respectful, and met my fear that he would tear up a tract, with a promise to bring it back in a few days. I gave him one. May it be the means, not only of rescuing him from the inebriate's fate, but of leading him to life everlasting.

Moung Shway Moung looked in for a moment. I can observe no advance in him towards the liberty of those whom the truth makes free. Light and knowledge he has; may he soon cease to abuse them, and turn with all his heart unto the Lord.

Aug. 1.—Besides my usual preparations for Sunday, I had church meeting, preparatory to the communion to-morrow.

'2.—The Lord's Supper at 10, A. M., preceded by remarks suggested by our Saviour's affecting question to Peter, "Lovest thou me?" At 12, M., Bible class, followed by the repetition, by each in turn, of some passage of Scripture, their own selections. Was struck with the beauty and significance of almost every passage, showing a most gratifying familiarity with the Bible; for they have no dictionaries or concordances to aid memory. Prayer meeting at my house in the evening.

#### Burman Books.

6.—Moung So again. Seems to have some little understanding of what he has read. It must soon appear either that he is in earnest, or that he is actuated by some unworthy motive. While talking with him, another up-country man came in, carrying a large bundle of Burman blank books,—being simply the stiff, long, polished leaf of the fan palm, the space between the radii of the fan forming a leaf of the book. Each leaf nicely cut, the ends squared, and the sides made parallel, a certain number is piled evenly one upon the other, when the pile is pinned near either end, with a sharp punch, a string inserted, knotted at the under side, and the book is bound, all prepared for receiving a copy of some portion of the sacred Bedagat, not written upon the palm leaf with ink, but scratched into it with a sharp style, any indistinctness in the letters being remedied by rubbing with pulverized charcoal and petroleum. The owner of these books was hawking them about the town. Seemed sensible, and listened well. Appeared at first

afraid to take a tract, but eventually took "Glad Tidings."

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#### PROME MISSION.

##### LETTER FROM DR. KINCAID.

##### The Field at Thayet.

Thayet, Aug. 20, 1863.—It is now eight days since we left Prome for the frontiers, and we are living in the zayat of which I gave some account in a letter not long since.

My time is not lost here. It is a field on which I have bestowed a good deal of labor. At one time there was an interesting little church; but for two years I have not been able to keep an assistant here; three of the disciples have died, and seven have removed to other places. Only six remain. There are now three excellent inquirers—in fact, one man openly avows his faith in Christ, and would have been baptized some time ago, but for the extreme opposition of his wife. However, she is now well disposed, and listens attentively to the gospel. This man is one of the best educated and is the wealthiest Burman in the town. The town has nearly doubled in population in two years past; this is mostly by emigration from Burmah Proper. Allenmyo, on the east side of the river, and in fact all the villages are increasing rapidly. I shall try to visit this town often, and also the neighboring villages, and, if possible, have an assistant here. I have no doubt that success would attend the faithful preaching of the gospel here as elsewhere. I am told that the government will soon pull down my house in the cantonments and all the bazaars in that street, and put up permanent barracks for the soldiers.

I need not say anything about the importance of this place as a centre for missionary labors, in addition to what I wrote before.\* I should like to see an earnest missionary here. As for salubrity, there is no place superior to it in British Burmah.

\* See Mag. for Dec., 1863, pp. 430, 431.

**Baptism.**

Since I last wrote, one man has been baptized in Enma; this makes thirty-seven baptized since last January, and I know nine or ten who give evidence of faith in Christ, and will probably be baptized before long.

**Wants of the Work.**

24.—Yesterday I had public services, preaching morning and evening. Besides the members and a few inquirers, I had not less than fifty heathen,—mostly men,—and all listened attentively from the beginning to the end. I am exceedingly anxious to revive the mission work at this station, and if possible will do so. If I have the money I will keep one assistant here, and will visit the place more frequently myself.

If possible I must employ seven assistants during the coming year—five Burmans and two Karens. For this purpose I want about four hundred dollars, and I hope it will come. Possibly I may raise among these little churches the support of two men, but it is doubtful. I have raised one hundred rs. for Bible printing, and now have nearly fifty more. In Enma they are building a chapel, and in Prome they will build a chapel soon; at least such is the intention,—and it will be a hard struggle. The First Church in New York has sent me a letter, inquiring if they can aid me. I suggest a little aid for assistants.

**RANGOON MISSION.**

LETTER FROM MRS. INGALLS.

**A Year of Blessings.**

Thongzai, Aug. 25.—I have not time for a long letter, but must tell you that the Lord is still with us, and we continue to have the joy of seeing these people come to Christ.

Last Sabbath we spent the day at a large town five miles from this. This is the place where some fifty of our Christians accompanied me last year and spent a week. Then we had but one Christian in the place. The Lord poured out his

Spirit there, and a blessing rested upon the people, so much that the great mass of the people have continued to acknowledge that our religion is the true one, and they all wished to enter it, but could not yet forsake all their former customs. As I said before, the Lord has been with them during the year, and three new families have joined the one Christian man.

**Another New Chapel.**

Several Christians from our other stations have removed to this town, so that a few months ago they commenced a Sabbath service, which I thought preferable to such a long foot trip in this climate as the one to Thongzai. They had given for the erection of this chapel, so that they were not able to build another for their place; so they met in private dwellings, which were uncomfortable.—But the Lord did not leave us, and we decided to put up a bamboo shed. While this was under consideration, a kind English officer paid me a visit, and the Lord put it into his heart to build us a small chapel, which has been completed, and last Sabbath we had our dedication service.

We reached the place on the Friday previous, and the news of a baptism spread through the town, so that we had a great assemblage of heathen besides our companies of dear Christians from the stations about us. I thought of dear Christian friends at home. It was one of our happy seasons, and just such a time as I should like our people to witness, that they might rejoice over their answered prayers. Their prayers and alms, and sons and daughters have not been laid in vain upon the altar of God.

**The Children's Visit.**

The kind friend who has built us the chapel has made a small room for me on one end, and I was sitting there while the chapel was being swept, thinking of these changes, when familiar sounds fell upon my ear; and, as I went into the chapel, the scene was before me. Ah, it was not the sound of heathen revellers.

On they came in their little canoes, with the dip and the splash of their little oars, while little voices swelled out the sweet song of "Happy Land." It was the teacher and the school from one of our stations, who had come to spend the Sabbath with us. They changed their garments on the bank of the river, and then the little company of forty came to greet me. I asked some of the children who were not over nine years of age, if they were not very tired after the long run. "O, no," they replied, "we sang almost all the way, and it did not seem like work." After a little while I called them all together, and they repeated the catechism, commandments, and the Lord's prayer, &c.

One little bright eyed boy came very close to me, and when I asked him what he desired, he said, "O, nothing, only I want to say we are so happy, we don't say bad words any more, and we know that God is with us all the time." As I smiled upon the little fellow, they whispered to each other, and then many of them joined the little boy and said they were very happy.

#### Baptism.

When the Sabbath came, it was a nice gathering of Christians, and with them a multitude of heathen. After the service the great assemblage of at least a thousand repaired to the river, where the pastor baptized two men. They have been asking for baptism for a whole year, but they had been strong Buddhists, and we wished a strong test of their sincerity.

Sunday evening the interest was so great that the Christians said they must have a school, and Monday morning the heathen parents filled a long list of pupils, and the school has commenced in our chapel. I want to ask your prayers for the people of Lounway. Satan will not be idle there, and we need much prayer.

All my people seem to be progressing, and we have much to encourage us. I am in good health and happy in my work. I long much to see my loved ones at

home, but we shall all meet by and by, and these Burmans and Karens will be one with us there,—all washed and made white in the blood of the Lamb.

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#### MAULMAIN BURMAN MISSION.

##### LETTER FROM MR. STEVENS.

##### Baptisms in Maulmain.

Rangoon, July 27, 1863.—My visit to Maulmain was a very pleasant one; the brethren in both departments toiling on in their usual manner, and blessed with accustomed health and an encouraging measure of success. Four were baptized at the Karen premises the Sabbath before I arrived, and there had also been a baptism a short time before in the Burmese chapel. Br. Haswell perseveres in preaching both in Burmese and English, and in fostering schools, of which he has four under his superintendence in Maulmain, containing over two hundred scholars, and one in Amherst, containing about seventy scholars.

##### Death of a Native Preacher.

Two days after my arrival, Ko Dway died, after protracted sufferings, at the age of seventy-three. He was long associated with Dr. Judson, and with the press. He was a man of superior mind, and by far the ablest preacher in the Burmese church. But I am sorry to say the latter years of his life were clouded by the developments of an unsanctified temper. Yet his faith in Christ was unshaken, and he told me his hope was in the blood of Christ alone. The funeral gave opportunity for a large gathering at his house on successive evenings, as well as at the time of burial, which we endeavored to improve by urging on the heathen and other unconverted persons, an early acceptance of the offers of salvation through Christ.

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#### ASSAM MISSION.

##### LETTER FROM MRS. SCOTT.

##### Hearts Cheered by Good Tidings.

Nowgong, Aug. 22, 1863.—The Macedonian for July, containing an account

of the annual meeting of the Union, came to hand by this morning's mail.

Our hearts are filled with joy and thanksgiving, as we read of the growing interest felt by Christians at home for the heathen world. It is very cheering to us to know that we have the warm sympathy and earnest prayers of so many warm hearts across the waters. We arose from the perusal of the Macedonian with renewed courage and faith, and a stronger desire to spend all of time, strength and talent the Master has given us, in teaching the heathen the way of life through Christ.

While our beloved country is passing through deep waters, God seems to be leading his children to higher and nobler views of life and Christian obligation. O could they but see the wants of this perishing people as we who are here on the ground see them, there would be yet greater interest felt by every Christian church and every Christian heart in the land.

#### Another Plea for Assam.

We rejoice that the Executive Committee are enabled to send three new laborers to Burmah. We know it is a field calling loudly for re-inforcements; nevertheless, we hope they will not forget this feeble mission. We hope they will not forget the weak, little band, struggling for life at Gowahati. They cannot survive much longer without a living teacher among them. And the hill-tribes around Gowahati, who seem so ready for the gospel, will embrace the Hindu religion if there is no one sent to tell them of the "better way."

We hope they will not forget br. and sister Ward, toiling alone at Sibtegor, with the work of four missionaries on their hands; nor br. and sister Bronson, who have labored long and faithfully. They cannot be expected to endure the toils incident to missionary life much longer. There should be some one here preparing to take their place.

When we turn to our own people, the Mikirs, we realize that the work is too

great for us to undertake alone. Ten missionaries would be but a meagre supply for this tribe alone, not to speak of the Nagas, Kacharis, Kukis, and other hill tribes equally interesting and hopeful.

The harvest around us is great and ready for laborers. Can they be sent? Can you not send one new laborer to Assam this year? But why should we urge this matter? We know you will do all that you have the means to do,—all that the churches will permit and enable you to do. And here we will leave the matter, with the earnest prayer that the churches at home will come up to the work this year as they never have done before.

We are enjoying good health. The language is gradually growing familiar to us, and we trust we are striving to use it to the best advantage.

#### NINGPO MISSION.

##### LETTER FROM MR. KNOWLTON.

##### More Baptisms at Ningpo.

Ningpo, July 29, 1863.—On the first Sabbath in July, seven persons were baptized in Ningpo, and as many more applicants were advised to wait a little. Two at the same time were excluded, one for polygamy, (young Dong, from Kinghwa, who went to England with Dr. Macgowan, and there married an educated English girl,) and one for gambling. There are quite a number of applicants for baptism, who appear very well; but as in all other cases here, there is a great lack of pungent conviction for sin and a deep experience. The interest among the aged women is unabated.

##### The Church in Jih-z-kong, a Living Epistle.

On the second Sabbath in July, I baptized one person at Jih-z-kong. Several others are requesting baptism there. The little church there seems firm in the faith, and growing in grace, and is exerting an excellent influence on the people of that district. I leave for Chusan this evening.

## GERMANY.

LETTER FROM MR. ALTENSTEIN.\*

## Awakening near Seehausen.

The Lord is doing great things for us in all this region. From May 7 to 15 I spent in the vicinity of Clötze. There is great inquiry there for the way of life, and all the meetings were thronged.—May 8th I preached in the house of br. H. to a crowded assembly, which remained together from ten o'clock till nearly five in the evening. The Lord's Supper was celebrated, and five candidates were examined and unanimously received. At six o'clock a second meeting was held at Immekath, and at the close a third service was appointed at nine. Long before the hour every place was filled, and I had the pleasure of proclaiming to the people again the word of life. The deeply attentive crowd separated at midnight, and I believe the word will not be without fruit. This is but a specimen of all our meetings.

A love feast and baptismal occasion held at Trippigleben at the passover season, when the presence of the Lord was sensibly felt, is particularly worthy to be mentioned. At the earnest request of the brethren there, I took a carriage at 2 o'clock, A. M., reaching the place at 2, P. M. To our joy we found a very great assembly gathered together, consisting of brethren and friends from far and near, and particularly from the church in Wittingen. Br. Geissler was also there from Halle. All were greatly rejoiced to see us, and after mutual cordial salutation the brethren related to me how br. G. had preached at Clötze and Immekath to crowded assemblies, and as they hoped not without a blessing. The love-feast was opened with singing and prayer and an address by br. H., after which several brethren spoke, both in the room and outside, and the Spirit of the Lord was among us.

\* We translate the interesting letters of Messrs. Altenstein and Beyebach from the Hamburg Missionsblatt for Sept. ED. MAG.

## Baptism.

At six o'clock we proceeded to the ordinance of baptism. Clad in our baptismal dresses, we went to the water which flowed close by the house. We formed a circle with the brethren and friends and strangers. Br. G. took his stand in the middle, read a hymn which was sung, and then spoke on the subject of baptism with clearness and force. All listened attentively, and many a sigh was heard and many a tear was seen to fall. After prayer, while the company sang, I went down into the water and baptized seven candidates, among whom were a father, mother and daughter, into the name of the triune and covenant-keeping God. Ten were to have been baptized, but three of the number had not yet received a legal dismissal from the national church. After the baptism, we spent the time till the next morning in blessed communion, in singing, prayer and conversation. From ten till twelve o'clock the Spirit of God was evidently present with us, and there was again a scene of tears and sighs and pleadings for mercy. The brethren and those who had lately found mercy praised and blessed the God of Israel.

## Children Impressed.

When I had retired to rest on Thursday, May 26, I was awoke by beautiful singing. Immediately I dressed myself, and when I came into the large room I saw sitting on both sides of the long table children from twelve to fourteen years of age, most of whom were converted or awakened. The children were singing a hymn. It was a joyful and blessed sight. What emotions filled my soul when I saw and heard them. How blessed were those hours among the children of God!

About nine in the morning we were obliged to separate. We united once more in prayer, thanking God for his rich blessings, and, commanding ourselves to his care, went home.

During the last quarter, seventeen were received into the church and one

ed. Of this number, two belong to  
enbergs. Many more awaken the  
st hopes, of whom two have already  
d themselves to the church. My  
is that the Lord will yet do greater  
; than these.

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#### **LETTER FROM MR. BEYEBACH, HERSFELD.**

##### **Contrasts in Hesse.**

presenting my report of the events  
last quarter, I must begin with the  
r season, during which I enjoyed a  
iar blessing in three different places.  
rsuance of the invitation of br. B.,  
it to Upper Hesse, where I had two  
led meetings. The largest room  
illed to overflowing, and many, par-  
ly in the evening, stood without  
d the doors and windows. O how  
l the change from former times,  
a Christian could not look into this  
without being driven away with  
; now hymns were sung in perfect  
ony, and the gospel was proclaimed  
at its joyful sound was heard far and

But the enemy is still here, and  
ees his teeth at such proceedings;  
e feels that Christianity is grown  
trong for him, and, conscious of  
ness, he retires into the back-  
id.

e best victory of the gospel, that  
the hearts and lives of men, has  
joyfully illustrated here. The other  
we went to a village nine or ten  
ish miles distant, where hitherto we  
never had a meeting; but many had  
sire for one, and notwithstanding  
vil reports spread abroad of the sect  
“is everywhere spoken against,” a  
offered his vacant and tolerably  
enient room for a meeting. At our  
al, a delightful congregation was in-  
ng. On entering I had some diffi-  
in reaching the place assigned me,  
count of the pressure. If the ar-  
ment were to be made then, I should  
taken my place in the open air, for  
were many in the yard who could  
bear anything. The hearers were  
attentive, and the people loaded us

with thanks as we left for F., where we  
had a blessed meeting in the evening.  
We were impressed with the belief that  
many of the dead in sin in our country  
will yet come to a spiritual resurrection  
in Christ.

##### **Labors for Emigrants.**

From this place I went by invitation  
to R., to make known the word of life  
verbally and through tracts and Bibles  
to emigrants to America. The Lord bless  
this seed! Dread of the ocean contribut-  
ed to make the word effective.

I enjoyed here a joyful fruit of Sab-  
bath school influence. Three young girls  
one evening invited their teacher and  
myself to a friendly supper. The Lord  
has begun his work in these dear chil-  
dren, on which account we accepted  
their invitation the more readily, and we  
had a blessed evening with them.

##### **Burning and Shining Lights.**

On a journey to K. and vicinity, I vis-  
ited a beloved family. A Jew happened  
one morning to be present at our family  
worship, who accepted of me several  
tracts, and, having a Testament already,  
he bought another to give away. Some  
of the brethren here are burning and  
shining lights; their lives adorn their  
profession; and the missionary here can  
speak the more boldly, knowing that the  
lives of the people are an efficient recom-  
mendation of the gospel.

The Pentecost days were among the  
most precious. The members of our  
churches in Hesse then held a Conference  
in our city, which not only cemented the  
bond of union among the brethren and  
contributed to their strength, but also by  
the number of strangers gathered together  
awakened the surprise of the people,  
and made us the topic of general conver-  
sation in the city among both high and  
low. This induced many to come to our  
meetings. The beautiful singing in four  
parts contributed not a little to the char-  
acter of the festival. The summer weather  
also allowed us to hold a meeting in a  
grove, near the ruins of an old church, to  
which interested hearers came in great

numbers, from places one to three hours distant, and listened very attentively while I proclaimed the word to them from under an immense oak. A few young people undertook to create disturbance, but did not succeed.

#### Banger of Delay.

On this journey I visited a sick man in U. who had often been directed in the way of truth, but had no time to give his heart to the Lord. I now found him in great trouble of mind, lamenting that it was too late, and that he had sinned away his day of grace. So anxious was he, that he seemed to see the devil always before him waiting to carry him to hell. In such cases, O what a blessing it is to be able to proclaim to a dying world not wrath, but pardon through the blood of the Lamb. I presented before him the consolations of the gospel, showing that it was not too late for him to come to Jesus, who will in no wise cast out any that come to Him. He listened with earnest attention, and when I read to him a portion of Scripture and prayed with him, he seemed fully to enter into it. I exhorted him still further to be reconciled to God, and to seek not so much life and health as the salvation of his soul. He replied that this was what he purposed to do. Some days afterwards, however, his anxiety became so great again that he even attempted to take his own life. But as long as he lived, he desired the brethren to come and pray with him, which they did.

He was the last of three brothers.—The two elder had often been exhorted in their days of health to give their hearts to God, and they acknowledged that it was their duty; but through the cares of this world they put it off till a dying bed, and both had to go through a hard struggle; still I have hope that they died in the Lord. It was remarkable that in the course of years, we could remember seven persons belonging to this little village, who were all hopefully converted on a dying bed, and most earnestly exhorted others, before their decease, not

to be so foolish as they had been, neglecting religion till the close of life.

#### God's Instruments for Doing Good.

The Lord knows how to use everything for the advancement of his cause. In the house where we held our meeting a man often stops who professes to be able to heal diseases by sympathy; and there is no lack of superstitious people in city or village, who go to him, though he is often so much intoxicated as to be unable to talk. This induced many to be present at our meeting, who heard the word attentively. I once even showed the man, in the presence of his wife, the sinfulness of his pretensions; but they were very angry, for the business is profitable to them.

For a long time a man has frequented our meetings who for years has belonged literally to the lowest class of humanity; his very name is as "the offscouring of all things." This man with his wife is now not only almost always the first at meeting, listening to the word with great attention, but he also takes pains to bring in others. Recently a woman who makes shoes came to him to beg old pieces of leather to be used in the lining of shoes. He seized the opportunity to urge upon the woman to promise him something. When she wished to know what it was that she must promise, he did not tell her, but assured her that it would bring upon her no disgrace, but that on the contrary it might be of great advantage to her; but if she would not promise him, then he would give her no more leather. In order to save her leather, she promised; upon which he said to her that she must for once go to the meeting. The next Sabbath evening the woman came to my house and related the circumstance, and begged that one of the people would show her the place of meeting.

#### Persecution in Darmstadt.

My last journey was into the region about Darmstadt, where I preached Christ crucified in various places. Sometimes the gospel was received with joy, and

imes it met with serious opposition. I was at B., the mob covered the w<sup>s</sup> of br. K. with mud. Marriages ill required to be solemnized by the preacher. Recently br. K. with ide appeared in the church before astor. Curiosity had brought in spectators. The pastor took the tunity to berate the bridal party as tists from the church. The brother upped him, saying that he did not there for that purpose, and request-n to proceed with the marriage.— when he began to be still more abu-he brother left him standing at the and went away with his bride, de-g that he would not be married by

The ceremony was quickly per-d by the pastor in another place. order to make our talents for sing-serviceable in promoting the kingdom d, the members of various churches xgether at a place appointed for the e on Sabbath, June 28. At the nted time brethren went to the boring places to invite the people. came in, and after several pieces een sung, I proclaimed the gospel : the rich blessing of God, so that were moved to tears, and the word heard with great attention. The

young people attempted in various ways to make disturbance, and some came in behaving disorderly, but then grew quiet and so remained till the end, when I spoke to them seriously about their conduct. After singing and prayer, I read them a poem on temperance, by which many were greatly affected, and others were angry. Meanwhile information was carried to the police of the neighboring city, and the chief appeared in great haste just as we were singing the last hymn. He came to me in an authoritative manner, and asked whether we had asked permission from the police to hold this meeting. I replied, "We have not done anything contrary to the duty of good citizens, and needed no permission."— When he questioned me repeatedly I gave him the same answer, upon which he ordered us to leave the limits of S. immediately. Upon this some of the young people pelted the brethren on their way home with stones, and reproached them, but no one was injured. But many were favorably impressed, and begged us very earnestly to come again soon. Some of the tracts distributed met an unhappy fate; we saw them the next day torn in pieces and lying in the road.

## MISCELLANY.

**ORAL TRAINING IN TINNEVELLY.** At week the annual examination of atechists and schoolmasters connect- the Society for the Propagation e Gospel in Tinnevelly, took place leyenkoody. As the system of in- ion and examination which is pur- in this mission has been well thought d is regarded by some as worthy of general adoption, we shall mention particulars about it here. In al- every mission in Southern India, ative teachers are assembled, peri- lly, in some stations once a week, thematic instruction by the mission-

ary under whom they are placed. The adoption of this plan had arisen in part from the paucity of commentaries on the Scriptures and standard text-books in the vernacular languages; but is chiefly owing to the circumstance that native teachers of the ordinary type are found to deteriorate rapidly both in knowledge and efficiency when left much to themselves. The most valuable mental, moral and religious training which a native teacher can receive, is that which consists in his being frequently brought in contact with a European Christian mind. In general each Indian mission-

ary instructs his native teachers according to the best of his own judgment; but in the missions of the Society for the Propagation of the Gospel in Tinnevelly and Tanjore, a course of instruction is agreed upon, annually, by all the missionaries in common, and the native teachers connected with all the missionary districts are assembled together, annually, for a public examination in the various parts of the course.

It is believed that, in this way, two important ends are secured; the instruction imparted by the missionaries becomes more systematic and thorough, and the native teachers, especially those of them who have passed the period of youth, are induced by the prospect of a public examination, in which their places will be determined by their merits, to keep up their acquaintance with such books as they have read, and to take a practical interest in new subjects of study.

It was a very interesting sight to witness a hundred and ten native teachers, belonging to six missionary districts, assembling together in Edeyenkoody for the annual examination. All of them are engaged either as teachers of Christian schools, or virtually as pastors of congregations, or in both capacities, or as itinerant preachers of Christianity to heathens. All combine work and study; and it is from amongst them that an ordained ministry is being raised up. They were examined by the six missionaries who were present, assisted by two native ministers—(the other two were unavoidably absent)—who had formerly been among the examined, but who now took their place among the examiners. The examination lasted for three days, and was kept up for nearly twelve hours a day. It was conducted wholly in Tamil. The greatest number of the questions and answers were oral, and the value of every answer, whether oral or written, was determined by marks, in accordance with a pre-arranged plan.

The native teachers were divided into two classes—a more advanced class and a less. The more advanced class were

examined in the prophecies of Isaiah, from the forty-second to the fifty-third chapter, inclusive, with special reference to the prophecies relating to the person and work of the Messiah. No question was put which required an acquaintance with the language of the original on the part of those who were examined; but within that limit the questions that were proposed, and which numbered at least two hundred, were as searching as the examiners were able to put.

The lower class were examined minutely in the Sermon on the Mount.—All the native teachers, without distinction of class, were examined in Church History—to the end of the persecutions—to enable them to realize the similarity of their position in some respects, and its great dissimilarity in others, to the position of the converts from heathenism in the first ages of the church. They were examined also in the contents of the “Arunáchala Purána,” a popular collection of Hindu legends, to ascertain whether they had studied and understood the religious system which they were called upon to oppose.

At the close of the oral examination, a few questions to which written answers were required, were put to the more advanced class, and it will be seen that though those questions were few, they were varied and searching. I. Exound the passage: “He shall see of the travail of his soul, and shall be satisfied.” II. Explain 1 Cor. iii., 12-15: “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, &c.” III. “What considerations, irrespective of prophetic promises, are fitted to console and encourage us when at any time we are tempted to despond on account of the slow progress of Christianity and true Christian piety in this country?” IV. “What are the best means of improvement in the composition and delivery of sermons?” V. What arguments would you make use of with a Vedantist who should deny the objective reality of the world, and of everything perceived by our senses, and maintain

that everything that is supposed to exist, except Soul, is an illusion?" To put questions such as these with the expectation of having them satisfactorily answered on the spot and without reference to books, implies the existence of a larger amount of theological and general knowledge, and more power both of thinking and of expressing the thoughts, than most persons would expect to meet with in Hindu catechists unacquainted with English. Notwithstanding this, the questions were very satisfactorily answered, with the exception of the last. Indeed, it was the opinion of those of the examiners who had had the best means of forming a comparative estimate, that not one out of fifty candidates for orders in England could have passed the ordeal better. What Hindus generally want is strength of character; it is evident that when carefully instructed they are not deficient in the power of acquiring knowledge.

Perhaps the most important, and certainly the most interesting, part of the examination, was that which was intended to test the progress of the native teachers in extemporaneous preaching. Sermonizing has been systematically taught for several years, and progress in it tested at the annual examination. Twenty-eight of the most advanced and promising native teachers preached brief sermons in succession from one and the same text. The test was a very severe one—eight minutes to prepare, and eight minutes to preach; and arrangements were made that no person should know what the text was, prior to the commencement of the eight minutes allowed him for preparation. The missionaries and the rest of the native teachers present formed the congregation, and the merits of each sermon, considered as a popular, extemporaneous discourse, were determined by marks. This is the fifth year in which sermonizing has been included in the examination, and an improvement has been apparent every year. A marked improvement was observed in the sermons delivered on this occasion. The

text was 2 Cor. v. 14: "The love of Christ constraineth us," a text which could scarcely fail to draw out some manifestations of Christian devoutness and earnestness, if any such existed; and it was peculiarly gratifying to observe that there was as much improvement apparent, generally speaking, in the earnestness and edifying character of the sermons, as in their style and delivery.

The fourth day of the meeting was devoted to the business of the Local Committee, when the missionaries present, after Divine service and sermon and the communion, assembled together to review the results of the examination, record their opinion respecting remaining deficiencies, and draw out a plan of study for another year.

If it is admitted, as it must be, that it is to a native ministry that we must look for the eventual Christianization of India, the teaching and training of native evangelists should be regarded as one of the most important duties devolving upon European missionaries. It must be interesting, therefore, to see that the missionaries in Tinnevelly show themselves to be in earnest in their endeavors to discharge this duty. Possibly, also, some of our friends at home, who are engaged or interested in clerical education, might profitably take a hint from some of the proceedings now described.—*Dr. Caldwell in Christian Work.*

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#### THE CHINESE OF HONGKONG AND CHRISTIANITY.

I wish I could place before your readers a life-like picture of Hongkong. A great, sterile granite mountain, rising everywhere abruptly from the sea, a few years ago, like a hundred other islands scattered about these waters, either uninhabited or occupied only by a few poor fishermen, now the seat of a vast commerce and the home of myriads of busy workers. A large and populous town skirts the base of the hill for three or four miles, containing lofty warehouses,

offices and shops, and the dwellings of 100,000 Chinese. Above, the imposing residences of the merchants climb the hill-side like a flight of steps. Here you will find people from a dozen nations of the East and the West; the Parsee, clad in faultless white, the turbaned Mussulman, the Hindu, the Malay, French, Germans, Dutch, Swiss, English and Americans. Among this motley population two elements preponderate and give a distinctive character to the place; the English, as lords of the soil, are most numerous and influential among the residents from the west; the Chinese, as composing more than nineteen-twentieths of the population.

The Chinese are incredulous when told that the Christian doctrine is a living power, able to mould the hearts and lives of men into conformity with its exalted ideal. When in Canton I have sometimes thought if I could but take these sceptical individuals to my own favored land,—if I could show them some great city ceasing from its toil on the Sabbath-day, the streets silent, the shops and factories all closed, the people gathered in large assemblies to worship God without the aid of any image or visible symbol of his presence,—if I could lead them through our hospitals, our asylums for the orphan, the blind, the aged,—if I could take them to our monster gatherings at the Bible Society and missionary anniversaries,—if I could, above all, place them in a position to mark the living power of Christianity in godly families, and in the holy character of individuals,—then they would believe, then they would exclaim, "We will go with you, for we see that God is with you of a truth!" And yet, how much would an observant heathen witness in England to counteract the moral effect of this, the brighter side. There is a kingdom of darkness among you, as well as a kingdom of light; and if the heathen should refuse the evidences of the one on account of the presence of the other, we should deplore, but could not be surprised.

Now, it has occurred to me, during my present visit to this colony, that here in Hongkong the very wish I had is, in a manner, realized. Would I place the prejudiced Chinese, with all his bigoted contempt for the outer barbarians, and his immovable complacency in the superiority of his own nation, his own philosophy, his own sages, in close contact with the foreigners he despises,—here it is done. Would I make him an eye and ear witness of our science and arts, of our social life and political freedom, and of the practical working of Christianity among us, here it is done. In this place are thousands of Chinese living all around, and in the very houses of a few hundreds of the English. Not an Englishman here who can avoid the watchful scrutiny of the wary Chinese. When he sits at meals there is the "boy" waiting behind his chair; his wife is attended by her "arrab," and the children by theirs.—Coolies do the domestic work, carry his messages, attend to his horses. There are chair-bearers to carry his sedan, the comprador to take charge of his money and assist in business transactions. Chinese linguists interpret for him, Chinese shopkeepers and artisans of all kinds vie to secure his custom. The Chinese watch the English with the eyes of an Argus; and a thousand reports of their behavior circulate round the island, and travel to all parts of the adjacent province of Canton, when the Chinese return to visit their native villages. Yes! Here in this little island, England and China, Christianity and idolatry, the influence of a thousand years of Divine revelation and that of thrice a thousand years of human superstitions, are brought face to face! This, surely, is a fact worth examining. A moral power is exerted by it, either for good or for evil, which perhaps has more influence on the Chinese mind than the labors of a hundred missionaries.—Into which side of the scale is this weight of influence thrown? The All-seeing alone can trace out all its various ramifications, and sum up its ultimate results. For myself I cannot help feelings of

sadness and humiliation preponderating when I try to estimate the true issues of the phenomenon. It is far from pleasant to me to write as an accuser of my countrymen; but I cannot refrain from expressing my conviction that the moral weight of England, as represented in Hongkong, is not an assistance to the missionary's labors for the evangelization of China.

On this rock amidst the waters we have Christianity and idolatry brought face to face; I wish I could add, into actual conflict. But this I would dare to say, if all Hongkong were to read this letter, that the two hostile principles seem to have agreed to a perpetual armistice, or rather never to have commenced the war at all. There are a few missionaries here, it is true, but they are not called to their work, nor sustained in it, by the Hongkong residents. They represent the interest felt in the condition of the heathen by millions at a distance, in England and Germany, not that of the so-called Christians who are living amongst the heathen. And as a rule these missionaries meet but with slight sympathy and assistance from the residents. A few contributions are given to schools and other adjuncts of missionary work; but, as far as I am aware, there is not a single institution for the good of the Chinese (with the exception, perhaps, of the Morrison Education Society), to which Hongkong can lay claim as its own. What efforts are being made originated from the missionaries, and even now would soon cease if the missionaries should be removed. This will appear more evident when I give a detailed account of the missions, schools, &c., in a future letter.

Turning from public institutions to private efforts, there may be persons trying to do good to the souls of the Chinese in secret; if so, they succeed certainly in keeping their good deeds secret, for I have not had the pleasure of hearing of them. The Chinese language, it is true, is a great barrier in the way of the Christian residents; but even this, perhaps, could not prevent a yearning pity for the

heathen and a fervent zeal for God's glory from finding some outlet. And the greater the difficulty in the way of personal effort, the greater the shame that these merchants and others have not their own Hongkong Missionary Society, and their own representatives supplying their lack of service in the missionary warfare.

I would not have you suppose that there are none in this colony who love our Lord and Saviour Jesus Christ, and to whom the advancement of his kingdom is dearer than their daily bread— I speak only of the general attitude of the community toward heathenism, and this undeniably is to let it alone. The spectacle of this indifference can hardly fail to indispose the Chinese mind to receive the gospel; and in other respects also, I fear, the undesigned moral influence of this colony is not on the right side. The Sabbath is not strictly observed. The pursuit of wealth, and a frivolous round of amusements, must be prominent characteristics of the foreigner in the eyes of the Chinese. Worse than this, the counterparts of their own vices are too often discerned by them in persons they suppose to be Christians. Do Chinese eat opium? Foreigners can get drunk; a more offensive and, probably fully as pernicious a practice as the former. Do Chinese gamble? They cannot be ignorant of the betting, the card and billiard playing, of the foreigner. Are the Chinese immoral? Too many foreigners countenance them in the practice of degrading impurity. "No man is a hero to his valet-de-chambre." Many a Chinese servant must be aware of passages in his master's career far from entitling that master to the higher name of Christian, but alas! degrading that name in the mind of the servant.

Far be it from me to paint in blacker colors than the original. I have myself some highly esteemed Christian friends in this place, who perhaps will be grieved to have such a picture as I have been compelled to draw, laid before them— Still I must be faithful. Without deny-

ing that there are good people in Hong-kong, and many decent and moral people to whom the epithet good could hardly in the highest sense be applied, the case does stand as I have represented it. We have the representatives of Christian England in closest juxtaposition with the heathen Chinese; and the Chinaman sees in them little to recommend that Christianity. Can you wonder, then, at the slow progress the missionary is making?

But it is not mainly to account for our want of success that I thus write. It is my earnest desire that England may come to understand her great responsibilities, the glory and the shame of her position before the nations of the East, the power that she has to serve the kingdom of Christ if she use it, or the almost impassable stumbling block she may become to the triumph of the gospel if she neglect it. May the bright day soon dawn when the coast of China shall be fringed with communities of English Christians who shall be so many living witnesses for the truth of Christ's revelation in the eyes of the heathen!—*Christian Work.*

#### THE MOUNTAINS OF KOORDISTAN.

The work of evangelizing the wild Nestorians of Koordistan (incomparably more rude than the dwellers on the Persian plains), was commenced by the heroic and indefatigable Dr. Grant, more than twenty years ago; but it was soon interrupted by the bloody massacres among those Nestorians, perpetrated by fiends in human form, the Koords. During the subsequent ten years, the power of Turkish rule was gradually extended into Koordistan, the leading chiefs—Bader, Khan-beg, Noor-ullah-beg, and others, who had headed the wild hordes in committing those wholesale slaughters,—being exiled to the island of Crete, where they are still detained.

The formidable mountains of Koordistan were thus rendered more accessible, and twelve years ago our mission commenced a station among them in the

district of Gawar, which is seventy miles due west from Oroomiah, on the eastern border of Turkey. That station has proved a most trying one, alike from the physical roughness of the surrounding regions, the very imperfect subjection of the bloody Koords, who form the larger part of their inhabitants, and the deep snows of winter, (usually eighteen or twenty feet falling during the season), which render locomotion nearly impracticable for several months of the year. Two of our number, under the hardships of the enterprise, found early graves in Gawar.

Our station in the mountains is still maintained, though for the past two years it has not been occupied by members of our mission in the winter. Families visit it, and pass more or less time there, living in other mountain districts during the milder months of the year. And our native evangelists and their wives, who are generally hardy men and women, reside at their respective posts there, and travel in the regions around them during the entire year.

Mr. Shedd has, at present, the special charge of the mountain portion of our field. More than twenty native evangelists—most of them with families—are scattered through those wild mountains, faithful, devoted men and women, more than half of them natives of Koordistan, who were educated in our seminaries at Oroomiah, and the rest, natives of the wild plains of Persia, who go up there to live and toil, as to a foreign clime. Both classes endure hardness, as good soldiers of Jesus Christ, in "the patience of hope," seeking to erect the banner of salvation among the various clans of their rude people of the Christian name, who have so long dwelt in the gorges of those most stern and rugged mountains; and their yet wilder neighbors and foes, of the Mohammedan faith, who have from time immemorial prowled lawlessly around, and preyed upon the folds of the suffering Christians.

The gospel is gradually taking root on that hard mountain soil, rendered doubly

difficult by the exceeding physical roughness of the country, and the yet more formidable character of the savage Koords. Mr. Shedd recently held his annual meeting with the mountain pastors and evangelists, who assembled from their various districts at the station in Gawar, and spent several days in communion and mutual consultation in regard to the good work in Koordistan. They were able to report encouraging progress, particularly in the district of Amadia, on the western slope of the Assyrian mountains, where several interesting conversions had recently occurred.

The mountain Nestorians, like the people of most wild countries, cherish a profound attachment to their native cliffs.

The redoubtable Koords are not inaccessible to the messengers of the gospel. Though Mohammedans, their religion sits much more lightly on those rude, untutored tribes, than on their more civilized co-religionists of Turkey on the west and Persia on the east; while the standard of private morals, in their more primitive and simple habits of life, is far above that of either Turks or Persians, among whom little less than the abominations of Sodom prevail. Even with their hereditary propensities and habits of bloodshed, they are thus more hopeful objects of missionary efforts than either class of Mohammedans in these empires; and we may reasonably expect, under the Divine blessing, an earlier triumph of Christianity among them. In some cases, even now, they rebuke their Nestorian neighbors for their too tardy reception of the glad tidings from the missionaries.

The French Romanists are vigorously pushing their way up on the western slopes of the mountains from Mosul, leaving no stone unturned to secure the occupancy of Koordistan. They are powerfully supported by the French consulates at Mosul and at Bagdad, and by the French embassy at Constantinople, who gladly lend their influence, in every possible way, to the Jesuits as political agents. Their cherished hope is to make

Koordistan another Papal stronghold, like the mountains of Lebanon in Syria; and if, in the prosecution of their schemes, thousands should be slaughtered through their provocations, as was the case in the massacres there, according to their code, of course "the end justifies the means." I regret to be obliged to testify of the agents of the Pope in these regions, that their course is "evil—and only evil—and that continually."

But the mild, yet mighty, power of the gospel, proclaimed by our missionaries and their helpers, in those wild regions, will, we trust, alike forestall the repetition of such bloody events as Mount Lebanon witnessed, and check the progress of the Church of Rome in that direction.

Messrs. Shedd and Labvill are now in the mountains with their families. American ladies, with their infant children, travelling fearlessly and diffusing their gentle influence in those wild regions, are as olive branches, living emblems of the gospel of peace, which those messengers of mercy go forth to proclaim. The Koords, on the boundaries between Turkey and Persia, are plundering travellers and caravans almost daily; while God restrains them from harming the missionaries, seeming to say to them: "Touch not mine anointed, and do my prophets no harm."—*J. Perkins in Christian Work.*

#### SANDWICH ISLANDS.

At the meeting of the American Board held in Rochester, N. Y., Oct. 6—11, 1863, Dr. Anderson read the following portions of his intended full Report, of his recent visit to the Sandwich Islands, which he had not been able, as yet, wholly to prepare.

#### Organization of the Civil Community.

The Civil Community received its organization in the reign of Kamehameha III., between the years 1838 and 1853. The Government, before that time, was a despotism, with nothing to restrain the power of the king; and the higher chiefs were all despots in their smaller spheres. The king was the virtual owner of the

lands, and had the power of life and death. No man's possession, not even the highest chief's, was secure, and of course none thought of improving the land. In 1839, the king signed a Bill of Rights; and in the next year he conferred on the people a constitution, dividing the powers of government between the king, the legislature, and the judges. There is no question that, in this important introductory step to the present liberties of the Hawaiian people, the king was much influenced by his chosen interpreter and friend, the Rev. William Richards. The constitution provided that the laws of the Islands should all be in accordance with the general spirit of God's word. Under this constitution, a chief was tried for murder and hanged,—an unprecedented event,—which must have given it great moral force. In 1844, a member of the legal profession was appointed Attorney-General, and instructed to revise the constitution, and also to prepare a code of laws adapted to the condition of the people at that time. This took effect in 1845. Protestantism was then re-proclaimed as the religion of the Government, but with no connection between church and state. The Sabbath was recognized as a day of rest from secular labor; different Christian denominations were to be treated impartially; the laws abolishing idol-worship and ancient heathen customs were re-enacted; and the people were secured in their right to own and cultivate lands. The king, in his speech from the throne, on the introduction of the constitution and code of 1845, gave utterance to the following memorable declaration :

"I am well aware that the word of God is the corner-stone of my kingdom. Through its influence we have been introduced into the family of the independent nations of the earth. It shall therefore be my constant endeavor to govern my subjects in the fear of the Lord; to temper justice with mercy in the punishment of crime, and to reward industry and virtue."

In 1852, a new constitution was pre-

pared by three commissioners,—Dr. Judd, John II, now (the native Judge on the bench of the Supreme Court,) and Chief Justice Lee. That is the existing constitution, and under its present enlightened head, it insures to the people all needed security and freedom. Probably in no government of Christendom are property and life more secure. Nor does history record a more signal instance than the one above described, of the voluntary surrender of power by despotic rulers, purely from regard to the welfare and happiness of their people.

#### **Organization of the Protestant Christian Community.**

My visit to the Sandwich Islands was eleven years after the completed organization of the civil community; which had made the people self-governing in respect to their material and secular interests, and was found to work well. None but lovers of irresponsible, despotic power, can regret the liberty thus conceded to the people. I went to the Islands with the impression, which was also entertained by the Prudential Committee, that the time had probably arrived for giving compactness and efficiency to the Protestant Christian community, and for devolving upon it the responsibilities of self-government in all its ecclesiastical matters; thus preparing the way for committing to its direction the working of its religious charities. Should it appear that the missionaries had been deficient in the training of the people for this result, then it might be feared, considering the delicacy and difficulty of the enterprise, and the advanced age of most of the missionaries, that there would not be superintending power enough left to insure success. What I saw in my progress through the Islands, and still more what I heard from my brethren, awakened both hope and fear; but it satisfied me that the arrangement agreed upon by the General Meeting, while we were all assembled at Honolulu, was the best that could be made. Indeed, I felt quite sure that if the native clergy and people were not

soon to have as much agency conceded to them in the management of their religious affairs as they already had in the affairs of the state, serious evils must ere long arise; nor could I see prudent reasons for a longer delay. That reverence for missionary authority, which was in some sense inherited from the chiefs, could not long survive the relinquishment of authority by the chiefs themselves; nor was its continuance deemed favorable to the creation of a self-reliant, self-governing, self-supporting Christian community.

The object we had in view could no more be attained by half way measures, than could have been that which the former king and chiefs had in view in the civil department. The object was, indeed, substantially the same in both cases, namely, self-government. That was the immediate object,—leaving the matter of self-support to come, if it ever came, not as the immediate result of any possible measures, but of progress in civilization. Self-government and self-support are by no means inseparable in a religious community; as is seen over large portions of our western states, and indeed in many of the less favored districts in all our States.

Various ends were to be secured. The very delicate relations of the foreign and native pastors were to be adjusted, so as to leave no conflicting interests. A method of self-government was to be devised, which should be efficient, and at the same time acceptable to the native pastors and churches. The Protestant churches on the different Islands, though separated by rough ocean channels, were to be made to feel as one body in Christ, and one in interest, by means of appropriate bonds of union. It had become needful, moreover, that a far heavier responsibility should be made to rest on that community; that it should become self-governing in the largest sense, and assume the whole direction of the work of building up Christ's kingdom on the Sandwich Islands, and on the islands farther west; while it should be relieved of the support of the old missionaries, and assured of

such pecuniary aid, from time to time, as would enable and embolden it to assume the new responsibilities.

The brethren assembled from their different islands early in June, as "The Hawaiian Evangelical Association," with this impression general among them,—that the Protestant community ought to be organized for self-government and efficient action. They occupied the entire month with their deliberations; and whatever diversities of opinion there may have been at the outset, the results were all reached with the most gratifying unanimity.

These results are embodied in nine reports, which were drawn up after the subjects had been discussed. The more important results, so far as they relate to the organization of the Protestant Christian community, may be briefly stated thus:

1. The large churches are to be divided with a reference to convenient territorial limits; the missionaries retaining the pastoral care of the central churches, where circumstances favor it, while native pastors are to be placed over the others as fast as possible.

2. Native pastors and laymen are to be associated with those of foreign birth or origin, in all the religious working bodies on the islands.

3. While the old missionary, from his age, experience and superior attainments, will inevitably continue to exert a considerable influence on the churches and pastors near him, the ecclesiastical control is to be exclusively with the Island bodies. Those local bodies are to organize the churches; define their territorial limits; ordain and install the pastors, and remove them when it is desirable so to do; and their supervision extends to doctrine, discipline and practice. The details of this supervision are left, in a considerable degree, to the ecclesiastical bodies of the several Islands, and from their decision there is, ordinarily, to be no appeal; though the Island organization, as a body, will of course be allowed to refer cases of particular difficulty to

the central body, meeting annually at Honolulu, for its advice and counsel.

The missionaries thus divest themselves of a governing power, which they have exercised from the beginning, and which was as needful for those infant churches at first, as it is for a young family; and they relinquish it in order to the still higher training of the infant Christian community. But the immaturity of religious life on those Islands, is still such as to create the necessity for continuing a religious superintendence by means of the local, self-governing, ecclesiastical bodies, to which the pastors, foreign and native, all belong, and in which the churches are represented by lay delegates, though the bodies differ considerably from each other in form and name. The questions were all necessarily viewed, discussed, and determined from the missionary stand-point, rather than from the ecclesiastical; since the native religious community, as a whole, has not yet risen to the level of our denominational discussions and proceedings.

4. The foreign and native pastors at the Sandwich Islands are to belong to the same ecclesiastical bodies. This is because of the peculiar state of things at the Islands. They have been Christianized. The missionaries have become citizens; and in a technical sense they are no longer missionaries, but mere pastors of churches, on a parity with the native pastors. The objections, therefore, do not apply to them which lie against missionaries elsewhere becoming members of native ecclesiastical bodies.

5. The Hawaiian Evangelical Association,—which has heretofore consisted of the missionaries of the American Board on the Sandwich Islands, together with other evangelical ministers of foreign birth who sympathize with them in their labors,—is henceforth to consist of all clergymen, both native and foreign, of the Congregational and Presbyterian orders, on the Sandwich, Micronesian, and Marquesas Islands; of lay delegates appointed annually by the local ecclesiastical bodies; and of such laymen as may

be elected, from time to time, by a two-thirds vote.

6. A Hawaiian Board has been formed, to be called "The Board of the Hawaiian Evangelical Association," and to consist of a Corresponding Secretary and Treasurer, who are to be chosen annually by the Association, and eighteen members, one-third of whom are to be natives.—One-third go out of office annually, but may be re-elected. It is the duty of this Board to perform any agency requested of it by the Prudential Committee, in respect to the support of foreign missions of the American Board, and the education of their children at the Islands; to take charge of Home Missions, of the education of native ministers, and of females, who may become teachers and the wives of pastors; of the preparation, publication, and circulation of useful books and tracts; and of Foreign Missions, so far as the conduct of them from the Sandwich Islands shall be found practicable and expedient; with the disbursement of all funds contributed for these objects, from whatever source.

7. Inasmuch as grants from the American Board and the American churches, in aid of the several great objects committed to the Hawaiian Board, will be needed, to some extent, for years to come, it was provided that the Evangelical Association, its Board, and its ministers of foreign birth or descent, shall continue, as heretofore, to write freely and fully to the Foreign Secretary of the American Board, in order that the interests of the American churches in the Islands may be sustained, and the American Board be enabled to make the needed grants;—it being understood that the channels of communication with the American churches will remain open to the brethren at the Islands, as heretofore.

8. The deliberations of the Hawaiian Evangelical Association, and also of the Hawaiian Board, are to be conducted in the Hawaiian language; and the records of their proceedings are to be kept both in Hawaiian and English.

9. Should the American Board assent,

the responsibilities of that Board for directing the work at the Sandwich Islands, and also in Micronesia, will be assumed by the Hawaiian Board.

10. In order that there may hereafter be no unnecessary hindrance to dividing the great churches, multiplying native pastors, and obtaining their support from the native community, the American Board, after the year 1863, is to resume the support of the old missionaries, which has rested in part, for some years past, on the native churches.

11. The American Board is to be open for a time,—the length of which cannot be foreseen,—to applications from the Hawaiian Board, for such grants-in-aid as that Board shall need in the several departments of its labor.

12. As at present advised, the American Board will not be expected to send more laborers to the Sandwich Islands from the United States; the hope being entertained that the children of the missionaries will be able and disposed, through the grace of God, to do all that is needful in the case.

13. The Micronesia mission is no longer to be an organized body. The missionary work there, excepting that upon Ponape, is to be carried on, hereafter, chiefly by means of native Hawaiian missionaries, who are to be visited, periodically, by agents of the Hawaiian Board. If Ponape continue to be cultivated, it is to be mainly as the centre of a future mission to the Islands farther west.

Such, in brief, is the organization of the Protestant Christian community at the Sandwich Islands. Some additional statements are necessary to complete the view. The children of the missionaries at the Oahu College, on recommendation of their parents, are to give prescribed attention to the Hawaiian language, as a condition of their receiving aid at the College from the funds of the American Board. Arrangements have been made for graduates of the Native College at Lahainaluna, of suitable talents and character, to spend a year with Mr. Alexander, at Wailuku in theological studies

preparatory to the gospel ministry; and it is expected that others of the old missionaries will take theological students, after the manner formerly prevalent in this country. A boarding-school for native females is to be commenced in a house owned by the American Board at Kau, in the southern part of Hawaii, in the hope of raising up suitable persons to become teachers, and the wives of native pastors; and there will be an effort to institute such schools, of moderate extent, on other islands. The principal departments of labor in connection with the Protestant community are four,—Home Missions, Foreign Missions, Education, and Publications,—and the Hawaiian Board has four committees, corresponding to these four departments. All these departments, except the first, have been in a languishing condition; but it is expected that these committees, acting in connection with Rev. L. H. Gulick, whom the Hawaiian Board has elected its Corresponding Secretary, will successfully press the Hawaiian churches,—now relieved from the support of their missionary fathers,—to an active and vigorous prosecution of their work in all its departments.—*Miss. Herald.*

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#### FRENCH MISSION TO THE BASUTOS.

As in times past, the loving kindness of our God towards the French missionaries continues to manifest itself in the conversion of souls and in times of refreshing from the presence of the Lord vouchsafed to their flocks; nevertheless, during the last year our brethren had noticed a strong resistance, on the part of the mass of the people, to the reforms which the Word of God imposes, both in private life and as regards social order. It had also pleased the Lord to stretch forth his arm over the whole nation of the Basutos. An unexampled drought prevailed in the country, which is generally blessed with abundant rain at stated periods, thanks to the elevated position of the territory.

In the month of last November no traces of vegetation remained. The largest streams had ceased to flow. The cattle died by thousands, and famine began to appear throughout the land. The diviners, who among these tribes lay claim to the gift of power to bring rain upon the earth, did not fail to revive their pretensions. But it is a remarkable fact—showing that whatever may be the blindness of the masses in Lesuto, they cannot be acted upon independently of the gospel—that the greater part of these impostors singularly modified their language and their practices. They pretended to speak in the name of "the God of heaven," and to have been charged by Him in a special manner to ordain ceremonies of which the missionaries, being foreigners, could understand neither the spirit nor the bearing. Multitudes were imposed upon by this skilful artifice. Hence arose great difficulties for the missionaries and their flocks, which, however, resulted in glory to God. Some idea may be formed of the energy and dexterity required in struggles of this nature, by what took place between Mr. Dyke, of Hermon, and one of the soothsayers in question. The latter thought that he could considerably increase his credit by inviting a missionary to come and listen to his revelations. Our brother considered it his duty not to refuse; in the first place, that he might not appear to shrink from such an encounter, and also from motives of pity, as he thought that his antagonist was not of sound mind, and might need medical treatment rather than serious refutation. On the road, Mr. Dyke discovered that the object of his journey was a secret to no one. People came forth from different villages and joined themselves to him, to accompany him. Everything had been prepared for a solemn reception. The prophet, covered with a long white garment, waited for his visitor in a large court carpeted with mats. The missionary, without any ceremony, seated himself beside him, and treating him like one of his ordinary patients, began to feel his

pulse, examine his tongue, and ask him questions as to the state of his health. This did not answer the purpose of the great personage; so assuming an inspired attitude, he began to declaim on the subject of his relations with the world of spirits. He held in the hollow of his hand three grains of corn which Heaven had sent him as a token of the abundant harvests which would be obtained by following his prescriptions. "These grains," said he, "are sacred; no mortal would dare to eat them!" "And this proves it," replied Mr. Dyke, seizing the grains and swallowing them with all speed. At the sight of this sacrilege the crowd drew back with horror, but the confusion of the soothsayer soon betrayed his impotence; they again drew near, and the missionary addressing the bystanders reproached them with having encouraged by their credulity the pretensions of a poor epileptic. The interview, so dramatic in its outset, ended in the calmest manner. Thrice did the unfortunate chanter strive to reply, but he was unheeded; the whole attention of the multitude was given to Mr. Dyke, who gave glory to God, and exhorted them at length on the necessity of seeking his favor by repentance. To the great astonishment of every one, the soothsayer himself, completely subjugated, ended by acknowledging the truth of the precepts of the servant of God, and by recommending that all should follow them. But the Lord, by retarding the deliverance, reserved a more thorough defeat for all his fellows, and thus exposed the vanity of their pretensions.

In the end the people, reduced to despair, themselves drove away many of these impostors, and on every side turned towards the missionary, beseeching him to entreat the Lord for them. Then, as in the time of Elijah, God deigned to manifest his mercy and his power in the most striking manner. Twenty-one Basutos were about to abjure paganism, and be received members of the church stationed at Moriah. The pastor of this flock, and those of Hermon, Berea, and

Thaba-Bossiou, who were to take part in this solemnity, resolved to make it an occasion of humiliation and powerful intercession with God. From thirteen to fourteen hundred natives were assembled from the neighborhood. They met in the open air. The sun scorched the earth with its fire, but for the time being no one gave heed. Mr. Jousse gave an earnest address to the audience; fervent prayers ascended to the throne of grace. In the afternoon several hundred members of the church partook of the holy communion. Then the heavens, whose inexorable serenity had lasted for more than a year, were covered with clouds, and drops of rain were heard to fall upon the parched ground, soon to be saturated by delightful showers. The pastors and their children in the faith were melted to tears, and rose as one man to sing the glorious hymn, "We praise Thee, O God!" &c. On the morrow and the succeeding days, the Lord renewed his blessings. At the same time He answered the prayers addressed to Him in Bethesda, Mekuatleng, and other stations fifteen and twenty leagues distant from Moriah; and as though to make us feel more fully how complete this deliverance, the letters containing the news reached us in a state which testified that (before reaching the Cape) the bearer of them had braved many dangers by swimming across the swollen torrents.

God grant that these extraordinary lessons of severity and mercy may not be lost on the people to whom they have been given! Notwithstanding their weakness, and the humiliations brought upon them by the backslidings of some of their members, the churches of Lesuto have not allowed themselves to be shaken by this crisis. On the contrary, there were some who, when the means of subsistence became more and more scanty, hearing of the urgent need of our society, gave of their poverty more abundantly than usual. Let us not forget these indigent churches in our prayers, for at this moment their sufferings are extreme. If

the help of the Lord came in time to preserve their flocks from complete destruction, it was too late to insure them bread for this year. In the midst of their anxieties, the pious natives hailed with joy the arrival of a case of Lesuto hymn-books and Bible stories, which we had sent them from Paris. These books were received with extreme gladness of heart, and were eagerly purchased,—especially the hymn-books.—*Rev. Mr. Casalis.*

#### MISSIONS AMONG INDIANS NEAR THE ROCKY MOUNTAINS.

The Rev. G. McDougall, a Wesleyan missionary among the Indians near the Rocky Mountains in British America, wrote August 26th, 1862, concerning a missionary station in the Hudson's Bay District, as follows:

Anxious to know the true character of the country, I travelled in different directions; and my humble opinion is, that for an Indian settlement, a better place cannot be found. In this delightful country, with its pleasant and salubrious climate, a flourishing mission will soon become the centre of civilization and Christianity to the surrounding tribes. Wesleyans of favored Canada rejoice in the numbers rescued from the brutality of Paganism through their instrumentality, and one of the brightest pages in the history of their church, is the record of these gospel triumphs. But here is one mission which, if well supported, will exert an influence upon numbers equal to the entire Indian population of Canada. The Cree and Stoney camp, near Carlton, numbered seven hundred tents. Subsequently I passed five encampments, numbering from ten to twenty tents, in company with Messrs. Woolsey and Stein-haur. We visited seventy tents. Had time permitted, the Blackfeet, Sarcees, and the Stonies, would have gladly received us at their national encampments. If we place the number of persons in each tent at the low average of ten, it will easily be seen that the Plain Indians, though only the shadow of the once pow-

erful nations that peopled these plains, are yet numerous. And in addition to these, there are the Wood Indians, and also a large number of Protestant mixed bloods. Many of these families are respectable.

We shall not forget the affectionate manner in which they received our missionaries in this ripe field, where Methodism has toiled for the last twenty years. The length and breadth of these broad plains have been travelled by a tireless Rundle, a Woolsey, and a Steinhaur; and neither time nor change can efface the impressions made by these self-denying men. But the day has arrived when the work must assume a different form; it must be consolidated, churches must be erected and schools established, and the hunter taught to till the soil. This is his only hope. His present resources will soon be exhausted. On the buffalo he depends for an existence. From these lords of the plains he obtains his clothing, food, and the lodge he lives in. Of these noble animals, the Plain tribes kill at least twenty thousand yearly. The wild ox is fast disappearing. Last month I passed over hundreds of miles which, not thirty years ago, were the grazing grounds of innumerable herds of wild cattle; now their bleached bones are all that remain to tell the story of departed plenty.

The poor Indians are painfully alive to what is transpiring. One of their most intelligent chiefs said to the missionaries, "When I think of my children, an overwhelming sorrow fills my heart. If I look to the traders, with whom we have bartered for more than a hundred years, I have no hope; for our robes and furs will soon be gone. Servants of the Giver of life, you bring the blessing that cheers our troubled hearts. Teach us to be Christians, and then we shall cease to kill each other, and our children will learn how to live upon the rich lands which the Good Spirit has given us."—Another venerable chief said, "I am sick of war; my soul longs for peace.—Our fathers gave us a religion of blood,

and we live in fear and misery all our days."

Would that white Christians could hear the earnest pleadings of this noble but wretched people for the gospel. Our hearts bleed when we think of the poor Cree and Stoney, and faithfully we pledge ourselves to represent their case to the friends of the blessed Saviour. Already they have proved that a mission station is to them a city of refuge, and that under the influence of the gospel their fiercest enemies relent at the feet of Jesus. Hundreds of these poor Indians have obtained some knowledge of the way of salvation.

But we want instantly two missionaries and an experienced schoolmaster for the Saskatchewan. The church has the men; men full of faith and the Holy Ghost, who, undeterred by difficulty and danger, count not their lives dear unto them. The church has the means, and, blessed be the name of our God, she has within her sacred walls thousands of large-hearted sons and daughters, who, we believe, will hasten to the rescue of the perishing Indian.

The following additional items of information, from the pen of another Wesleyan missionary, connected with the Rossville mission in Hudson's Bay Territory,—give completeness to the above notices. We find the article in the Church of Scotland's Home and Foreign Missionary Record for September.

The Rossville Mission was commenced in 1840, and in a remarkably short period of time a large number were admitted to Christian baptism.

There are few places in all the Hudson's Bay Territory so well adapted for a mission station as this, and it is admitted by all, I believe, to be the most prosperous mission in all the territory. This being the central depot of trade for all the great interior, possessed a comparative importance beyond anything the place itself would indicate.

#### **Eagerness to Hear the Gospel.**

When the fact was spread abroad that a mission was established at this place, the Indians from the northern regions were attracted to the place, first out of

curiosity, and many finally settled here permanently. Some came from a distance of 600 or 800 miles to hear the wonderful news. Some families came from Fort Churchill, which is on the border of the Esquimaux country, and is the limit northward where timber will grow; all beyond this is bleak and bare. The population of the mission was about 350 souls, 100 of whom were scholars in school. They had been here long enough to show the effect that partial civilization would have upon them, and in this place certainly with the most favorable results.

#### *Language of the People.*

The language of these people, though a kindred dialect of the Ojibwa, was nevertheless so distinct, that at first I could scarcely understand a single word.

I heard them in conversation and in their devotions, and was at first much discouraged; but after a short time I began to trace resemblances. Expecting to make this field of labor my home for many years, and perhaps for life, I applied myself with all my might to acquire their language. I read in their books, conversed with them as well as I could, and when otherwise disengaged, was always speaking mentally all the words I knew. The first thing in the morning was to talk Cree, and the last thing I remembered at night, on going to sleep, was making mental speeches in Cree.

Their language was written and printed with some eighty-five different characters, called the Syllabic System—that is, every letter represented a syllable.—In the course of three months' time I could read a chapter from the New Testament in this character in public worship. I also read the abridged Church Service in this character every Sabbath morning.

#### *Books and Printing.*

I found genuine religion among these people. Our church was almost always well filled, and the week-day services well attended. The membership of the church numbered 145, and there was a great demand for books in the native lan-

guage. The distant missions were in the habit of receiving their supply of books from Rossville, and so many orders for Indian books came, that the stock was exhausted at the end of my first year; but there was a printing-office with a supply of paper donated by the British and Foreign Bible Society, and there was also the old press, with a stamp on it dating its construction in 1787—Benjamin Franklin may have used it. But the type—eighty-five different characters—and such hieroglyphics! In going into the printing-office, which had not been used for years, being no printer nor printer's son, and seeing such an array of symbols, I felt almost as though it was a haunted place, and that I should cross myself, or use some incantations to expel any spirits that might claim the place as their abode. I could obtain no help in printing; still the cry came for more books. Finally, the demand was so pressing, that I ventured to examine those mysterious characters, and see how they were arranged. What made it worse was, that the school boys had access to the office, and I had found type in the road, cast away by them after being well chewed. Of course they were pretty well mixed.

I assort and arranged them all, one by one, and then undertook to set up the Lord's Prayer in the Cree, with this character. It looked so well and so much like the real thing, that I imagined I had mastered the art. But when at length the impression was struck off, I found so many strange and unaccountable mistakes, that it nearly took the breath out of me. I clapped my hand to my forehead, questioning with myself whether I had not lost my senses.

I concluded, however, to try to correct better than before, or I would give it up as a bad job, with serious doubts as to my sanity. I improved some in my after efforts, but not so rapidly as to obviate all the errors. There being no hope of assistance in printing, and the demands of the work being very pressing, in the fall of 1865 I commenced a reprint of the

gospel by St. John, and procured three of the epistles translated, and produced a reprint of another. I finished 1000 copies of the former, and 2000 of the latter.

My pressman was part Esquimaux. I had not proceeded far, when a new difficulty arose—my type ran short before I had set up three pages. Having type metal, and a small hand mould, I tried my hand at making type. When the day's work was done in the printing-office, I would go to an old out-kitchen, and there, over a little fire, with the thermometer outside thirty or forty degrees below zero, I would cast type till late at night, and was satisfied if I could make 400 in one night. Thus I worked until there was type enough to set up sixteen pages, which was all that was required.

#### **Preaching.**

I made more rapid progress in the acquisition of Cree at this time than at any other time; so that at the end of two years and a-half from the period of our arrival in the country, I was able to preach to them in their own language. This being a border tribe, nearly all the men, and part of the women, understood both languages, so that from the first I had preached to them in Ojibwa. Copies of the Word of God being scarce, and the people being eager for the Word, every Sabbath afternoon, at three o'clock, I read a chapter and commented on it, verse by verse, as I went along.

In these services, for two years previously, I had read a chapter in Cree, and made the comments in Ojibwa; but, one day, having prepared my subject, and being absorbed in meditation on the comments I should offer, I read two or three verses in Cree, and, without being aware of it, commenced my comments in Cree.

I had spoken a sentence or two before I was aware of having started in the wrong language. Having begun, I was obliged to proceed with the first verses read, but resolved in my own mind that I would return to the Ojibwa after the next were read. This, however, appear-

ed awkward upon second thought; so, putting on a confident air not felt within, I continued as I had begun.

#### **Results.**

My custom had been to read a chapter every Sabbath afternoon, and offer comments; but the portions of Scripture already printed in their language had been gone over many times, chapter by chapter. We now had a fresh supply, and an increasing interest was manifested in this part of our services. "Old Amos," our native assistant, was especially attentive, and remarked, "The Great Spirit's Word causes many new thoughts to arise."

Such was the eagerness for books among the Crees, that they were unwilling to leave for their winter hunting grounds, unless supplied with books. This strong desire on their part for books arose partly from the desire to pass away their long winter nights, by reading over and over again the same little books by their camp fires, and partly from a relish for the Word of God.

The literature in this language would not make much of a figure by the side of our own; but it was all the world of letters to them. We had the gospels of Matthew and John, with an abridged morning service of the Church of England, and a small hymnbook. An addition of four epistles was made to this list in 1857. The whole New Testament has since been translated, and printed in the syllabic character, in their language; and there are thousands of Indians, throughout a vast extent of territory, who are now nightly, by the light of their camp fires, reading the Word of God.

One winter we established a missionary society of our own, which was the first effort that had been made towards rendering the missions in the territory self-sustaining, and all told we raised about fifty dollars. This amount was used for the purpose of defraying the expenses of two native men, who were selected and sent on a tour of preaching to the Indians. They visited some tribes

about two hundred miles distant, who had never before been visited by religious teachers, and were absent two months. Among the rest they visited some camps of the Chippewayan tribe — an entirely distinct language and people. They found our Indian books among them also. The Cree being the learned language of this part of our continent, those Indians from other tribes who wished to have the reputation of being learned, must be able to speak Cree.

[Mr. McDougall wrote from the Blackfeet country, September 2nd, 1862, as follows:]

We are now in the country of the dreaded Blackfeet, and in the centre of the great prairie; all around it is strange. One seems to be carried back to some long past age; never before have I felt so forcibly a consciousness of my own insignificance, hourly expecting an attack from a war-party; living upon the providence of Heaven; our covering, the vaulted sky; our only refuge, God.

Our approach to the great camp was very exciting. On the little hillocks that surrounded the hamlet, sat the wild sentinels, each with a loaded gun; scores of horses grazed on the adjacent plains.—The vast circle of tents, all made of the dressed skin of the buffalo, and many of them beautifully ornamented, presented a fine appearance. Once inside of the enclosure, and we caught a glance of savage life under one of the happiest aspects. The day hunt had been successful; ninety fat cows had been captured, and stages in every direction were loaded with the richest meat. Woman, the slave in all heathendom, was hard at work, while her lord, robed and painted, sat smoking. An old conjurer, fearing his craft was in danger, drummed and sung most lustily. We were received with the greatest kindness. Ma-ke-pe-toon the head chief, set before us a kettle full of the choicest flesh. Oo-hah-tah-me-nah-oss, his second, placed his tent at our service. The feast over, and the pipe of peace passed round, arrangements were promptly made for evening service. How

solemn, how burdened with the interests of eternity, appeared that hour when the Indian herald announced to his tribe the commencement of their first camp-meeting!

For ages these virgin plains have echoed to the hideous cry of the warrior, and the dismal dirge of the conjuror; but now they resound with the praises of the most high God. The appearance of the congregation was deeply interesting; the native Christians collected round the missionaries. In the background sat the heathen. Their fierce, relentless eyes and blood-stained faces proclaimed their allegiance to the Prince of darkness; but for these benighted and degraded ones there is hope. The earnestness which they manifested while listening to the word cannot be described. Seventeen times we had the privilege of pointing them to the Lamb of God, which taketh away the sins of the world; and our last services were not only the best attended, but, we trust, the most effective.

By many a camp fire, and in many a smoky wigwam, our missionaries have taught these natives the syllabic character; and who can estimate the fruits of these labors? Numbers of the pagans understand these simple forms, and in this way, in many hearts, the heavenly leaven is spreading. The head chief, a fine old man, received from Mr. Woolsey a Testament last spring, two chapters of which he reads daily; he was reading Romans viii. when I visited his tent.

#### *Wesleyan Missionary Notices.*

#### DONATIONS.

RECEIVED IN NOVEMBER, 1863.

#### Maine.

Waterville, ch., to cons. Rev. G. D. B. Pepper H. L. M., 100; Trenton, 1st ch., Sab. sch. 7.50; Trenton Point, Sab. sch. 3.25; Fayette, Fem. Miss. Soc. 10; Lubec, 2nd ch. 5; Sumner, ch. 5;

130.75

#### Vermont.

Burlington, ch., E. A. Fuller tr., 17.63; Richford, ch. and cong.

7; Ludlow, George N. Pollard, 4 years old, for Bibles for heathen children, per Rev. L. Jewett, 1; Fairfax, a sister, per Rev. L. J., 2; Franklin, Mrs. E. Truax 90 cts.;		
<b>Massachusetts.</b>		
Boston, a widow, the savings of twenty-eight years, for Burman mission, and to cons. her oldest son H. L. M., per Rev. Baron Stow D.D.,	28.53	
South Hadley, Mt. Holyoke Seminary, a member, per Mary W. Chapin, principal,	100.00	
Boston South Asso., Newton Centre, Emma Sybil Warren, for Testaments for heathen children, 5; Newton Upper Falls, ch., of wh. 10 is fr. Miss Eliza Jameson, and 5 "a widow's thank-offering," per Rev. S. F. Smith D.D., 10; Jamaica Plain, Miss Jennie Beckford, to be used by Mrs. H. L. Van Meter, Bassine, Burmah, 2; West Dedham, Fem. Mite Soc., Betsey Baker Sec., 11; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 40.25;	4.00	
Boston North Asso., Framingham, 1st ch., Warren Nixon tr., 57; Waltham, Miss Nickerson, Jubilee offering, 2; Woburn, ch., Dea. B. Willett tr., Jubilee offering, 108.87;	73.25	
Lowell Asso., Lawrence, 1st ch., Benev. Funds, Charles F. Crocker tr., Apr. and Oct. and mon. con. colls.,	167.87	
Westfield Asso., Middlefield, ch. 11; Holyoke, ch., Jubilee offering, 20;	31.00	
<b>Rhode Island.</b>	— 409.92	
Pawtucket, Mrs. Catharine Waterman	5.00	
<b>Connecticut.</b>		
Norwalk, ch., Jubilee offering, 20; Norwich, a few friends, per Thos. Cranston, for the Shan Mission, to sup. nat. prs., care Rev. M. H. Bixby, 50; West Meriden, ch. 18;	88.00	
<b>New York.</b>		
New York city, Wm. H. Munn, to cons. his son, Wm. H. Munn Jr. 2nd, H. L. M., 100; Purdy Creek, Lydia Styles 1; Jordanville, Rev. L. Bolton 5;	106.00	
Honesdale, ch. 11.80; Smethport, ch. 12; Rushford, ch. 1; per C. Wilkinson,	24.80	
Genesee Asso., E. Palmer tr., Colls. per Rev. O. Dodge, agent, viz.,	69.64	
Stephentown Asso., H. N. Smith tr., 8 cts.; Flat Brook, ch. 24; Petersburgh, ch. 13.33; Poestenkill, ch. 3.80; Dea. Garrison 1; Berlin, ch. 8.66; L. Tyler 5;	53.86	
Hudson River North Asso., Athens, Jonas Oscar 5; Hudson, W. H. Gifford 5;	10.00	
Monroe Asso. 30.69; Penfield, ch. 61.50; Rochester, 1st ch. 100.09;		
2nd ch., Sab. sch., 56.56; Parma, 1st ch. 2.81; 2nd ch. 16; Churchville, ch. 14; Perrinton, ch. 17.70; Hamlin, ch. 5; Clifton, ch. 27.50; Greece, ch. 17. .70; Ogden, ch. 30; Brockport, ch. 17.42; Webster, ch. 22; Rush, ch. 3.50; Sweden and Bergen, ch. 8; United Henrietta, ch. 11.50;	440.90	
Hudson River Central Asso., Stamford, 2nd ch.	20.72	
Dutchess Asso., Amenia, ch., to cons. John K. Mead, Northrop Rose and Charles A. Hotchkiss H. L. M., 305; North East, ch. 16; Geo. Beckwith 2; Justus Booth 2; Mrs. C. Hustead 5; Henry Sage 10; Dover Plains, ch. 26; Mrs. Thomas Wheeler 8; Mrs. Theo. Wheeler 1;	369.00	
Essex and Champlain Asso., Essex, Ira Stafford	2.00	
<b>New Jersey.</b>	— 1096.92	
Newark, Mrs. M. J. Beetham, per Rev. O. Dodge, agent, Collections per Rev. J. French, agent, viz.,	2.00	
West N. J. Asso., Marlton, ch. 15.55; Burlington, ch. 6.65; Moorestown, ch., tow. sup. of nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 18.85; Allowaystown, ch. 10; Greenwich, ch. 9.01;	60.06	
Central N. J. Asso., Sandy Ridge, ch.	1.00	
<b>Pennsylvania.</b>	63.08	
Upland, Hon. John P. Crozer 1000; Pottsville, Welsh ch. 5; 1005.00 Collections per Rev. J. French, agent, viz.,		
Philadelphia Asso., Philadelphia, Broad st. ch., of wh. 25 is fr. Mrs. P. Barnhurst, to sup. Shay D'Lay, care Rev. Dr. Mason, Toungoo, Burmah, 20 ea. fr. Rev. J. French, Geo. Nugent and S. K. McIlwaine, 10 ea. fr. Rev. P. S. Hanson, Thos. Tweedale, Jos. H. Rohrman, L. Dickerman and A. Steinmitz, 5 ea. fr. Mrs. A. Steinmitz, Miss E. Steinmitz, and J. G. Moore, 4 fr. Jos. Chaffee, 3 ea. fr. J. P. Robinson, Miss M. Barnhurst, and Miss O. Barber, 2 ea. fr. Messrs. Stuart, H. Mowrey, — Kitter, and Thos. Grace, Mrs. Miles and daughter, Mrs. E. Williams, J. Williams, Messrs. Wallace, Davis, and E. Turley, 1 ea. fr. Miss Mary Hewlings, Miss R. Altemus, Messrs. Farmer, Rice, Weaver, Dorff, Mrs. Dorff, Mrs. McDaniels, Miss A. Mallory, Mrs. Bonbright, Mr. Crosley, Miss C. Crossley, Mr. Mallack, Misses E. Beeman, L. Lowrey, M. J. Tolman, Mr. Pierce, Mrs. Lanch, Miss M. Miller, Miss S. Miller, Mr. and Mrs. Durham, Misses L. and E. Bradbury, Straud and L. M. Chase,		

1.50 ft. Mr. Kerns, 50 cts. ea. fr. Misses F. Hurst, A. Forest, L. and C. Stout, Mrs. Shuster, Mrs. A. Merchant, Mrs. Mathes, Miss R. Shepherd, C. Levering, Misses L., M. and C. Levering, Mrs. Smith, Mrs. Moses, Mrs. Bond, Miss Bond, Mrs. Kooms, Mrs. Hammond, Mrs. Susan Hunter, Mrs. Robinson, Mr. and Mrs. Coxey, Miss Kate Adams and Mrs. Turner, 25 cts. ea. fr. Miss A. Gain, Miss M. Gane, Mr. Foeming, Mrs. Murphy and Miss A. Gardner, 35 cts. fr. Miss J. Linde, 10 cts. fr. Miss M. Stuart, 20.81 colls., 245.01; West Philadelphia, Berea ch. 30; Lower Merion ch. of wh. 7 is fr. Sab. sch., 23; Ridley, ch. 5.10; Al- lentown, ch., Rev. G. Balcom, Jubilee offering, 1; Philadelphia 1st German ch. of wh. 2 is fr. Mr. and Mrs. J. A. Shulte, 17; Point Pleasant, ch. 50 cts.; Philadelphia, Mrs. C. A. C., Nov. offering, 10; Bradford Asso., East Smithfield, ch. 331.61	12.00	
Pittsburg Asso., Salem, ch., Mary Ellen Shellenberger, 11 yrs. old, daughter of an invalid sol- dier, principally collected in pennies, 1.93; Alleghany city, ch., B. F. Woodburn 2; Sarah Woodburn 2; Mrs. Vanderbilt 1; Pittsburgh, 1st ch. 82.40;	89.33	— 1437.94
<b>Delaware.</b>		
Philadelphia Asso., Wilmington, 1st ch. 2.89; 2nd ch., of wh. 25 is fr. Sab. sch., 72.38;	75.29	
<b>Illinois.</b>		
Upper Alton, Fem. Karen Soc., Mary Olcott tr., Collections per Rev. S. M. Os- good, agent, viz., Dixon Asso., Mt. Carroll, ch. 6- .50; Dixon, ch., J. H. Ander- son 1;	11.25	
Edwardsville Asso., Upper Alton, Shurtleff college, addl. Jubilee offering, 1.50; Alton, 1st ch., to sup. Tha Oo, nat. pr., Bassine, 25.50;	7.50	
Fox River Asso., Aurora, Union, ch. 20; Plainfield, ch., of wh. 9 is tow. sup. of Oung Gyee, care Rev. D. L. Brayton, Rangoon, Burmah, 13.36; Lockport, ch. 7.26; Chicago, Union Park, Thos. Goodman, for Shan Mis- sion 2;	27.00	
Galesburg Asso., Monmouth, 1st ch., Sab. sch., tow. sup. of nat. pr.,	42.62	
Ill. River Asso., Lacon, ch., Eras- tus Bates 1.00	10.00	
Illinois River East Asso., El. Pa- so, ch. 5.00		
Ottawa Asso., Tonica, ch. 10.00		
Rock Island Asso., coll. at Asso., by Rev. I. Gray, 22.15; Cordo- va, ch. 7.73; Genesee, ch. 5; Moline, ch. 2.65;	37.58	
Rock River Asso., Freeport, ch.,		
J. Rodamel 5; A. H. Wise 5; Springfield Asso., Springfield, North ch. 25; Berlin, ch., J. A. B. 1; General Asso.	10.00 26.00 13.65	— 211.60
<b>Indiana.</b>		
Goshen, a friend, Jubilee offer- ing, Collections per Rev. S. M. Os- good, agent, viz., Evansville Asso., Evansville, 1st ch. 10.50; Pleasant Valley, ch. 3;	5.00	
Huntington Asso., coll. by Rev. C. Haven 7.05; Huntington, ch. 5.50;	13.50	
Indianapolis Asso., Indianapolis, ch., Miss J. Webb 2.00		
Laughery Asso., Aurora, Mrs. Griggs 1.00		
Monticello Asso. 11.00		
Northern Ind. Asso., South Bend, ch., of wh. 5 is tow. sup. of Psi-plu-pau, nat. pr., care Rev. B. C. Thomas, Henthada, Bur- mah, 11.00		
Tippecanoe Asso., La Fayette, ch., Sab. sch., tow. sup. of stu- dent in Rev. Dr. Binney's school, Rangoon, Burmah, Weasaw Creek Asso., Logans- port, ch., Jubilee offering, of wh. 5 ea. is fr. Dea. A. Nash, and "a friend of missions," 2 ea. fr. Mrs. Merriam and Dr. J. A. Taylor, 1 ea. fr. Mrs. Caro- line, Judson, and Edgar Tay- lor, Mrs. Coughtry, Mary Pat- rick, E. S. Rice, M. R. Frazee, D. Crum, W. J. Scott, W. R. Spencer, Sallie Weirick, Mrs. J. M. Keep, Rev. S., Mrs. M. D., Alfred B., Sarah, Silas jr., and Hrian A. Tucker, and Margaret M. Tilton 26.59		
Indiana Vol., Co. B., 83d Regt., J. B. Wilson 1.00		
State Convention 45.15		— 161.79
<b>Iowa.</b>		
Collections per Rev. S. M. Os- good, agent, viz., Davenport Asso., Davenport, ch., Messrs. Mack and Co. 5; F. M. Mack 5; Iowa City, ch., bal., 50 cts.; Jubilee offerings, per Rev. W. Dean, D.D., Dubuque Asso., Dubuque, B. Ru- pert, Jubilee offering, per Rev. W. D., Keokuk Asso., Denmark, ch., Sab. sch., tow. sup. of nat. pr., care Rev. E. A. Stevens, Ran- goon, Burmah, 8.00		
Linn Asso., Vinton, ch., per Rev. W. D., State Convention, per Rev. W. D., 10.00		
23.60		— 54.10
<b>Michigan.</b>		
Collections per Rev. S. M. Os- good, agent, viz., Jackson Asso., Leslie, ch. 7.00		
Kalamazoo Asso., Kalamazoo, 1st ch., of wh. 5.30 is fr. Sab. sch., tow. sup. of nat. pr., 22.76		

Michigan Asso. 28.89; Detroit, a little girl, tow. giving the Bible to the heathen, 9 ctn.; Detroit, 1st ch., A. Ives, Jubilee offering, 5; Lafayette st. ch., of wh. 5 ea. is fr. E. B. Smith, R. E. Smith, and J. D. Standish, Jubilee offering, 15; J. C. and Mrs. Warner, 5 ea., Jubilee offering, 10; E. Walker, A. Conant and L. Watts, 1 ea., Jubilee offering, 3; Pontiac, ch., of wh. 5 is Jubilee offering, fr. Dr. A. Walker, 15; Romeo, ch. 9.75; per Rev. W. D., 86.73  
 Wayne Asso. 28.79; Romulus, ch. 2; Highland, ch. 27.20; Farmington Village, ch. 1; Remington, ch. 3.75; Northville, ch. 8.30; per Rev. W. D., 71.22 — 187.71

**Minnesota.**

Collections per Rev. S. M. Osgood, agent, viz.,  
 Minnesota Asso. 14.56; Minneapolis, 1st ch. 7.30; St. Paul, 1st ch., of wh. 17.05 is fr. Sab. sch., for Mrs. Ward's school, Sibagor, Assam, 3 by Mrs. M. E. Prescott, fr. her little son Emmons, deceased, for Rev. Dr. Binney's school, Rangoon, Burmah, and 1 fr. Mrs. A. H. Cavendar, Jubilee offering, 21-.05;  
 Minnesota Central Asso., Fairbaul, ch. 15.00  
 Southern Minnesota Asso., Chatfield, ch. 3.00  
 Northern Minnesota Asso., James Sully tr., 7.00  
 State Convention, Jubilee offering, 28.28 — 96.19

**Ohio.**

Kirtland, Harriet Martindale 33-.98; Pomeroy, Welsh Bap. ch., Sab. sch., Jubilee offering, to be used by Rev. J. L. Douglass, Bassein, Burmah, 10; Turnbull Asso. 43.98  
 Collections per Rev. S. M. Osgood, agent, viz.,  
 Auglaize Asso., per Rev. J. L. Moore, 8.90; Mt. Zion ch. 1.50; Willshire, ch. 2.50; per Rev. Wm. Dean, 12.90  
 Cleveland Asso., Cleveland, 1st ch. 128.39  
 Columbus Asso., Welsh Hills, ch., Sab. sch., per Rev. W. D., 5.00  
 Coshocton Asso., coll. by Rev. B. Allen, per Rev. W. D., 5.00  
 East Fork Asso., Ten Mile, 2nd ch. 2; Nicholville, ch., of wh. 25 cts. is fr. J. Martin, and 5 cts. fr. M. Dolby, a boy 8 yrs. old, to purchase a Testament for the heathen, 2.30;  
 Miami Asso., Franklin, ch., Sab. sch., tow. sup. of nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 14.39; Cincinnati, 1st ch., U. Gregory, Jubilee offering, per Rev. W. D., 4.30

1; Mt. Auburn, ch., a member, Jubilee offering, per Rev. W. D., 100; Ninth st. ch., J. Decamp, Jubilee offering, per Rev. W. D., 5; Hamilton, ch., Mrs. Charlotte Shuy, Jubilee offering, per Rev. W. D., 5; Middletown, ch., T. J. Titus, Jubilee offering, per Rev. W. D., 10;	135.39
Miami Union Asso., coll. per Rev. J. P. Agenbroad, per Rev. W. D., 13.50; a friend 1; Dayton, 1st ch., of wh. 2 ea. is fr. E. D. Payne, Z. Crawford, A. F. Payne, J. B. Thresher, C. C. Parker, C. W. Chamberlin, E. R. Stilwell, H. D. Cornell, and J. Coffman, 1 fr. F. Beaver, 5 ea. fr. J. K. McIntyre, J. S. Beatty and C. H. Crawford, 10 ea. fr. W. P. Huffman and "an unknown friend," Jubilee offerings, per Rev. W. D., 54;	68.50
Mohican Asso.	16.16
Ohio Asso., coll. by Rev. E. D. Thomas, 11.80; Mr. and Mrs. Gardner 20; Beulah, ch., Sab. sch. concert, 2.50; Hopewell, ch. 2;	38.30
Wills Creek Asso., Salem, ch.	9.00
Zanesville Asso., coll., per Rev. E. W. Daniels, 2.50; Duncan's Falls, ch. 1; Rockville, ch., Rev. E. W. Daniels 1.50; State Convention, per Rev. W. D.,	5.00
Oberlin, Mrs. Mary March, for Shan Mission,	50.20
	3.50
	537.12
<b>Wisconsin.</b>	
Scandinavian ch., per Rev. O. Dodge, agent,	4.00
Collections per Rev. S. M. Osgood, agent, viz.,	
Lake Shore Asso., Scott, ch.	4.00
	8 00
<b>Canada East.</b>	
Eaton, E. J. Alger, bal.	8.76
	\$4593.61
<b>Legacies.</b>	
Brooklin, Me., Benj. Dodge, per Wm. Read,	50.00
Shaftsbury, Vt., Nathan H. Bottom, per Norman Bottum, Exr., in part,	20.00
	70.00
	\$4,663.61
Total from April 1 to Nov. 30, 1863, \$39,-054.68.	
<b>Donations in Medicines.</b>	
Providence, R. I., Perry Davis & Son, one box, for Rev. M. H. Bixby, Shan Mission,	40.00
Philadelphia, Pa., Dr. D. Jayne & Son, three boxes; for Rev. M. H. Bixby, Shan Mission, Burmah,	195.00
	\$235.00

THE

# MISSIONARY MAGAZINE.

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VOL. XLIV.

FEBRUARY, 1864.

No. 2.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### THE CALL FOR LABORERS IN BURMAH.\*

BY REV. C. H. CARPENTER, RANGOON, BURMAH.

#### Men Wanted.

During the past few months I have often wished that I could step into one of your meetings and tell you about the wants of Burmah as they appear to us here. I would not plead with the Christian friends who meet with you for money; money is wanted, but not so much as prayer. Prayer and money both are needed; but both are not enough. We want men. We want you, my brethren;—your flesh, blood and soul, all consecrated to Christ, out here. Judging humanly, this at present, and probably for years to come, is the great want of our missions, paramount to all others. Who is to meet this want? If the young men, who have been called of God to preach his gospel,—where, how few of them can tell,—and who are almost prepared, so far as the aid of professional teachers is concerned, to enter upon that work, if they do not answer it, if they do not even give the question of their obligation to the heathen the serious, the protracted and prayerful consideration which it deserves, who will? Listen, then, my brethren, to a few facts.

#### The Field Our Own.

1. God, by his providence, and by the unexampled success which has followed the labors of our brethren here, has plainly entrusted this portion, at least, of the heathen world to the Baptists of America for cultivation. Hitherto our claim to this field has been most scrupulously respected. We never have had to assert it. The hand of God was so manifestly with us, that other Christians, with one consent, did for us what they have done nowhere else,—left us to occupy alone the fairest portion of the gospel field. And why? Simply because they all believed that God had chosen us to work it.

#### The Field not Fully Occupied.

2. That we are far from occupying this field is evident to the most casual observer. In the whole of Burmah we have but six stations, six towns and cities in which white teachers reside. Including those who are sustained independently of the Missionary Union, we have in all nineteen Baptist missionaries in Burmah. These now are so distributed among the several stations, that in but one case do we find more than a single man in any department of a station. For example, in Rangoon there is but

\*The above article is part of a communication addressed to the "Society of Inquiry" connected with the Newton Theological Institution.

one Sgau Karen missionary, one Pwo Karen missionary, and, until quite recently—but one Burman missionary. That is to say, if for any reason any one of our missionaries should be laid aside from labor, not a man could be found to take his place. If our government acts on this policy in conducting the war, wise men deplore it. Contrast the feebleness of our efforts with what was done for the evangelization of the Sandwich Islands; with what is being done for Turkey. If we suffer by comparison even with human standards, how must we appear in the light of the Divine requirements!

#### **Young Men Backward to Offer Themselves.**

3. If we compare what we are doing with what our fathers did, it will not be un-instructive. The lack of the old missionary spirit is often lamented. But the evidence of this lack is seen, not in the diminution of contributions to the treasury,—there has been a steady increase there,—but in the backwardness of young men to engage personally in this work.

Time was when young men whose names are now everywhere revered, were in advance of the churches, urging them forward in obedience to the great commission. But it is so no longer. Young men who are suitable no longer fail to receive appointment, as they once did, from the number of applicants. For often the Executive Committee have to seek out young men, and then how often do they fail to obtain them. Meanwhile our mission seems to be on the retrograde at some points. Old stations are abandoned, not because they are unimportant, but because we have no men to occupy them. Tavoy, Mergui, Shwaygyeen, Arracan and other places are now left to take care of themselves. The work which Boardman, Comstock and others now in heaven, began, is left to languish and come to nought.—Churches which were once a source of joy to the Redeemer and all the redeemed, are now desolate, and the number of such is annually increasing.

#### **Circumstances of Native Converts.**

Do you say that this is an unpleasant commentary on the character of native churches? Consider their circumstances, and then say whether churches at home, similarly situated, would do better. They are formed from converted heathen, who have been degraded in mind and body by centuries of superstition and sensuality. They are surrounded still by heathen, who maintain the old customs and rites, and live in the practice of things which were once most pleasant to them, and which still please the carnal heart. They have few books, and little besides an experimental knowledge of religion. Is it strange, then, that when deserted by the white teacher these churches, after a time, by the death of old members and the defection of the weak and ignorant, should cease to maintain their existence? At all events, such cases do not shake the missionaries' confidence in the genuineness of the gospel work among these various tribes. Still it is a sight over which angels might weep, and it is due, as I have said before, to the paucity of laborers. The responsibility, I believe, must rest chiefly upon those young men who shut their eyes to these facts, and their ears to the command which knows no New England, no America, even, but only the world.

#### **Age of the Present Missionaries.**

4. Let us turn from the districts abandoned to those at present occupied, and ask what is their prospect for the future? Our numerical strength is deceptive, from the fact that a large proportion of the missionaries enumerated are old men, just ready to leave the stage of active service. Among the nineteen names, we find those of Wade, Bennett, Binney, Mason, Haswell, Kincaid, Simons and Brayton. They are doing work now which no young men could do; but three years may see

every one of them gone. Of the rest, more than half have passed middle age, and one is expected to leave the field within two years. Is there not a loud call for reinforcements?

It is impossible to get an adequate idea of this dark side of our missionary operations without seeing and talking with the men who have been on the ground almost from the beginning, and who are familiar with the whole field and the whole history of Burman missions. They feel that for more than one reason this is the darkest period of that history.

#### **Support and Room for More Laborers.**

It was very pleasant to read in the account of the meetings at Cleveland, O., that the Executive Committee wish to put twenty-five new families at once into the Asiatic field. If suitable men would come forward, I have no doubt that they would be sent, and that the churches would nobly second the Committee in their action.

Looking at the sources of supply and at our former scale of operations, this seems like a large number. But looking at the wants of Burmah, it is small. Twenty-five men, young, strong, and full of the Holy Ghost, could be taken up at once in ground already nominally occupied, and still the cry of perishing millions in the regions just beyond would go across the waters.

#### **Appeal to Young Men.**

It is a source of great joy to the brethren here, that two of the twenty-five are perhaps already on their way to our assistance. From long acquaintance, particularly, with one of them, I anticipate not only much pleasure in welcoming them, but the greater satisfaction of seeing them ere long engaged in most useful, honorable and happy labor. They belonged to your own number. One is still with you whom we expect to see in a few months. Shall he come alone? May we not expect from each class some who will go forth to represent their classmates, as it were, in the heathen world? No field more desirable than this can be found; none in which the Lord has shown a stronger purpose to bless and reward a hundred fold all faithful efforts. Let no one, then, shrink from this as an ungracious, fruitless enterprise. Above all, let no one put aside the call of duty, even though it come not in clarion or in thunder tones. Remember that we are naturally more inclined to disregard and ignore such a call than we are to go unbidden, and that the one course is quite as sinful, though it be more expedient, than the other.

May the Lord direct you each to the places He would have you occupy, and enable you to do the work He may set before you.

Pray for us. Pray for Burmah, and, if the Lord will let you, come to Burmah.

#### **TELOOGOO MISSION.**

##### **LETTER FROM MR. DOUGLASS.**

##### **Health Restored.**

Nellore, Oct. 1, 1863.—We were absent from Nellore four months, leaving the 21st of May and returning the 21st of September. I wrote to the Rooms a short letter from Coromandel, giving information of the painful necessity that compelled us to leave Nellore. At the time all seemed dark and uncertain; we were shut up to faith. But God directed

our way, and we now see that all was ordered in righteousness. It is now quite evident to us that we needed rest, recreation, and entire separation from the daily round of our mission work. At the time we did not see this, and so were quite unreconciled when the doctor told me I must leave the station for a season.

I cannot express the joy I now feel at finding myself quite restored to health, and my dear family much improved by the change, which was neither too long, nor perhaps too short. We were eighty

days at the seaside, and the remainder of the time at Madras, and journeying to and from Nellore.

#### The Mission Work.

The church has kept on in its even way; the native Christians have conducted themselves generally well, and the schools left to their care have kept on as usual in numbers and efficiency.— Several English residents have taken an interest in our work, and have been, unasked by us, to our mission compound, inquired after the church members and the schools, and also made short visits to the latter. It has cheered us much to learn of this interest in our work during the hour of our absence and weakness.

We are now using all the haste possible to make the usual necessary repairs to the buildings before the rains set in, which are near. It is at present quite hot for the season; there is much need of rain.

#### Plea for Reinforcement.

Must we wait another year for a helper? We beg you all at the Rooms, with the utmost disidence in our own judgment, and with the utmost earnestness, to make haste and be wise in this matter. We mean to hold on, but we are only flesh and blood, and the harvest is great. Ongole waits with hands extended, and Nellore prays on its knees for more laborers.

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#### HENTHADA MISSION.

##### LETTER FROM MR. THOMAS.

###### More Conversions.

Henthada, Sept. 18, 1863.—A few days since I heard of the conversion of three families of Karen in Sa-ka-gyee. Another preachers writes of one house in Donabew, and two more in Akyau, whose inhabitants have given their hearts to Christ. From Myau Oung comes the news of some true disciples. I fully expect to found a church there the coming dry season. In Yay-gyen, I hear of three families who have decided for Christ. In Opo, the people are expecting a preach-

er. A most interesting man from Kru-ka-too came to see me yesterday, who with another man had just believed. I pray for these new worshippers and the heathen here.

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#### TIE CHIU MISSION.

##### LETTER FROM MR. JOHNSON.

###### State of the Church.

The last report announced nine received into the church by baptism. I have now to report seven baptized during the last mission year; seven others have been received by the church, will probably be baptized at our next communion season, and there are seven who give us hope that they are truly inquiring for the way of life.

###### Treatment of a Case of Polygamy.

One of the candidates for baptism is from Tangleng, the place spoken of in previous letter as presenting a good opportunity for an outstation. This man has been an applicant for baptism for a long time, but his social relations have been in the way of his reception. He had two wives. It is the first case of the kind that has come before us here, and has given us a good deal of solicitude, as the treatment of this case would establish a precedent for others likely to occur. The second wife has now been satisfactorily provided for, and the difficulties in the way of his reception are consequently removed. He is a man of a good deal more than ordinary intelligence, and of note in his native place.

The other six candidates are from Mrs. Johnson's school. Five of them are pupils who have lived in our house since the establishment of the school,—two of them, children of church members. They have all for nearly a year professed to love the Saviour, and have given us peculiar satisfaction, particularly since the Chinese new year. The other is a young married woman, resident on the island, but she has been a daily pupil for nearly three years. She experienced great opposition from both her husband and moth-

er-in-law in abandoning idolatry, which opposition became particularly violent when she took, a year ago, a decided stand for Christ and his service. But these have at last been won, or greatly subdued, by her "meek and quiet spirit" and consistent Christian deportment.—The mother-in-law is now a regular attendant upon our Sunday services, and her husband, when here, now usually comes with them to hear the gospel.

#### **Good Influence of Schools.**

Mrs. Johnson has been greatly encouraged in her school the past year. We have not only been called to rejoice over souls converted in the school, but to know also that its influence extends beyond these, and is felt in places far remote from us. The school has proved thus far a most efficient instrumentality in the work of the mission. Besides the girls' boarding school, Mrs. Johnson has sustained the past year a boys' school in connection with the station at Tat-hau-po. It numbers at present twenty-three pupils. In the girls' school there are twelve boarders who live in the house with us, and six day scholars; three of them married women.

#### **Outstations—Calamitous Visitations.**

The outstations are the same as reported last year. At Tat-hau-po both daily and Sunday services have been kept up during the year, but there is nothing of special interest to be reported. It is a hard and an uninviting field to cultivate, dark and dead beyond anything I ever knew. But our God can bring light out of that dense darkness, and cause life to spring forth even from that mass of death. The entrance of his word giveth light, and his voice calleth the dead to life.

The people there have been sadly afflicted the past year. In July the cholera visited them, and hundreds fell victims to its ravages. Then on the 23d of September, a severe typhoon swept over this region, in which, it is said, more than four hundred fishermen from Tat-

hau-po, who were at sea in pursuit of their calling, perished. And all this seems only to have made them more mad upon their idols.

The attendance, services, &c., at Masiu have been much the same the past year.

In the last report it was stated that much labor had been bestowed upon the neighborhood of Chung-lim and Tangleng—(it is here that the brethren from Siam reside)—and so far as we could judge, hopeful labor. Since then four from Chung-lim,—three of them women,—have been baptized, and we hear of others who seem to be earnestly inquiring for the truth. We have long been trying to obtain there a suitable place for a chapel and home for the family of one of the assistants, but hitherto without success. There is a more hopeful prospect now. The indications are that here we are to have one of our most promising outstations.

At Tie-chiu-hu, the Department city, but little has been done. The brethren have two or three times visited the city, and we have rented a small place for their accommodation when there. The way does not seem open yet to attempt much in the city.

#### **Swatow as a Missionary Station.**

We have attempted nothing in the town of Swatow during the year. We found so much difficulty in getting a suitable place for a chapel, &c., that I thought it better to defer further action till br. Ashmore should arrive. He is now on the ground, and I hope we may soon get a position in that stronghold of Satan.—My opinion of the importance of Swatow as a central station has in no way changed. People from all parts of Tie chiu are constantly visiting Swatow, and the whole Department soon becomes acquainted with what is being done there. It is a terribly degraded place, and but few decent Chinese families yet live there. There is, however, a gradual change for the better going on, in this respect. But it will, I think, be a long time before a foreign family will be able

to live in the place; yet we cannot have there a chapel and place for an assistant to live in too soon.

#### **Assistants—Support for Native Preachers.**

We have had in regular employment through the year four assistants, A Tui, A To, A Ee and A Sun, and have employed occasionally two or three other brethren as colporteurs. These last have been supported from the monthly contributions of the church. A Sun has, as formerly, been supported by friends in Scotland, chiefly of the Bristo-place Baptist church, Mr. Robert Anderson, pastor; and the same friends have promptly provided for his support for the coming year. We have two or three other competent and devoted brethren, whom we should like to see set apart as messengers of life to their countrymen, whom we hope the Holy Ghost is designating to the work. Are there not churches or individuals who, in this year of Jubilee, may feel it their privilege to assume their support? May not the Lord of the harvest raise up and send forth laborers into this great harvest field? Our hope for Tie chiu, under Him, is in a devoted, earnest, native ministry.

#### **Victim of a Clan Feud.**

Since writing the above, the Tang-leng man referred to as a candidate for baptism has met with a sad calamity. A feud—one of those terrible clan feuds so frequent in this region,—recently broke out between Tang-leng and Chung-liu and some neighboring towns. Yong-kiam ya, on his way home from this place a few days ago, was waylaid and taken a captive to one of the hostile towns. It is rarely that such captives ever escape. They are generally horribly tortured, and then murdered. It was reported that Yong-kiam had met with such a fate; but this has been again denied. As he was our messenger at the time of his capture, and was bearing a letter from us to his native town in reference to a house which we have been endeavoring to procure there for a chapel, &c., we are in hopes we may do some-

thing towards his release. Our hope, however, is faint, though a letter from us seems to have saved him for the time being from being killed. We hear that he has suffered a good deal, and as he is a man of some position and influence in Tangleng, his captors will be very unwilling to give him up while the feud lasts,—even if they suffer him to live. We are doing all we can for his rescue. May God be pleased to bless the means we are using in his behalf.

#### **Reinforcements.**

We cannot be thankful enough that at last we have others to share with us in our responsibilities and work here. Br. Ashmore and wife reached us in July in good health, having had "a prosperous journey by the will of God" to us. Br. Telford and family, from Bangkok, had previously joined us. I trust we may be enabled now greatly to lengthen our cords and strengthen our stakes. May the Lord give unto us abundantly of his Spirit, and fulfil in us all the good pleasure of his will.

#### **Statistics.**

We have now here, numbering the brethren from Siam,—thirty communicants,—sixteen of whom have been received by baptism since we came to Swatow. Jehovah jireh.

#### **FRANCE.**

##### **LETTER FROM MR. L—, P—.**

##### **Visit of Dr. Eaton.**

P—, Oct. 25, 1863.—First of all, allow me to thank you for your Christian sympathy and that of the Committee in taking up the mission again notwithstanding your own existing troubles and necessities. May God grant us grace to be more faithful than ever in our work, and to walk worthy of our high vocation.

Let me tell you what joy we felt in seeing in our chapel in Paris a noble representative of the missionary Union, the Rev. Geo. W. Eaton. I wish you could know how his Christian words

stirred us, how they edified, encouraged and consoled the whole assembly. May God bless that dear br. for all the good he did us. We hope to see him again during the winter or spring, after his return from Germany.

#### State of the Work.

We have precious encouragements in our work. Our br. C—— is laboring courageously in his field, and displays much Christian zeal. May the Lord bless abundantly his efforts for the advancement of Christ's kingdom and the salvation of souls.

The old field of labor of our dear br. C——, which I have also visited, as well as the above, affords encouragement.—The friends at S—— and the vicinity continue to attend the worship and make advancement in religion. The revival at C—— continues, and gives us much joy. Without doubt it would be very advantageous if we had a well qualified laborer to place there, which in our weakness we cannot do. Still we bless God that we have in our churches devoted brethren who assist as far as they are able, until new laborers, who are so necessary, are raised up.

In P—— also we have precious encouragement. The meetings are always numerously attended, and I often see cause to desire a place of worship larger and more convenient. Our br., Dr. Eaton, thought the same, and we are happy to say he has promised to do all in his power among our brethren in the United States to promote so desirable an end. Mr. D—— is now making collections for the same object. I am rejoiced to say that our brethren here are animated by a spirit of prayer. Besides our prayer meeting held in the chapel every Lord's day after service, several of our members have established a prayer meeting almost every evening in the week. They are held in the different quarters of P——, and they do good.

There is also a blessed revival among the soldiers in the garrison of P——. A corporal, a member of the church, ani-

mated by a true missionary spirit, has maintained a Sabbath school for our children several months, and has set himself to labor for the conversion of his companions in arms. He brings several of them to our worship, and some, we hope, have been recently converted.—Two of them have written letters to me, full of spirituality and of a living piety, joyfully announcing the tidings of their conversion, and expressing their desire to profess their faith and to join the church.

Nov. 3.—A Jew has lately written me a letter, begging me to instruct him in the truths of the Christian religion, that he may be enabled to save his soul.

I have no want of work in P——. May God give me strength to accomplish the great and noble task..

#### More Baptisms.

The first Lord's day of the present month was one of our happiest occasions. Never was our chapel more crowded with attentive and interested hearers. Six persons were baptized; among them a soldier, who desires to enlist under the banners of Christ, and henceforth to fight the good fight of faith. The profession of these converts was so frank, so humble and so scriptural, that there could be but one voice in respect to their admission. May they continue faithful, and be blessed and be a blessing till the end of their course. A Roman Catholic who attends our worship is deeply affected, and has said to me, "The truth is with you; henceforth I am yours."

Thus you see everything is going well with us. The Lord has given us some tokens of his presence and favor, and blessed be his holy name.

May our heavenly Father do the same for you. And may He grant you grace soon to see deliverance and the end of this terrible war, which causes so much anxiety, not only to you, but also to us and to all your friends in Europe. Take courage. Christ, the Prince of peace, "must reign;" and He surely will reign in your beloved country.

## LETTER FROM MR. B—, L—.

**Reasons of Slow Progress.**

L—, Oct. 29, 1863.—The progress in my field of labor is, alas, slow, very slow. This results from various causes. One of these causes is emigration, which has not only decimated the flock and disheartened the brethren, but has also produced an unfortunate effect upon the population around us, and without doubt kept away many from us, who are afraid to approach us lest they should be allured or excited to emigrate. Another cause is the deficiency of laborers. I am alone in a field which once had four laborers. The want of a pious colporteur has long been felt. As long as we are without one, it is to be feared that we shall not see much advancement.

**Converted Soldier.**

Nevertheless, the Lord has given us some encouragement, for which we ought to praise Him. We lately had the joy of receiving into the church four new brethren and sisters. Among them is a soldier, who has diligently attended our meetings for some months. Though he has had to meet much ridicule from his comrades, and to resist great temptations, he is very decided in choosing the narrow way which leadeth unto life. His Christian spirit gives us great joy. May God use him as an instrument of good to other soldiers.

**A Persecutor Conquered by Grace.**

Another, recently baptized is a woman who for many years has persecuted her husband, a member of our church. When I asked her one day how it happened that she came to our worship, she replied, "I have greatly annoyed my husband by ill treatment; but when I have seen him always calm and patient, notwithstanding my abuse, always endeavoring to please God in all things notwithstanding my opposition, my conscience has troubled me, and I have felt that instead of opposing him I ought to imitate him. I have seen my sins, and I wish to forsake them." From that time she has shown herself entirely changed, and with many tears

she gave the reasons of her faith before the church.

The two others are a young girl and a woman who at first was opposed by her husband; but she has surmounted all opposition, and walks courageously in the path of piety. Several others I believe to be converted persons, but for various reasons they have not been baptized, nor have I urged them to it. In general I prefer to act deliberately in such cases; the path of prudence is the path of safety.

Winter is approaching again, and if God pleases, I shall recommence my evening services in some localities. I hope to have many hearers, as I did last year. May they not all be forgetful hearers, contented with hearing the word without doing it.

**Sympathy with the United States.**

I cannot close without expressing again the desires we all feel for the return of peace in America. We are pained to see this protracted war rending the country. May God soon bring it to a close, maintaining the integrity of the Union, and forever putting an end to slavery. We often pray that the Divine blessing may rest upon the Committee, and upon all who have at heart the salvation of souls.

## LETTER FROM MR. C—, D—.

**Progress of the Cause at D—.**

D—, Nov. 4, 1863.—The following exhibits the spiritual state of my field:

There are three places of worship. I visit twelve communes, and there are a dozen more, in some of which there are brethren; to visit them all, I should need the aid of an evangelical colporteur.

In the year 1863 I baptized eight persons. Total number of members, 53.—None excluded, restored or died. Baptized at D— since the organization of the church, 53. Persons visited, old and young, upwards of 350; most of them attend our meetings.

In 1847 I published a book of twenty-four pages 12mo, entitled, "Le Catechu-

menat pour la Cène; est-il Evangélique?" (Does the Gospel teach a Catechumenate for the Lord's Supper?) In 1849 I published "Les recherches sur le Baptême." (Researches concerning Baptism), in 168 pages 12mo. This work is exhausted. I have revised it, and it is ready for a reprint whenever we have the means.

Notwithstanding some difficulties, our work is encouraging and prosperous.—Within the eighteen months since I came to D—, seven new Catholic families have commenced attending our worship. Some of them seem deeply interested.

Last Sabbath there was not a place to be found in our chapel. There were more than 100 hearers, where, at the outside, not more than fifty or sixty can be accommodated. If we had a convenient and well situated chapel, we should have many more.

#### **More Help Needed.**

Could not the Executive Committee appropriate money enough to buy a piece of land? That would be a beginning, and God would not be wanting; He would supply the rest. Should not you, brethren, take the initiative? The work is yours, and we are responsible, under God, to you, to organize pure Baptist churches in France. Under God we must look to you and depend upon you. Will you see us put to confusion? This is a difficult crisis with us. We are small and poor. We have broken many weapons with our enemies. We are better known. They fear us. They have armed themselves anew and with new weapons; they are preparing a terrible shock to destroy us. This is the hope of those who have directed their missiles against us for the last three years. Help us, help us, and we shall have a more complete triumph. Their new method of assault is weaker than those which preceded it; the plan is to turn the whole into ridicule and to make us odious.

There is at D— a Protestant population of 150 souls, who are connected with us.

You must continue, dear brn., to grant us your generous aid, that our cause in France may be extended. It is needful, above all, to do all that is possible, that we may be enabled to instruct the young, and prepare them to help us, and to take our places when we shall no longer be able to work. Do not forget, dear brn., that if there are no young students, the day will come when you will have no more laborers in France, and your work will have come to an end.

Pray for us, dear brn., and if necessary supply the deficiency of others; and grant us colporteurs to aid us. We could employ young Christians, who by helping us might prepare themselves for the work of evangelization.

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#### **GERMANY.**

##### **LETTER FROM HAMBURG.**

It is a most desirable thing that children and young persons should be interested in the missionary work, instructed in its main features, if not also in its details, and encouraged to make contributions for it intelligently and systematically. Something is done by them individually; could not more be accomplished, if they were connected together in societies for this object, having anniversary celebrations, under proper superintendence, which they might regard as their own? It has been proposed in another religious communion in this country, that each Sabbath school should be organized into a missionary society, with its youthful officers, and its missionary anniversary, under the direction of the pastor, superintendent and teachers. The London Missionary Society closed its anniversary of five days' continuance in May last, with a missionary service especially for the children. The account which follows shows that progress has been made in this direction, also in Germany. May not a useful lesson be learned from the Young People's Missionary Union in Hamburg?

Through the letter in the Missionsblatt, from which the following is translated, we learn that Mr. Oncken was absent from home at watering place for the restoration of his health. This accounts for the fact that he does not appear in the narrative as an active participant in scenes which would so much rejoice his heart, and to the interest of which he would have contributed so much.

**Young People's Union.**

The twentieth anniversary of the Hamburg Young People's Union, was celebrated in Hamburg Sept. 14. The delightful festival reminded us of the words of the psalm (133:) "Behold how good and how pleasant it is for brethren to dwell together in unity." Our hearts were drawn out in lively joy, and we adored the glorious power of Jehovah, and felt his gracious presence. Think of more than forty young people in the vigor of life, brought together from far and near and speaking different dialects, all celebrating the name of the Lord, all rejoicing in God their Saviour,—brethren, in the true sense of the word, because begotten by one Father "by the word of truth,"—blood-relations, because all united together by one blood, the blood of Jesus Christ, the Son of God, which "cleanseth from all sin"! And all these in harmony,—as brethren ought ever to be! Besides the young people of our own society, there were also brethren from the Lutherans, Methodists, Reformed Church, and others. It was truly delightful to see them all participating in the festival with their whole hearts; to hear their exhortations to praise the Lord Jesus, and to be steadfast and always abounding in the work of the Lord; to listen to their request—"Brethren, remember us in your prayers," and to see their joyful countenances, which said, without the intervention of words, "How we love one another." We were filled with adoring gratitude to God, who had permitted our eyes to see this lovely spectacle, and our hearts gathered confidence that such "dwelling together" would realize more and more the significance of the beautiful words of inspiration.

**Adorning the Chapel.**

But while we gazed with joy upon this youthful company, we must not omit to say how much the chapel, beautifully adorned with flowers, and the multitude of Christian brethren and friends participating in the festival, harmonized with our feelings.

A lofty triumphal arch spanned the choir of the chapel; all the young people were assembled on the platform. At the opposite end five smaller floral arches, raised over the speaker, and rich garlands festooning the walls through the kindness of the members, especially the sisters, testified to their willingness to lend a helping hand to prepare the chapel in a worthy manner for the festal celebration. Inscriptions and transparencies and symbolic representations added to the beauty of the scene. The church, assembled in great numbers in the nave of the chapel, with joy beaming from their countenances, completed the lovely prospect, and declared plainly that the Lord had made this day to be a day of joy for his people, and a season of Divine refreshment.

Precisely at five o'clock the president of the Hamburg Young People's Union opened the service by prayer. The whole assembly then joined with deep emotion in singing a hymn—

"Praise the Lord, the King of glory."

O how the tide of praise swelled upwards! How the inner sanctuary of the soul resounded as with cymbals and harps to the praise of Jehovah! How the hearts of all flowed together, as they all united in the praise of the One Beloved!

After the reading of the one hundredth psalm and another prayer, an address was made by br. L., saluting and welcoming the members and the delegates of other Unions present, and the friends generally. A few stanzas were then sung and br. J. gave the anniversary address, from the words in Cant. 2: 4, "He brought me into his banqueting-house, and his banner over me was love."

**How the Anniversary was Conducted.**

It is not our plan to present in detail the exhortations and speeches, which followed in rapid succession. But we purpose to glance here and there at the rich treasures which delighted and animated the youthful hearers, so that we may give a brief view of the joyful scenes which kept the eyes and the hearts of all awake

and lively till two o'clock. The intervals were filled up by passing refreshments and singing.

After another prayer, a letter was read from the former president of the Hamburg Union, who had gone on the work of the Lord a few weeks before to Bucharest. The letter was founded on the salutation of Christ on the morning of the resurrection—"All hail."

Brethren who had come as delegates from other Unions were then invited to speak.

Four brethren, delegates from Bremen, first appeared. They marched to the table hand in hand, and delighted the assembly by reading a poem which made a most happy impression. Then came two brethren from Berlin. One of them brought salutations and good wishes, saying how much it rejoiced him to be at such a feast. The other spoke from 1 Cor. 1: 18—"For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."

Br. K. brought salutations and good wishes from the Young People's Union in Hanover. Br. L., of the Volmarstein Union, proposed a few verses from a hymn to be sung, and brought salutations from his constituents. In his remarks he told how he had been in Hamburg six years ago, a child of the world, but now celebrated the Divine grace which had made him a child of God.

As the meeting proceeded, br. F. refreshed and delighted the assembly by a longer poem, rich in matter. Br. B. then gave an interesting report on the origin and progress of the Young People's Union. He told how twenty years ago the brethren had decided that it was necessary for them to meet together, to pray together, and to study the word of God together; how they gradually went further, endeavoring to work together for the extension of the kingdom of God; and how with feeble means they had undertaken great things, and the Lord had crowned their efforts with success.—Among other things he told of a mission-

ary tour which he had made on foot as far as Memel, distributing tracts, holding interesting conversations, and bringing brethren into connection one with another; and how amid many dangers the Lord had defended and blessed him.—Then he showed how it used to be different from what it is now with believers belonging to the national church. In conclusion he showed what an honor God had put upon the Young People's Union, in causing many missionaries and ministers of churches to proceed from among them.

A very deep and, we hope, lasting impression was made by the remarks of br. S., of the Evangelical Young People's Union, begging the society to take a deeper interest in spreading the gospel among the Jews, and to pray much that Jehovah would have compassion again upon his covenant-people. He referred to the passage in Micah 7: 20—"Thou will perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." This brother traces his descent to the people of Israel, and as far as possible labors among them.

Br. B., a Methodist preacher, spoke on the words, "I am the light of the world," and exhorted the hearers to follow that light, that they might not be overtaken by darkness.

Br. V., secretary of the Holstein Young People's Union, made some statements on the condition of the Union, and remarked on the passage in Luke 10: 38—42, showing what is "the one thing needful," recommending to all present the position of Mary, at the feet of Jesus, and closing with a short poem.

After singing, br. D., of Harburg, spoke of his gratitude to God who had resolved before the foundation of the world to make men blessed, and exhorted all the irreligious present to seek the Lord early, because it is so blessed to sit at the Saviour's feet in youth. He also gave some account of the Union he represented, and commended it to the prayers of the meeting.

Br. S., of the English Reformed Church, rejoiced to be present at such a meeting. A brother from England who accompanied him read a very interesting letter, relating how two years ago some young persons met together for prayer; the meeting soon awakened so much interest that now 300 have joined it. At almost every meeting at least one soul had been hopefully converted, and 250,000 tracts had been put in circulation through their instrumentality.

Several brethren who were not present sent the most interesting letters from far and near, testifying to their attachment to the Union. Br. S., of Herford, in his letter expressed his joy that the young people would never be deserters, but would always be found in the ranks of the warriors, as valiant soldiers of the Lord Jesus. A letter was read from br. H., honorary member of the Union from Varel, expressing his best wishes. He

exhort ed the members to mutual love, because the Young People's Union of Hamburg holds a peculiar position, all the Unions in every part of Germany looking up to it. He wished that all the Unions in Germany might be united in one alliance.

The celebration of this anniversary was in every respect most lovely and attractive. The members on whom God had conferred the gift of poetry, modestly brought their talent to serve the Lord and to gratify their brethren. During this lovely evening, several young persons entertained us with the music of stringed instruments; we hope that in the conflicts of life they will be equally ready and expert to resist the enemy with spiritual weapons, like the sweet singer of Israel, bold through the power of God to oppose the Goliath of the world. The strains of their music still linger in our ears.

## M I S C E L L A N Y.

### TEN YEARS' MISSIONARY PROGRESS IN INDIA.

We cordially agree in the opinion of the Bishop of Oxford, expressed so eloquently at the Manchester Conference, that India and our own Colonies have a special claim on the British churches. Missions, even in apostolic times, were under Divine direction, and but for the vision of the Man of Macedonia, Paul's course might have been eastward—not westward—so that in these lands of the morning, where the pagoda rears its dome, and the mosque its minaret, countless Christian sanctuaries might with their light have irradiated the East. And if apostles thus shaped their missionary career by Divine guidance, shall not the Christian churches still seek the same guidance, and does not the Divine Providence plainly point to India and the Colonies as a special trust committed to British Christianity?

We believe that this claim meets with

an ever deeper response in the churches, and that the progress of the gospel, especially in India, is watched with deepening Christian sympathy. Dr. Mullens' labors come thus very opportunely to enable us to ascertain what has been already accomplished, and in what directions future action should be expended. This journal has already introduced to its readers his important statistical tables of missions in India, Burmah, and Ceylon, at the close of 1861. But the valuable letters received from missionary brethren, many of them among the ablest in the field, have enabled him to supply more than a mere array of facts. The "Review of Ten Years' Missionary Labor in India," just published, gives life and coloring to the statistical outline.

What progress then has the gospel made in India in the last ten years? It must be admitted, that it is still the day of small things, and that the Indian churches wait still for the impulse from

on high—the baptism of fire. He who has crossed the line will not readily forget his languor and exhaustion under a burning sun, the ocean calm, without a ripple, and pellucid as some inland lake. How the voyager longs for higher latitudes, even if these shall expose him to gales and tempests. So with India. When the reviving breath of the Spirit shall come, scenes of agitation and great convulsions of native society may be anticipated before the final triumph of the Cross. But who would not prefer these perils to the long sultry years during which faith has been waiting and toiling on from the times of Schwartz, and Heber, and Henry Martyn, down even to the present day?

And yet while it is still the day of small things, the revenue of the last ten years proves that progress has been achieved. Ten years! What a change they have effected in India, viewed politically, socially, and economically! In 1852, under the rule of a company of merchants, it is now directly subject to the more popular and liberal sway of British sovereignty. Then it was ruled in a narrow, exclusive spirit, which eyed with jealousy independent British enterprise, and branded the British merchant or planter as an interloper. Now it is under the guidance of imperial power, which has always favored colonization, and already with tea and coffee plantations in Bengal and in other parts, there is opening a magnificent field for British enterprise, and at the same time an important impulse is given to the material and social elevation of the Indian continent. The state of the laboring classes in India—a question socially of higher moment than any other to a country—is greatly ameliorated. In 1852 they were in the normal state of untold centuries of the past; now their wages are much augmented, and their whole condition improved. But we cannot rehearse all these changes. What we wish to notice is, that India, viewed in its Christian aspect, has also witnessed important progress. During the decade that is past, more than two millions and a quarter sterl-

ing have been expended by Christian beneficence on missions in India. New ground for mission enterprise has also been broken, as in Oude, in Nagpoor, in Rajpootana, and in Pegu; the Punjab has also been more adequately occupied. The central stations have risen from 313 to 386, and the out-stations to 2307. During the same period, while 185 missionaries have either died in the field, or been obliged to quit the country in bad health—a number amounting to nearly one-half of the whole staff—their ranks have been replenished by 350 fresh laborers; so that the number now engaged has risen during the ten years from 395 to 541. Perhaps the most striking fact is, that the number of the native churches has more than quadrupled, having increased from 331 in 1852, to 1542, including Burmah, at the close of 1861. But these are statistical details. What is more interesting in Dr. Mullens' review, is the statement, borne out by the testimony of the most intelligent missionaries, that the native churches are increasing in intelligence and piety, and that while the false religions of India are receding in their influence, Christianity alone makes real advance—its knowledge extending, its impressions deepening, and its agencies more compact, more judiciously located, more steady in working, and more devoted in spirit. "The pine-tree has replaced the thorn, the myrtle grows where the briar flourished, and the garden of God is preparing to offer to its Master all fruits and flowers of immortal beauty and undecaying bloom."

The great political event of the period—the mutiny—has not passed without having left deep traces of its presence on the Indian churches. These have been ennobled by the sufferings and deaths of Christian martyrs. It is an interesting fact also, that out of 2000 native Christians exposed during that period to great perils and persecutions for the cause of the gospel, only six apostatized, and even these have all since craved to be received again into the church—a proof that Christian truth had at least

gained a firm hold of their conviction. The wise government of God has brought to the churches great blessings out of these trials. New missionary societies have entered on the Indian field, and large special funds have been raised, especially by the Church Missionary Society, the Propagation Society, and the London Missionary Society. The effect of these events upon the Christians of the North West Provinces, has also been important and beneficial. The trial of their faith has imparted to them a vigor and decision which they never displayed before. It is in the spirit of the gospel, too, that in Agra and Muttra, Meerut and Delhi, since the rebellion has been crushed, important and successful missionary efforts have been made. The heathen seem to have felt that their religion had been on its trial and had failed, and they became anxious to know more of Christianity. Everywhere the gospel was gladly heard; and in these localities associated with so much sadness, many new churches have been established, and hundreds of converts received.

One of the most interesting inquiries regarding Christianity in India, is to ascertain the positions where it is making most rapid advances. The chief progress has been hitherto among the aboriginal tribes not of the Hindu faith, as the Coles of Chota Nagpore, in Bengal, the Shanars, the great tribe of devil worshippers in the neighborhood of Cape Comorin, and the Karenas of Burmah. But there is evidence that the circle is widening. The Baptist Mission at Burrisal, in Eastern Bengal, with its 3000 native Christians, is an illustration of this, as also the success of the London Mission at Cuddapah, in the Madras Presidency; the progress of the gospel among the Mahars and other classes at Ahmednuggur, and the recent remarkable movement in the Irish Mission in Guzerat. If India has its solitary converts among the great, as in the case of the Maharajah Dhuleep Singh, and that remarkable Prince, the Rajah of Kapoorthala, it is yet emphatically to the poor that the

gospel is preached, just as it was in the days of our Lord in Judea.

It is the opinion of many of the most intelligent of the missionaries that the villages of India are ripening to the harvest. The rural missions of India generally meet with much favor. A greatly improved plan of evangelistic operations has been latterly adopted by the churches. The method somewhat resembles that of the territorial missions originated in Edinburgh by Dr. Chalmers, and which, with certain modifications, are now being organized in the diocese of London. A centre of influence is selected, as, for instance, Ahmednuggur, by the intelligent and devoted American missionaries; the field is carefully cultivated, and the villages around sedulously visited. Here one villager and there another is brought to the knowledge of the truth, and these become in their turn, the sources of Christian influence to those around. Gradually a little church is formed in the village, and a native pastor placed over it, to break among his people the bread of life.

This extension of the native pastorate is attended with the most beneficial results, placing the native churches on a far healthier basis, and enabling the European missionaries to devote themselves to their more proper evangelistic functions. No one who has not witnessed these interesting rural operations, can rightly estimate what holy zeal and ceaseless toil are devoted by the missionaries of all societies to this department of labor. At certain seasons the missionary breaks up his home at the central mission-station, and travels from village to village, pitching his tent in their vicinity, and sowing broadcast the bread of life, meeting generally with a cordial welcome. The importance of this department cannot be over-estimated.

The villages of India, mean as they appear to the traveller, miscellaneous collections of mud-hovels, constitute in reality the basis of Indian civilization. Amid all the overturnings of that agitated country, their constitution has alone

remained unshaken. Each village has its organized existence, its headman, its police, its rural laborers, its appointed barber and account-keeper, and its hall of justice. Many of the greatest princes of India, as Holkar for instance, have sprung from the headmen of these villages, and are as proud of the hereditary distinction they still enjoy, as of their royal honors.

The villages of India occupy a place of influence not dissimilar to that held by the Roman municipalities in relation to the empire. It is a fact, not without its interest, that our modern civilization is indebted for its peculiar character—not municipal as the Roman, but national—to this village institution of our elder Aryan brother, transmitted to us by the German and Celtic races. These villages are one of the great pillars of the whole system of the country; and the means employed for the spread of the gospel among them, it may be anticipated, will be followed by the greatest results. It was a valuable suggestion of Mr. Arthur of the Wesleyan Mission, to deposit a copy of the Bible in each of the 200,000 villages of India.\* In Western India the Bible Society has, on a limited scale, attempted the experiment of placing in each chowdrie, or common hall, a suitable copy of the Scriptures, which may serve the same object as the Bible that used to be chained in the parish church for public use in England.—It is well worthy of consideration whether an attempt should not be made at the extension of this effort to all India.

If the villages of India form thus one of the pillars on which its society rests, the same may also be said of education, enlightening the Hindu mind and influencing it in a Christian direction. Like Samson in the idol temple of Dagon, laying hold on its two middle pillars, let Christianity, endowed with a Divine strength, firmly grasp with its right hand

\* Dr. Judson once made a similar suggestion, proposing to place a copy of the Burman Bible in a zayat or some other easily accessible place in every village in Burmah.

the villages of India, and with its left, the educational institutions of the country, and the time is not far distant when the great superstructure of Hindu superstitions shall totter and fall to the earth.

The deficiency of vernacular education is a fact deeply to be deplored. In the Mission Vernacular Schools some 50,000 are taught; and, in many instances, very imperfectly; for, as Dr. Mullens shows, no department of missionary labor needs elevation more than this. In the government schools, there are 105,625 scholars. In the schools aided, etc., there are 179,076, constituting a total of 336,249. If we add to these, those receiving a higher education in Anglo-Vernacular Schools, and, perhaps, some 650,000 receiving the poor and almost worthless elements of knowledge in the indigenous schools, we have as the result, somewhere more than a million receiving education in India, constituting thus only one-half per cent. of the population. Estimating the children of India at an age fit for attending school at forty millions—only one in forty is taught even the lowest elements of knowledge. This is very different from the state of things in Burmah and China, where education is given to a large extent to all classes. The extension of education is a subject deserving the most earnest consideration of the Indian government. Material prosperity will do little, as long as this gross ignorance prevails. The Indian empire will continue to be exposed to panics, such as that which preceded the mutiny, costing, it may be, millions of expenditure, as the result of the want of popular enlightenment. The spread of the gospel, also, suffers greatly from this cause. So long as there are some four or five millions only who can read, the limited circulation of Christian vernacular literature is not to be wondered at, nor the small demand for the Holy Scriptures which the Bible Society so deeply deplores. What is the remedy for this? For our part, we should prefer, with the bishop of Bombay, even a system of secular education to this great darkness.

Let the government, also, in place of giving grants in aid with a stinted hand—the total sum in 1861 amounting to 18,805/-—use these agencies as the most valuable instrumentalities which India affords for education, aiding, of course, native local effort in the same direction. We regret to state that the principle of grants in aid accorded by the Imperial government is opposed almost fanatically by the directors of public education in Bombay and Ceylon; and that, as Dr. Mullens remarks, “the director in Bombay in describing his satisfaction that these institutions received nothing at his hands, cannot refrain from insulting the schools to which, unhappily for his own equanimity, he is compelled to refer.”—In adverting to vernacular Indian education, let us not fail to observe how much that cause is indebted to the Christian Vernacular Society, and its most valuable and indefatigable agent, Mr. Murdoch. We trust he will continue to publish his Indian Year-Book. Such an array of important facts regarding India, was never published before.

Anglo-vernacular education in India, is in a more satisfactory condition than education generally. Perhaps this was to be anticipated, as the higher education of countries has generally advanced before the primary. In the mission schools, in the last decade, there is an advance in India from 14,562 scholars to 23,377. If Burmah be included, the number in attendance is 29,963. In the Government Anglo-Vernacular schools there are 25,076, and adding to these other vested schools, more than 61,000 scholars are receiving in India a higher education. The position and object of these schools have been a frequent subject of controversy; but, “with the exception of a few whose opposition is strong, almost all missionaries in India recognize Anglo-Vernacular schools as an important missionary agency.” Taken in its broadest aspects, it is most important for Christianity to lay a firm hand on the higher education of the country! We may take a leaf here out of the book of an

enemy; the results of Jesuit higher education in arresting the Reformation may teach us how important it is that Christianity do not overlook this department of labor. Sanscrit, as the root-language of India, naturally forms the best basis in higher education for grammatical drill; but it is the Anglo-Saxon tongue, with its noble literature, which, in thought and aesthetic culture, is destined to mould and fashion the higher mind of India.—It is honorable to the mission cause that, in the application of Anglo-Saxon literature to the higher culture of India, more is due to Dr. Duff of Calcutta, than to any other man. He and the other missionary agents of the Free and Established Churches of Scotland, have especially devoted themselves, and with great success, to this department. Anglo-Vernacular Mission Schools in India have been useful in many ways. They have supplied a better vernacular education than any other schools, for they are not mere English schools;—in them classes are also carefully taught Bengali, or Hindi, or Marathi, with other languages. These missionary institutions have also done much to conciliate the native educated mind of India. Although not prepared to abandon all for the gospel, the Indian youth who has been trained in them, cannot but recal with gratitude and affection the devoted services of his Christian teacher. It is deserving of notice that most of these great reforms for which young India is striving—as the abolition of caste, the rights of the widow, and the elevation generally of woman—converge in the direction of that Christian faith which reveals God as the husband of the widow, and proclaims a holy brotherhood, where there is no difference—Greek nor Jew, Barbarian, Scythian, bond nor free. The recently much agitated Maharajah litigation is illustrative of the same tendency. Christianity deposits the Decalogue in the Holy of Holies; but it was the opposite with ancient Paganism and modern Hinduism. The young, educated Hindu will not, however, suffer this any longer.

By his contact with Christianity, his moral consciousness has been so elevated that he will associate the obligations of religion only with a pure morality.

That a number of devoted Christian ladies, the wives or widows of missionaries in many instances, consecrate their lives and accomplishments to the education and religious culture of their Indian sisters, is a cause of deep thankfulness. The result is, that all trained in these schools are greatly superior in knowledge and intelligence to their country-women. Some are sincerely pious, and a few are useful auxiliaries in conducting female schools among the heathen. In many of our mission institutions, the boarding-schools furnish a large proportion of the most hopeful cases of Christian conversion, and they have been the scenes of many happy and holy death-beds. The success of these institutions, and the blessings that have followed them, are a happy omen for future Christian homes. The cause of female education is generally hopeful. The numbers have risen in the day mission-schools from 11,519 to 15,899, or including Burmah to 16,862. The native gentlemen have also taken up this subject with enthusiasm in the Western Presidency, and they contribute munificently to extend its benefits. The mission work in the Zenanas, instituted by Mrs. Mullens and others, in this interesting field, continues to make progress, and has now been taken up in many of the cities. An interesting fact in connection with this, came lately under our notice. A wealthy native gentleman of Bombay, long distinguished for his liberal support of female education, was desirous that his wife should share in its benefits, and obtain some acquaintance with European accomplishments. He told the Christian lady who had engaged to visit his wife for the purposes of education, that he had no objection to her reading the Bible, for he believed that no book could teach her purer morality.

The great question, after the whole review of this decade, is, What are the results and fruits of these Christian agen-

cies? We have seen that the ratio of progress in many departments has been considerable, especially as regards the number of native churches; so that if it continue for half a century, the gospel would be brought to the door of almost every native of India. In the meantime, however, the results seem but small.—Take, for instance, those provinces and districts where the largest success has been attained, and contrast heathendom and Christianity. In Tinnevelly there is a population of 1,279,000; of Christians there are only 45,361. In Travancore, there are 1,280,000; of Christians, 30,697. In Burmah there are 1,436,208; of whom 59,366 are Christians. In Chota Nagpore there are 4,000,000, of whom 2490 are Christians. Passing from the question of extent to the estimate of the character of the native churches and converts, it must be owned that while there have been many interesting cases of conversion, plainly showing the presence and power of the Holy Ghost, and while there have been partial revivals in particular provinces, as in Tinnevelly, the standard of Christian life is not very high among the converts. Dr. Mullens remarks:—“How often have the faults of the New Testament Churches reappeared in the churches of India, and been strangely mixed with undoubted excellencies. But they are on the way to better things.—They have quitted the swampy shores of idolatry; like the rolling hill districts among the Ghauts, they exhibit great inequalities of character, lofty virtues by depth of sinfulness; but they have only to press on amid the difficulties of their pilgrimage, and at length they will emerge upon that elevated plateau of settled virtue, which, as a Christian people, even Englishmen have attained, only after eight generations of Protestant teaching and Bible influence.” Nowhere, perhaps, more than in the Indian churches, are the benefits experienced of a wise and careful church discipline. It is but slowly that the edifice of Christianity is being built up in India. Let us see that if the progress be slow, it is also sure, and

that the structure which we rear to the glory of a Triune God be a spiritual temple, where living sacrifices, holy, acceptable unto God, are offered up. It is pleasing to find so many branches of the Christian church laboring together in the cause of the One Master, with so much harmony and catholicity of sentiment. A love of Christian union has long been a marked distinguishing feature in the character of the missionaries and Christians of India.—*Christian Work.*

#### MISSION TO THE AFGHANS.

This mission, under the charge of the American Presbyterian Board, was commenced in 1857, and its only laborer is the Rev. I. Loewenthal, whose station is at Peshawur, on the eastern border of Afghanistan. His chief work, after learning the language of the Afghans, has been the translation of the Scriptures into Pushto; and he has been permitted to complete the translation of the New Testament into this language, in the Arabic character. At the date of his last letter, June 17th, he was employing his pen on other Pushto work, and was engaged in preaching the gospel as opportunity and his strength permitted. A little book for native Christians, a History of the Church, which he had written, has been translated into Tamil and Teloogoo, and will be translated into other languages of India. The Madras School-Book Society publish it as a prize essay, though no pecuniary reward is made to the author. His labor in this way is of great value.

The Afghans, about five millions in number, are an independent people, half civilized, fierce, and bigoted in their Mohammedan faith, among whom missionaries would not be tolerated, nor indeed could any Europeans or Americans dwell as yet safely among them. But their language may be learned, the Scriptures translated into it, Christian books, to some extent, prepared in it, and thus an indispensable part of the missionary

work may now be performed, for the Afghans, if not among them. Moreover, the city of Peshawur and the neighboring district contains many of this people, and a certain measure of access to them may there be enjoyed, under the protection of the British government. The work of the missionary, and of a few Christian brethren of an English Episcopal Missionary Society, for such a people, is certainly attended with much discouragement; yet the door is partially open, and progress already made. Mr. Loewenthal's translation of the New Testament into Pushto, is a work which itself repays the labor of a life time; and we yield to no discouragement as to the future. Afghan bigotry will be melted down or broken in pieces; the gospel will rule over this people; and their remarkable energy, no less than their geographical situation, will enable them to spread the Christian faith widely in Central Asia.

Mr. Loewenthal is connected with the Lodiana Mission, from the annual report of which for 1862, we reprint the following paper from his pen.

#### Difficulties of Missionary Work among Afghan Mohammedans.

As regards missionary operations among the Afghans, there is little to report that is new, less that is interesting, and least that is encouraging. As the missionary gains greater fluency in the Pushto language, a greater readiness in arguing from the Koran, and those verities admitted by the theoretical creed of the Mohammedans, as well as a more intimate acquaintance with Afghan modes of thinking, there is a corresponding increase of hostility and bitterness manifested by his hearers in the bazaar. This may seem paradoxical, and to require an explanation; and that the more, as the mission to the Afghans is the only one in Asia, and, with perhaps a single exception, in the world, which addresses itself wholly and professedly to Mohammedans only by the means of street preaching.

Most false religions content themselves

with externals, Islam among them. Saying prayers, keeping the annual fast, and having the Mohammedan creed on the lips on all occasions, make up the religion of the Mussulman, even theoretically, as far as the mass is concerned. But more important than these, among the Afghans, is shaving the head, trimming the moustache orthodoxly, and wearing the oriental dress. Any one correct in these matters is a faithful believer, *prima facie*. Any one not wearing the oriental dress, letting his hair grow, and paying no attention to the ornament of his upper lip, is *prima facie* an alien, a Faringhi, an unbeliever, a Kaffir. To the mind of the native, European dress and Mohammed's religion are totally incompatible. The word "Faringhi" implies a foreigner as to birth, and hence, and of course, as to religion. That a European who speaks a foreign speech, (the Afghan calls Hindustani even, the language of the English,) and has strange manners, should ever be or become a Mohammedan, appears to the Afghan extremely absurd even to suppose.

When he is told that if the mission of Mohammed be true, it is incumbent on all men to believe in him, he readily assents to the proposition, as "all men" to him, in this connection, means "all orientals;" but as soon as he is reminded that then the Faringhi also should be obliged to become a Mussulman, he will laugh at the preposterous suggestion, be he the gravest Mullah. The Mohammedan regards the Christians, as the Christians of the middle ages regarded the Jews, as the relic of an obsolete religion, whom to convert never enters his thoughts. As long as the Afghan is preached to in Hindustani, he takes it coolly, as not concerning him, and as quite natural that a Sahib, speaking a strange tongue, should preach a strange religion. But when he hears himself addressed in a language which he has probably never heard from the mouth of a European before, and finds that the preacher knows at least the phrases and formulae and pietistic maxims of Mohammedanism

as well as he does, and much better than the majority of his own countrymen, he becomes really exasperated. He will first offer money, he will offer his daughter, if the "Faringhi Mullah" would only become a Mohammedan; when these tempting offers fail, he comes to look upon the Pushto-speaking, Arabic-quoting preacher very much as upon an apostate.

Hence there is no improvement observable in the temper or manners of the audiences, as compared with previous years. Coarse and brutal replies meet the preacher's mildest statements or most earnest entreaties. Contradiction, contention, insult to religion, is all that his faintly heard utterances call out. They are faintly heard, because the audiences are almost always noisy, after the first ten minutes. If the preacher tells them plainly—as he must sometimes,—that he does not wish to argue, and that whoever is not in the humor of listening quietly, may betake himself elsewhere, he is told as plainly that they will not allow innocent people to be perverted, that they will not go away, and that they will make a noise. And well it is if they proceed to nothing worse.

#### **Fears of some Christian People—The Course Pursued by the Missionary.**

It is hard, after meeting with this persistent and unyielding opposition on the part of bigoted Pathans, to have another contradiction to encounter, from quite a different quarter; namely, from good Christian people. They object to street preaching, most of all among fanatical Afghans, who say without reserve that they take every word the preacher says as an insult to themselves and their religion. The missionary is reminded of the wise precept, not to cast pearls before swine; he is told that the manner of his proceeding is opposed to the spirit of the gospel; Christ's church must employ a silent, unostentatious method; "He shall not cry, nor lift up, nor cause his voice to be heard in the street;" that the reverence due to religion implies reserve, and precludes obtrusiveness; and that all

this has a tenfold application among a people of whom one who has known them longest says, that their next rising will be a religious insurrection; so that preaching to promiscuous crowds not only endangers the life of the missionary, but the tranquillity of the people.

Often as these objections to the public proclamation of the gospel have been replied to before, it may be necessary to state, in a very few words, the grounds on which the missionary is forced to pursue the course he does. To take the latter part of the argument first, namely, that taken from the fanatical character of the people, it may be sufficient to reply that the same objection was raised, and the same prognostications made, when missionaries first addressed Bengalis and Hindustanis; yet speech has remained free among them, and it may reasonably be expected that the law which changes intolerant opponents into patient listeners, and patient listeners finally into sincere converts, will also in the end begin to operate among the Afghans. To the more general objection against street preaching, it is enough to oppose the great principle that it is the mission of all truth, to proclaim itself to all, whether they hear or forbear; that this is preëminently the case with Christianity, which is aggressive in its very essence, and intolerant of all systems of error that live by pretending to be truth. The missionary would probably be most willing to abandon the most wearing, the most irksome, perhaps the most repugnant, part of his duty, if sufficient people could be got together in any other way, to instruct. But people will not visit him, except by stealth and singly, unless they are those who can afford to brave the opinion of the rabble; and these are but few. He must, therefore, go to the market-place, not only to "bear witness," but to make known his very existence and presence in the place. And moreover, the command to "preach the gospel to every creature," while it may not be confined to the oral proclamation, certainly cannot be construed to exclude it.

There would, perhaps, be less necessity for giving so much time and labor to this branch of the work, if other branches were equally accessible; but they are not. The unwillingness of the Afghan of this frontier to accept any thing to read which is offered him by the missionary, continues without abatement. The gospel has been abolished, why should he read it? is his constant objection. There can be nothing good in a book, if it does not prohibit pork and wine, etc., etc.

#### **The Work of Itineration.**

Even the work of itineration appears more backward than it did formerly.—During the cold weather of 1861–62, the principal civil authority prevented the missionary from proceeding on a preaching tour, which he was on the point of setting out on, on the ground that the religious excitement among certain clans, to which allusion was made in last year's report, was still in existence, and the time was therefore not well suited for a missionary to venture among them, as this, in some way, would tend to lead to disturbances.

At a later date, the missionary found himself near the camp of a native regiment, consisting largely of Afghans. A native officer and a private in this regiment are professing Christians; they occupied a tent by themselves, which the missionary made it his practice to visit, mornings and evenings, for the purpose of reading and explaining the Scriptures, and conducting worship in Pushto, the language of the persons baptized. Soon other native officers and men attended on these occasions, of their own accord; the explanations of Scripture would lead to conversations and friendly discussions, and some of the men began to manifest much earnest interest; among the latter were two Siyahposh Kaffirs and one Afridi, men who have so little of anything like religion, that it is easy for them to adopt anything that is seriously offered them. The interest, indeed, was great enough for one or two of the more intolerant Mohammedan officers to threaten

their men with all sorts of evil consequences, that would follow their giving the Padri a favorable hearing. However, their alarm was needless. The officer commanding the regiment thought it his duty to request the missionary to discontinue his visits to the tent of the native officer. And here the movement was arrested.—*Home and For. Record.*

#### NEW GUINEA MISSION.

It was in the year 1528 that the Spanish General Alvar de Saavedra visited the coast of New Guinea, and spent two months on the shores of the beautiful island of Mansinani, whose extent is considerably greater than that of the whole of Germany. Upon the occasion of an attack made by the Papuas upon his vessel, three of them were taken prisoners and carried away by the Spaniards to the Moluccas, where they received instruction from Catholic missionaries, and one of their number went still farther. Some time afterwards Saavedra returned to New Guinea in the hope that these three natives, who accompanied him, would be able to ensure him a favorable reception; but no sooner had the ship got near land than two of his captives jumped overboard and swam to shore, and as soon as the third, the professed convert, landed, and began to extol the kindness of the whites, they fell upon and murdered him. Since then New Guinea has very seldom been visited by European ships; there has been no European settlement attempted, still less any missionary station established on this large and beautiful island. For although the Dutch for the last two hundred years have claimed supremacy over it, they have done nothing but visit occasionally its north-west coast, without ever settling down there. However, the Malay prince of the island of Tidor, one of the Moluccas, a dependency of the Dutch, has taken possession of the district of Dory, whose inhabitants pay him tribute in slaves.

Now, in the Bay of Dory is the small

island Mansinani, on which, several years ago, the enterprising Captain Pieterse contrived to trade for five years. He had obtained a recommendation from the sultan in Tidor to the chief men in Dory, and the chief of Mansinani, having built him a house on his island in return for a few coarse plates, some imitation of coral, and two pieces of black cloth, the Papuas gradually grew friendly; Pieterse acquired their language and carried on business along the whole of the north-west coast of New Guinea.

In the year 1853, the missionaries sent out by Gossner, who were stationed at Batavia, in the Island of Java, heard of the safe and steady intercourse between Pieterse and the people of Dory, and the intelligence was particularly welcome to them, as Gossner had recently sent to the Dutch preacher, Heldring, certain men intended for missionary work in the islands of the Indian Ocean, and, if possible, on New Guinea. Accordingly the two missionaries, Geiseler and Ottow, at once made ready to go to Dory, and their Batavian friends fitted them out with everything necessary. The governor general gave them a pass as far as Ternate, and the sultan of Tidor sent a recommendation to the people of Dory, to which place a merchant of Ternate promised to take them in his own ship. They were amply provided with presents for the chiefs, and also with £25 for their own expenses, and were sent on their way with blessings and prayers, and promises of future assistance.

On the 9th of May, 1854, they left the harbor of Batavia in a steam-ship, visiting on their way Sumbawa and some of Gossner's missionaries stationed at Macassar, in the island of Celebes, who did all they could to persuade them to remain there, but failed. Proceeding on their voyage, they met with some Dutch missionaries in Menado, and on the last day of May arrived at the harbor of Ternate; there they had to remain six months before they could proceed to Dory, which, however, when they once set off, the schooner Ternate reached in three weeks.

The town of Dory stands close to the sea; nay, the large barrack-like houses, in which many families live together, stand on lofty posts, fixed below high-water mark, so that the sea washes under them. A clear stream runs through the village to the sea, and behind it rises a magnificent forest, on the most fertile soil in the world. On the high trees, displaying their emerald plumage in the light of the tropical sun, sit the pride of New Guinea, the beautiful birds of paradise. The brothers would gladly have fixed upon some rising ground above the village for their station, but the wood had first to be cut down before they could build, or plant the fruit trees and sow the cereals they had brought with them. Workmen were only to be had for very high wages; for the Papuan, though eminently a trader as well as a good hunter and fisherman, will do no other work of any kind. For such necessary employment as rice-planting and house-building he has his slaves, whom he will hire out indeed, but only for a high recompense. This being the case, the missionaries found there was nothing to do but to settle, in the first instance, on the little island of Mansinani, which is just opposite Dory, but of a very different character, being stony and barren, and depending for water entirely upon the rainfall. About a hundred Papuans lived there, and the house occupied by Captain Picterson was still standing, though in a very dilapidated condition. The missionaries bought a boat for one pound, that they might be able to cross over and make a clearing for their future home, which the natives permitted them to do, but consented to assist only, provided a piece of linen and thirteen shillings were given them in return, and the co-operation of the children had to be secured by knives, fish-hooks and beads.

Before fourteen days were over, the missionary Ottow got a sun-stroke, and Geiseler was stricken with fever, succeeded by painful boils, and finally by so serious an ulcer on the leg that he was obliged to return to Ternate in the gov-

ernment boat, that fortunately for him came to Dory at this very time.

Ottow remained behind alone, and he, too, soon sickened of fever in his wretched dwelling, and, owing to weakness of body and ignorance of the language, could do nothing at all in the way of missionary work. The Dory people were constantly harassing him with terrible accounts of the Haraforas, who lived in the forest, and were cannibals. They kept assuring him that these cannibals were coming, and that unless the Dutch built a fortress at Dory, they themselves intended to leave it, and that he could not remain there. Finally, poor Ottow, in despair wrote to Geiseler, not only to deprecate his return, but to announce that he himself might be expected back at Ternate before long.

However, Geiseler did return in February, 1856, bringing with him five carpenters, who built a house for the missionaries in Mansinani, of which they took possession in the July of the same year, after having both of them had a second attack of fever.

Now, then, their missionary labors were to begin. Every Sunday, service was held in the Malayan language, but the Papuans appeared to take but little interest in it. They were steadfast in the religion of their fathers, which consists chiefly in the worship of the dead. They preserve the graves of their ancestors with the greatest care, and lay on them votive offerings and strange little figures. Every village has its own temple, which is chiefly used to celebrate the festivals of the dead. It is a building with a triangular roof, open on all sides, the roof supported by a double row of pillars, and these pillars rude imitations of the human form, the outer row consisting of male, and the inner of female figures, all entirely unclothed, with the exception of turbans on their heads, which form the capitals of the pillars. In these buildings, which are called *Rums-ram*, on the occasion of these festivals of the dead, the nobles, who are a mixed Papuan and Malay race, especially assemble, all in

full dress, with feathers in their woolly hair for chief ornaments, the number of which denotes how many men the hero has killed. The day closes with processions and songs, and a feast, consisting of sago, cakes, and smoked hog's-flesh.

At these festivals the Konoocs are never absent. They are the sacred singers, and pretend to have intercourse with the dead, and to make known their will. As might be expected, they are much opposed to any innovations in matters of faith, and by no means approve the arrival of missionaries. But the most formidable opponents are the Mohammedans, who, at the secret instigation of the sultan of Tidor, labor to influence the Papuans against foreign teaching; this Mohammedans invariably do, wherever Christian missionaries appear.

The brethren found that learning the language was a slow process. Very few men attended the service, no women, and the school only numbered eight children at most. In 1857, the Hamburg ship "Posa" was wrecked on the coast, and the crew barbarously murdered by the Dory inhabitants, with the exception of three sailors, saved with great difficulty by the efforts of the missionaries, and carefully tended till they were taken to Ternate. In 1858, the Mansinani mission-house was once more a hospital; Ottow, who had married at Ternate, his wife, and Geiseler, all fell ill. Nevertheless, in that year Ottow delivered his first sermon in the Papuan language, and also translated some hymns into it. But his scholars, who by this time were able to earn something for themselves, would no longer attend school. The labors of five years appeared to be entirely without result. However, the missionaries held on in faith and patience. Ottow undertook Mansinani for his peculiar sphere, and obtained support from the Dutch government, who entrusted him with certain political offices, while Geiseler determined to make short excursions to the opposite coast, preaching the word where it had never been heard before, and working his way as far as the great bay

of Gulvink. Both brethren were very desirous that others should come to their aid; but as Gossner was recently dead, there was nothing to be hoped from Berlin. However, they were joined by Jäserich, from Macassar. The Lord grant them all patience and faith, for it is indeed trying to have labored for nine years without having made one convert! On the 16th of August, 1862, Ottow wrote: "O, how well it is for us that the Lord requires nothing but faithfulness from his servants, and does not judge them according to their success; else it would go hard with us indeed."

We must not omit to mention that Mr. A—, of Leeds, takes peculiar interest in the New Guinea Mission, and has promised a donation of 200*l.*, provided nine other friends of the good cause will give the same sum to the Methodist Missionary Society, which seems inclined to form a settlement in the island. This is the same Mr. A— who, some time before, promised 100*l.* to the East African Mission, for the purpose of evangelizing that dispersed Christian remnant in Gurague, Cambat, Wolamo, and Caffa, which seems about to sink back into utter heathenism, unless the Christian churches send some good Samaritans to their rescue.—*J. L. Krapf in Christian Work.*

#### GERMAN BAPTISTS IN AUSTRALIA.

We find in the Missionsblatt for Dec., 1863, an interesting letter from a Christian friend in Southern Australia. The tidings communicated will, as the editor in Hamburg remarks, awaken unfeigned joy for what the Lord has wrought.

Lyndorth Balley, South Australia, Aug., 1863.—In the year 1840 and shortly before, several emigrants sailed for Southern Australia, being dissatisfied on account of certain changes that had been introduced into the Prussian National Church. In their remote exile they first called themselves "Old Lutherans;" but afterwards adopted the title of Lutherans, and formed a church.

In doctrine they continued faithful to

the established views of their ancestors. They held to regeneration by the application of a few drops of water, accompanied by the baptismal formula, which they regarded as a charm. Moreover, they held that their ministers could impart the Holy Ghost to candidates for confirmation by the words—"Receive ye the Holy Ghost," &c. They also confessed their sins to their pastors, and they forgave them, believing that as they pardoned them so God pardoned them. This is at present the prevailing creed of the Germans in Southern Australia.—They are distributed into about twelve sects, differing very little one from another.

I need not describe how these churches live. Little fruit can be expected from a feeble faith or no faith at all. I was myself a member of one of these churches for nine years. But the more I was brought into contact with English dissenters, the more I was inclined to lay aside my old views and to go to the Bible alone, where I discovered my errors and abandoned them. But I did not come to a full acknowledgment of the truth till May, 1860, when I was baptized by the Rev. Ephraim Evans, pastor of a Baptist church, who has now for more than six months rested from his labors and sleeps in Jesus. Soon after my baptism I began to testify to the truth, sometimes publicly, sometimes privately. At first my testimony had no great visible results; but at length the Lord gave the victory to his own word, and in Dec., 1862, three families left the Lutheran church, and with one other, a head of a family, formed themselves into a church, and invited me to preach to them.

The Lord graciously revealed Himself to us and blessed us, and heard our prayers. The elder children of these families became believers, and on the 6th of April, 1863, I had the joy of baptizing thirteen ransomed sinners into the death of the Lord Jesus. Four weeks afterwards three more were baptized, among them my own wife; and still four

weeks later three more received the ordinance in the baptistery of the English chapel where I attended, and the use of which the brethren kindly loaned for the occasion.

It is not the case here as in Germany, that a baptism draws together a crowd of spectators. However, at the second baptism the Lord blessed the ordinance to the few who were present, so that the last baptized were the fruits of it. Among these was one who knew the Lord in Germany, but had gone astray under unfavorable influences here. We cannot praise God enough for adding to us those who were given to Christ before the foundation of the world; and though the Lord does not send us multitudes, yet we rejoice to welcome those whom we have prayed out of the ranks of the world with fervent supplication, and to whom the word of the Lord has been made a lasting blessing. In our prayer meetings six more are already calling upon God for help and peace.

Inasmuch as the three brethren last baptized and the six who are feeling after the way of life reside six miles from us, in Rowlandstatt, we now hold meetings in two places. On the Lord's day we all meet together in the forenoon and again in the afternoon at four, remaining together until ten or eleven at night, and sometimes later. The meeting is held in succession every Sabbath afternoon with the brethren who reside at a central point, so that it comes to each of them once in four weeks. On these occasions the sisters regale us with tea and cakes, and there are often more than thirty to be provided for. It is laborious, but what will not love do? Besides this labor of love, the sisters have to provide for guests every Sunday, as we live remote from one another. Generally the nearest neighbor's cannot be discerned with the naked eye; hence we disturb no one's rest by our meetings when they continue into the night, as we waken only the echo of the mountains and valleys by our singing when we joyfully take our way every one homeward; at

try one has diverged from the other right or left, and the echo becomes fainter and fainter, till it dies in the last lip, but not in the heart child of God as he lies down to

sleep some one may ask, What do you at your meetings so long protract? not; the Christian reader knows a people of God in many churches so interested and enchain'd that hard for them to separate. But let me a few particulars. On the Lord's when in the afternoon we come to the table of our faithful King, or another brother have comment-considerable length on some passage in the history of the sufferings of two or three brethren speak of God has wrought for us. Besides more, during and after the break-the bread prayer and thanksgiving red by six or eight brethren and

It may be readily imagined that they forget the hymn of invitation beginning nor the hymn of praise close. Thus we generally spend hours at the Lord's table. We take tea, and again proceed to a portion of the word of God, by a chapter in course, after which brethren and sisters unite in . Thus we spend three or four more; during this period at intervals always hear the sweet voices of young brethren. If it is then too go home, some edifying extract perhaps, from Krummacher's Life Prophet Elisha, or something else; we sing again, and thus we spend Sabbath, like one family.—not twice during the week; at one meetings we read and consider on of the word of God, and all in turn engage in prayer. The other is only for the church, for mutual and the examination and review of candidates. If there is no , the time is spent in prayer. are blessed with other brethren spense to us the word of God. A from Adelaide, thirty-six English

miles distant, visits us once in two months. He is a member of an English church, and holds with us that the word of God is the only rule of faith and practice. We have also another brother among ourselves, to whom God has given a call and endowed him with gifts.

We enjoy the most perfect religious liberty. No party in religion is set up above another, and none receive support from the State. Hence we have no dread of the magistrates. We meet whenever and as often as we please, without asking permission of any one. The adjacent colonies in this respect have less freedom, inasmuch as they are called on to support the established church of England, to which every one, directly or indirectly contributes.

Of the six persons mentioned above, we had the joy to see two follow the example of Christ in baptism on the second of this month. Hence our church now consists of twenty-two souls. I have faith to believe that the Lord will accomplish much in South Australia through this little band for the glory of his holy name. Our English brethren also rejoice and give thanks for the light which God has lifted up for a witness to the Germans of this country. We have also English-German meetings, as most of our friends understand English.—*Translated from the Missionsblatt.*

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#### MADAGASCAR.

Turning from various disturbing causes in the political state of Madagascar, it is encouraging to observe the steady increase of the Christians. In every department of our labor, the blessing of God appears to attend the promulgation of the gospel of Christ. The congregations in the city, that on the outbreak of the late disturbances were sensibly diminished, have not only regained their former numbers, but have all greatly increased; and what affords greater cause for thankfulness is, that this increase is not from persons who had at any former time been associated with the Christians,

so much as from among those who have heretofore been indifferent, or devoted to the superstitions of their country. Many of them also are young men and women, and not a few connected with classes exercising influence over their countrymen, or connected with the families of the nobles of the land. Our largest chapels are all crowded, while at some, numbers stand outside around the doors and windows rather than remain away, while accessions are made every month to the number of communicants. At Amparibe, a larger and more substantial building than the former, which would contain 1400 people, is nearly completed; at Ambotonakanga, the walls of one are nearly completed; we want also, and hope soon to obtain, a new chapel in the neighborhood of Ampamarinana, where the martyrs were thrown from the rock.—Schools, some of them especially efficient, are connected with each of the places of worship; and next week we hope to open our Central Normal or Training School, under the care of Mr. Stagg. In this school, which is admirably situated, we hope many industrious and able teachers will be trained to spread the blessings of a solid Christian education far and wide over the country. Notwithstanding the liberal supply of books sent out from England, the productions of our press are in growing demand; the first edition of our Children's Catechism will be exhausted within three months after its completion, and we are only waiting for materials to employ additional labor in the production of books. What gives greater prospect of stability and permanency to these efforts, is the readiness of such of the people as are able to pay for the instruction of their children, and to purchase their books. Our charges are small, for it was the principle giving permanency to the labors of the press and the schools, and not profit, that caused us to endeavor to render them self-supporting; and there is every prospect of their ultimately becoming so. Of course there are children needing instruction, and persons in want of books, who can-

not pay for them. We take care that no child shall fail to gain entrance to our schools, and that no person capable of reading and desirous of possessing a book shall remain destitute, though unable to pay for the one or the other, while those not so circumstanced, very readily pay.

These signs of improvement and progress are not limited to the means of education and spreading the knowledge of Christ among the people. Evidences of the work of the Spirit of God on the hearts of the people are no less numerous and satisfactory. Among the conversions, I have been particularly impressed with that of the officer who, during the last persecution, discovered and apprehended one of the leading preachers in the capital. He discovered him by thrusting his sword through the rush partition of the room in which the preacher was concealed by the owner of the house; his sword pierced the body of the concealed fugitive, who, startled by the pain, was discovered, bound, and led to prison, and ultimately to Fiaduna, where, like Stephen before him, he was stoned to death for his testimony of Jesus! Two of the companions of this officer on the above occasion, died suddenly soon after; two are still living, both subjects of convictions in favor of Christianity; and one, with the whole of his family, declare themselves believers in Christ.

An earnest attention to prayer, in connection with the extension of the gospel, is, also, we hope, increasing. On the first Monday in the present month we held our first united missionary prayer meeting, in which the five city churches joined. It was held at Analakely, one of our largest chapels. Long before the appointed hour, the building was completely filled, and by the time fixed for commencing, at least 1500 persons, perhaps more, were seated on the grass outside the doors. The pulpit was brought just outside the door, so that those within and without might hear. Europeans and native pastors took part in the service, and the entire multitude, certainly not fewer than 3000 persons, appeared to experi-

ence unusual gladness in uniting to pray for the conversion of the world. The only regret they expressed was, that the hour of meeting had not been earlier. This proceeding has been spontaneously followed by the congregations in adjacent villages to the north of the capital, where the native churches have themselves established a united missionary prayer meeting. We thank God for this favorable sign, and are more than ever anxious to do with all our might whatsoever our hands find to do, hoping and trusting that God will use our instrumentality to accomplish his purposes of love towards this people.—*Rev. W. Ellis in Lond. Miss. Chron.*

#### CHINA AND THE GOSPEL.

In 1837, not thirty years ago, China had not emerged from its old state of seclusion, and two or three native Christians were all that could be counted. In the following year commenced the breaking up of Chinese exclusiveness, which has been going forward ever since. Foreign wars and internal revolution have shaken the empire to its foundation; but along with the storm and earthquake and fire of political disturbance, has come the still, small voice of the gospel. "The kingdom of God cometh not with observation;" and in China it seems to have remained unnoticed by those in authority; but, nevertheless, the native Protestant Christians now number, I believe, not less than 1500, and these not in one locality, but forming centres of light along the coast of that great empire. But can these Christians hold their ground independently of Saxon character? Will they make any sacrifices for the gospel's sake? Yes, as certainly as the gospel is not of Saxon, but of Divine origin. In Hongkong, where the scum of Chinese society used to reside, the bishop of Victoria can testify to a goodly number of converts. I observe that twenty-one Chinese were baptized there during nine months of 1861-2. Dr. Legge, of the London Missionary Society, has a native

church superintended by himself and one or more native pastors, and the Basle Missionary Society have sixty-four members there.

In Canton a chapel has lately been built in the city itself, capable of holding 300, indicating some progress there, although I cannot ascertain the numbers who attend. At Pok-Lo, near Canton, a native Christian named Chea sealed his testimony for Christ with his blood; and since his death, although no European missionary is allowed to approach the place, it is believed there are more than 100 converts remaining firm. At Chong-lok, in the province of Canton, I read of a native catechist having gone there some years ago. Nothing was heard of him till lately, when a letter reached the missionaries to say that nearly 200 Chinese in that village were anxious inquirers. A missionary was sent to the place, and after a few weeks' instruction he was enabled to baptize one hundred of them.

At a village in Faune, near Canton, a chairbearer, who had been at the eye dispensary of Canton, returned home converted to Christianity. Soon after he died. Inquiries were made about him, and it was found that before his death he had spoken most earnestly about the religion of Jesus, and the result was that ten or twelve were ready for baptism, including the chairbearer's own father.

At Swatow and at Amoy, and in the country surrounding these places, there are native Protestant Christians numbering about 700, forming little churches in more than a dozen different places. The sacrifices and persecutions many of them have endured are unknown to the outside world, but are well known to those who read the missionary records from time to time. The last case that has occurred is at a village called Ke Boey, near Amoy. A Chinese was cured of a disease at the Amoy dispensary. He went home to Ke Boey a converted man. Nothing more was heard of him for some time. It was at length rumored that a number of the villagers had become

Christians, and on inquiry, it was found to be the case. Not only so, but they have been bitterly persecuted by their heathen countrymen. One was savagely beaten, and told he must give up his new religion. He replied, "You may beat me till you kill me, but I cannot give up worshipping the living and true God."

A convert of the name of Si-Boo, who was, in 1854, a carver of idols by profession, sacrificed his living the next year and followed Christ. He is now a missionary to his countrymen in Singapore, and laboring with some success. Three of his converts were baptized last year. Another convert of the name of Lam-San, in 1854 braved the hostility of his whole family by destroying one of the household gods. But in a short time the heathen members all came round to Lam-San's views, and are now consistent baptized Christians. Lam-San himself, is now a medical missionary to his countrymen.

At Ningpo, the mission has been partially scattered by the rebel army, but the converts are, I believe, over 100, and generally faithful to the truth. At Shanghai I read that the bishop of Victoria has lately ordained a native pastor, and there were present at the ordination thirty-four native Christians who partook of the Lord's Supper. The numbers of the native Christians in and around Shanghai, must be considerable.—*Christian Work.*

#### TAHITI AND ROMANISM.

It will be recollect that about 1843, under Louis Philippe, the French fleet invaded and conquered the Island of Tahiti, and forced Queen Pomare to receive popish missionaries. It seemed as if all then was lost. But not so. Those islanders had the Bible. They had read it, and understood too much of truth to be led into the abominations of the "Scarlet Beast." Mr. Pritchard and the other English missionaries were driven away

by the French, and Protestant French missionaries were forbidden to go there. Still popery could gain over only a few uneducated Tahitians of the viler sort. Pomare, and the better class, firmly refused to yield. They appointed native evangelists, partially educated, but loving the simple truth, who still led them in the green pastures and by the still waters of God's Word.

The Protestants of France ceased not to beg the Government to send Protestant missionaries. At length the French Governor of Tahiti, seeing that the people would not become Papists, has seconded the request, and Louis Napoleon has granted it. Mr. Arbousset is already there, and Mr. Atger is to follow. Mr. Arbousset, who has for several years been a missionary in Africa, is a pious and prudent man. He was most joyfully received by both people and their queen. She wrote to him, "When I learned that you had come to Tahiti, it caused me great joy. . . . I wrote to the Governor to meet you when you arrived, so that you might be my pastor, and the pastor of my family, my children, and all my people. . . . I cannot express how happy I am that you are in the midst of us."

Mr. A. wrote, that notwithstanding the imperfect preaching of the native pastors, the Tahitians had remained firm to the vital doctrines of Christianity; that they were accustomed to take notes of the sermons, and possessed an extensive knowledge of the Scriptures.

This is another illustration of the power of the printed word. It is an anchor to hold the believer when all the waves of persecution go over him, and every other help is removed. It was so in that long night in Madagascar; it was so for twenty years with the Caucasian converts in Russia. It has been so for twenty years in Spain. Surely the Papists are wrong in withholding the Bible from the common people, and we are right in giving it. It is a part of God's appointed means, and God makes it effectual.—*Christian World.*

## PRUSSIA.

The Prussian Parent Bible Society, it self an offspring of the British and Foreign Bible Society, was founded in the midst of the struggles against French domination in 1814. It is a fruit of that visitation of God which, after a long period of unbelief, has once more rendered the German nation at large susceptible to the influence of the gospel. The aim of the society is to circulate the authorized version of the Scriptures at home and abroad, without any notes or commentary upon them.

The business of the society is managed by a committee chosen from amongst its members. According to the recently published Forty-seventh Annual Report, 132 branch societies have sprung from it, and are to be found in both small and large towns throughout the Prussian provinces. The gross income of these societies amounted in 1861 to 50,411 dollars. Up to the present time the Prussian Parent Bible Society is said to have circulated 2,497,062 Bibles and New Testaments.

Since the year 1849, the Central Committee for the Home Mission of the German Evangelical church has undertaken a wide sphere of activity. This committee consists of a small number of men, under the presidentship of Dr. Wiedern, and has its seat in Berlin and Hamburg. Its agents are to be found in all parts of Germany, and its aim is the furtherance of the Home Mission,—in other words, the rescue of evangelical believers from temporal and spiritual need by the preaching of the gospel and the brotherly assistance of Christian love. It dates its origin from the first special church-service day observed in Wittenberg in 1848, and hence upon each of these days, —which have since been greatly instrumental in promoting the spread of God's kingdom in Germany—a congress has been assembled for the especial consideration of the affairs of the Home Mission, and this has formed part of the special business of the day. This Central Committee, in its perfectly free and in-

dependent character, has set itself the task of assisting, by its advice and co-operation, all previously existing institutions belonging to the Home Mission, as well as to promote the founding of new institutions of the kind, to associate and consolidate efforts already making, and itself independently to undertake such measures as are approved by the German Evangelical churches collectively :—such as the forming religious communities among Protestant Germans in other countries, providing for the spiritual wants of emigrants, encouraging the observance of the Lord's day, &c., &c. Although the report of what has been done towards founding such religious communities in Holland and the Danubian Principalities, the efforts made for the Germans in Australia, for the proper observance of the Sunday, &c., now lies before me, I must on the present occasion content myself with mentioning that this Central Committee now employs two itinerant preachers, who are appointed to extend the sphere of the Home Mission in Germany, and to help to bring the light of the gospel to bear upon all eyes and hearts still closed against it. The gifts and devotedness of these two men give earnest that their labors will not be in vain.

The interest felt in Prussia on behalf of German settlers in North America has been of late much increased. The Germans have ever been a wandering nation. As in olden times the tide of German emigration poured itself into England, so of late years it has been directed towards North America, especially towards the west and north-west of the United States; Missouri, Iowa, Wisconsin, Minnesota, more especially having a large number of German settlers. The whole German population in the United States is reckoned at four millions, of which one half are Protestants.

The question, therefore, naturally arises, how do these two millions stand in a religious and ecclesiastical point of view? From the very first the German Protestants of North America have striven to have independent congregations and

church corporations; they built churches and parsonages out of their own means, and united to form Protestant synods. Up to the present time they have generally received their ministers from Germany; but the number of these proving insufficient, they have begun to establish theological seminaries. In many places in Germany the institutions for the education of missionaries to the heathen also prepare believing pastors for the Protestant Germans in North America,—as for example, is the case in Barmen, Basel, Neudettelsau (in Bavaria), Hermansburg (Hanover); and, beside this, particular societies have been formed to educate and send out such. The oldest of these societies is to be found in the Prussian Rhine provinces, and its purposes are conducted by admirable men in Laugenberg, Elberfeld, and Barmen. Last year it celebrated its twenty-fifth anniversary, and its first missionary, the founder of the German Lutheran synod of Wisconsin, Pastor Mühlhäuser, of Milwaukee, came over to attend it, and in the course of his tour through Germany awakened a lively sympathy for the mission which the Mother church in Germany owes towards her daughter in North America. In Berlin also there is a society for the help of German emigrants in the west of Northern America, and from year to year the intercourse between the German Protestants on either side the Atlantic becomes more cordial and profitable. As an example of this, it may be mentioned that a German synod in Wisconsin last year filled up thirteen vacant cures by ministers from Germany, and this was done by the agency of these two Prussian societies. Extensive collections of books have also been sent over, that the congregations and schools of our distant countrymen may share the treasures of German science and German piety. Theological students come over more and more frequently from North America to Germany to learn theology with us, and German theologians go over there to preach the gospel, and then after some years return to serve the church of their own

country. Thus it appears that the Lord has called the Reformed church of Germany to exercise in North America, with the concurrence of its various nationalities and denominations, a mission of its own towards the elevation of scientific, religious and ecclesiastical life.—*Christian Work.*

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#### THE WEEK OF PRAYER.

The first week in January is now very extensively observed as a Concert of Prayer throughout the world. The objects embraced in it are of the highest importance, and the union of Christians of every name gives interest to it. The proposal originated three or four years since with the Presbyterian Mission in Lodiana, India, and the suggestion was at once and everywhere received with favor. Many joyful scenes of revival have been traced to the influence of this Concert of Prayer.

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#### DONATIONS.

##### RECEIVED IN DECEMBER, 1863.

###### Maine.

Hebron, Mrs. E. B. Parker, to sup. nat prs., care Rev. M. Bronson, Nowgong, Assam, and to cons. Alanson C. Herrick H. L. M., 100; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr. 12; Lebanon, Mrs. M. B. Goodwin 4; Mrs. D. Goodwin 1; Freeport, ch. 8.20; Jefferson, 1st ch. and soc. 7; North Livermore, a friend of missions 5;	137.20
Penobscot Asso., J. C. White tr., Bangor, 1st ch.	100.00
Lincoln Asso., Wm. Wilson tr., 21.58; Rockland, ch. 62.42; St. George, 2nd ch. 5; 3d ch. 7; South Thomaston, 2nd ch. 4;	100.00
	337.20

###### New Hampshire.

Rumney, Wm. Giddings 5; Strat-ham, Rev. J. T. Smith 1; Hen-niker, Mrs. Silas Colby 1; two friends 1;	8.00
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###### Vermont.

Manchester, J. S. Pettibone 5; Montgomery Centre, a friend of missions, for the distrib. of the New Testament among the destitute, 5;	10.00
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###### Massachusetts.

Boston South Asso., Randolph,
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North ch. 39.22; Brighton, D. W. Hoyt 5;	44.22	
Boston North Asso., Boston, Union ch., Geo. W. Chipman tr., mon. con. 58.42; Baldwin Place ch., A. G. Stimson tr., 31.52; Chelsea, Cary Ave. ch., E. C. Fitz tr., mon. con. 42; West Acton, ch., James M. Brown tr., mon. con. 3.35;	135.29	
Berkshire Asso., Geo. Millard tr., Pittsfield, ch.	59.25	
Barnstable Asso., Barnstable, a friend	7.00	
Salem Asso., Henry Haddock tr., (Beverly, 2nd ch., erroneously credited in Oct. to the Salem 1st ch., 25.04) Haverhill, 1st ch., Geo. Appleton tr., 250; Gloucester, ch., per H. G. Sanford, tow. sup. of nat. pr., care Rev. M. Bronson, Nowgong, Assam, 30;	280.00	
Lowell Asso., Lawrence, 1st ch., Charles L. Crocker tr., Benev. Funds, addl.,	7.00	
Old Colony Asso., South Hanson, ch.	4.00	
Wendell Asso., Wendell, Thomas E. Sawin	2.00	
Worcester Asso., Worcester, Oread Inst., mon. con. 6; Greenville, ch., mon. con. 15; Thorndike, George Mixter	21.00	
	5.00	
	— 564.76	
<b>Rhode Island.</b>		
East Providence, 1st ch., Fem. Miss. Soc.	11.00	
State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con., Sept., Oct. and Nov., 68.39; Wickford, 1st ch., mon. con., per N. N. Spink, 35;	103.39	
	— 114.39	
<b>Connecticut.</b>		
Hartford, Laura A. Day, of wh. 3 is Jubilee offering, 5; Southport, Ebenezer Silliman, 100; Milton, "Litchfield friend," of wh. 5 is Jubilee offering, 25;	130.00	
<b>New York.</b>		
Arcadia, Sidney Wilder 1.50; Niagara Falls, ch. 9; Spencerport, Sargent Bagley 20; Adams Village, ch. 49.55; Rev. L. P. Day 5; Jordanville, Joel Northrup, Jr. 2; Gorham, Beithiah Douglass, for the Karen Scriptures, 70 cts.; Skaneateles, Mrs. Almyra Town, Jubilee offering, 2; Wilson, ch. 100; Clifton Park, ch. and soc. 67.40; Fredonia, "Cash" 10; Mrs. J. M. Van Kleek 5; Clinton, Rev. J. G. Stearns, Jubilee offering, 1; Port Jefferson, Rev. L. Steward 1.70;	274.85	
Cortland Asso., Freetown, ch. 17.50; Lansing and Groton, ch. 21.75; McGrawville, ch. 2; Homer, ch. 79.03; per Rev. G. H. Brigham,	120.28	
Cells per Rev. O. Dodge, agent, viz.,		
Erie Asso. 7.18; Rev. Jesse Ell-		
ott 10; Forestville, ch. 1; Elberry, ch. 3; Cassadaga, ch. 6; Cherry Creek, ch. 7.75; Leon, ch. 8.75; Sinclearville, ch. 2; Hanover Centre, ch. 10.08; Napoli, ch. 2;	57.76	
Saratoga Asso., Stillwater, 2nd ch.	10.87	
Hudson River Central Asso., Kingston, ch. 31.50; Rondout, Thomas Cornell 200; W. Winter 1; Poughkeepsie, Central ch. 36.50; 1st ch. 11.50; Peekskill, ch., of wh. 10 is Jubilee offering, and 10 fr. Sab. sch., 25;	305.50	
Hudson River South Asso., Harlem, ch., of wh. 12 is Jubilee offering, 25.89; Brooklyn, Elizabeth Ward 10; Mariners Harbor, ch. 50;	85.89	
Broome and Tioga Asso., Newark Valley, ch.	3.00	•
Union Asso., Yorktown, ch.	6.50	
Hudson River North Asso., A. Van De Boe 10; Catskill, F. N. Wilson 50;	60.00	
Rensselaerville Asso., F. Fisher tr.,	176.51	
	— 1101.16	
<b>New Jersey.</b>		
Elizabeth, B. Judson Spalding, for Bible distribution,	20.00	
West N. J. Asso., Vincentown, 7; Camden, 2nd ch. 4; per Rev. J. French, agent,	11.00	
	— 31.00	
<b>Pennsylvania.</b>		
Philadelphia, 1st ch., Sab. sch., Miss. Soc., W. A. Levering tr., to sup. a nat. pr., care Rev. S. J. Smith, Bangkok, Siam, and to cons. Miss Henrietta L. Ford H. L. M., 110; South Auburn, Huldah Gregory 4; Eaton, Dea. Thomas Mitchell 3; Bethany, Lois and Ann E. Torry 1 ea., 2;	119.00	
Collections per Rev. J. French, agent, viz.,		
Tioga Asso., Mansfield, Mrs. Emma Wells and Mrs. Simmons	3.00	
Clarion Asso., Bethel, ch.	3.20	
French Creek Asso., Georgetown, ch.	8.00	
Bradford Asso., E. Smithfield, ch.	10.10	
Northumberland Asso., Trevor-ton, Sab. sch., for nat. boy, care Rev. J. L. Douglass, Bassine, Burniah,	14.60	
Pittsburg Asso., Pittsburg, 4th ch. 10; Freeport, brn. Snively and Turner 8; Sharpsburg, ch. 12.50;	30.50	
Monongahela Asso., Flatwoods, ch. 6.15; Redstone, ch. 10.90; Connellsburg, ch. 2.75;	19.80	
Philadelphia Asso., Philadelphia, 11th ch. 5.50; North ch. 40 cts.; Cumberland st. ch. 12.25; "C. A. L." Dec. offering, of wh. 5 is for nat. pr., 15;	33.15	
North Philadelphia Asso., Bridgeport, ch. 10.15; Hatboro', Sab. sch. 4; Germantown, ch. 24.55; Central Union Asso., Holmesburg, of wh. 4 is fr. Sab. sch.,	38.70	

infant class, 22.45; Phoenixville, for nat. pr., care Rev. J. L. Douglass, Bassin, Burmah, 33.50; Norristown, Abner Supplee 50 cts.; Welsh Asso., Pittsburg, Welsh ch., Rev. Wm. Owen

66.45  
5.00  
— 341.50

**Illinois.**

Norris, Rev. E. N. Jencks, to cons. his brother, Ezekiel P. Jencks H. L. M., and tow. sup. of Rev. D. L. Brayton, Rangoon, Burmah, 100; Godfrey, Monticello Seminary, Miss M. S. Tolman 2; Stonington, ch., Wm. Nesbit 15; 117.00  
Collections per Rev. S. M. Osgood, agent, viz.,  
Carrollton Asso. 13.85  
Chicago Asso., Elgin, ch., of wh. 50 is fr. Mrs. Jane W. Barker, 71.38  
Dixon Asso., Como, ch. 6.60;  
Sterling, ch. 31.56; 38.16  
Galesburg Asso., Ontario, ch. 22.50  
Ottawa Asso., Sublette, ch. 22.22; Dover, ch. 2; Berean, ch. 2; 26.22  
Rock River Asso., Sycamore, ch. Illinois Volunteers, 42nd Regt., Co. A, Henry Gates 2; Co. F., Calvin Church 1; 27th Regt., Co. D., Wm. Paul 3; per Rev. L. Raymond, 6.00  
— 298.36

**Indiana.**

New Philadelphia, Eli Batt 70 cts.; Lawrenceburgh, Sab. sch., Lydia Bond's class of little girls, viz., 60 cts. ea. fr. Annie Heustus, Emma Heustus, Kate Ferris, Carrie Gysie and Mary Cheek; 20 cts. fr. Annie Kiger, bal. 2.05 fr. Teacher, for Mrs. Johnson's school for girls, Tie Chiu Mission, Swatow, China, 5.25;  
Collections per Rev. S. M. Osgood, agent, viz.,  
Elkhart River Asso., Mt. Zion, ch. 7.25; Warsaw, ch. 13.25; 20.60  
Flat Rock Asso., Blue River, ch. 7.00  
Judson Asso., Lauranne, ch. 2; Indian Prairie, ch. 1.85; Michigantown, ch. 2.75; Union, ch. 3.85; 10.45  
Laughery Asso., Ebenezer, ch., of wh. 5 is fr. Miss Hattie Dils, Mt. Zion Asso., Amity, ch., Jubilee offering, 13.75  
Northern Indiana Asso., South Bend, ch., Peter Stocker 10; Laporte, ch., Sab. sch., tow. sup. of Solong, care Rev. B. C. Thomas, Henthada, Burmah, 12.38;  
Sand Creek Asso., Bear Creek, ch. 2.50; Geneva, ch. 2.50; Brush Creek, ch. 2.95; Zoar, ch. 2.50; 10.45  
Tippecanoe Asso., Lafayette, ch., Sab. sch., tow. sup. of student in Rev. Dr. Binney's theological school, Rangoon, Burmah, 5.90  
Weasaw Creek Asso., Niconza, Rev. J. Barratt, Jubilee offering, 2.70  
— 104.43

**Iowa.**

Collections per Rev. S. M. Osgood, agent, viz., Oskaloosa Asso., coll., of wh. 1 is fr. Mrs. John Ferguson, per Rev. I. J. Stoddard, Upper Des Moines Asso., Swede Bend, ch.

4.05  
6.60  
— 10.65

**Michigan.**

Collections per Rev. S. M. Osgood, agent, viz., Jackson Asso., Jackson, ch., tow. sup. of Shway Dong, care Rev. B. C. Thomas, Henthada, Burmah, 10; Springport, ch. 5.50; St. Joseph's River Asso., coll. at Three Rivers, 15.50  
Washtenaw Asso., Ann Arbor, ch., of wh. 9.60 is fr. Sab. sch., and 13 of wh. is tow. sup. of Shway Too, care Rev. B. C. Thomas, Henthada, Burmah, 7.47  
17.43 — 40.40

**Minnesota.**

Minnesota Asso., Scandia, ch., of wh. 3.10 is fr. Sab. sch., Southern Asso., Le Roy, ch. 12.40  
5.00 — 17.40

**Ohio.**

Cornerville, Carrie, "Something for Jesus" 1; Prospect, ch. 20; Cleveland, 1st ch., Sab. sch., tow. sup. of Too Au, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 60.18; Erie st. ch., A. J. Farrar, tr., 26; Elyria, Miss Mary Barber 1.75; Cherry Valley, David Colby 5; Henrietta, Philemon Shepard 5; 118.93

**Wisconsin.**

Ft. Howard, S. Adams, tow. sup. of nat. pr., care Rev. M. H. Bixby, Shan Mission, Toungoo, Burmah, 1.67; Scandinavian ch., per Rev. O. Dodge, agent, 4; 5.67

**Kentucky.**

O. Bannon, Mrs. A. Gowdy 1.00

**Missouri.**

Jackson Co., a soldier's mite, Jubilee offering, 1; St. Louis, German Bap. ch., the sisters, to sup. Nap Lay, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 100; 101.00

**Florida.**

St. Augustine, Lt. James II Linsley, 10th Conn. Vol., for Burman Missions, 36.00

**Canada West.**

Breadalbane, Rev. W. McKee 1.00

**Burmah.**

A Missionary and wife 15.00  
Assam.

Nowgong Mission, per Rev. M. Bronson, 122.74

**China.**

Swatow, Tie Chiu Mission, mon. con. coll., per Rev. J. W. Johnson, 89.39

\$3599.98  
Total from April 1 to Dec 31, 1863, \$42,-  
654.66.

THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### PROCEEDINGS OF THE KAREN HISTORICAL SOCIETY, JULY, 1863.

BY DR. F. MASON, TOUNGOO, BURMAH.

At the monthly meeting of the Karen Historical Society, held in the Society Rooms, July 30, 1863, the proceedings of the previous meeting were read, and after a few corrections were approved.

It was then proposed that an Art Museum should be added to the Library, in which specimens of every Karen work of art should be deposited; and to promote this object, an art collector to the Society was elected. Karen works of art are few, and the workmanship usually very ordinary; but the fact of making a collection of the best, may contribute to excite to greater skilfulness.

And the northern Karens, as artizans, are much in advance of those in the south. The Karens of Tavoy and Mergui are wholly dependent on the Burmese for their cleavers and axes; but the Bghais have smiths among them who forge these articles. I found the Red Karens in advance of the Bghais again; for they have regular silversmiths of their own tribes; and one man whose shop I visited, turned off bangles, rings, ear-knobs and other silver ornaments, in as good style as the Burmese. Farther north, again, the Taru Karens that live among the Shans, on the borders of lake Nyoun Shwe and beyond, do a large business in the manufacture of matchlocks.

Most of the matchlock muskets that are considered of Shan workmanship, are, I am assured, the work of these Taru Karens. Those that I have seen dress and look like Shans, and can only be distinguished by their language, which is very nearly allied to the Pwo Karen.

All the northern tribes make gunpowder. Saltpetre is produced by their own caves; charcoal they make, but they have no sulphur, and for this they substitute gum catechu. The powder, they say, does very well for matchlocks, though not equal to that which is made with sulphur. They think some alcoholic liquor used in the manufacture adds to its power; and I am told that "Pain-killer" enjoys a high reputation with the powder makers; a use to which, I fancy, Perry Davis never dreamed his famous panacea would ever be applied.

After the election of the Art Collector, teacher Taelie, who has occupied a station near the northern frontier, read a paper on a people that he has not seen, who live in Burmah Proper, and who are called

#### Pray-dan Pray Shan.

"This tribe," the writer says, "resides above the Gay-khos, and the people are very different from the Bghais. Their country is northeast of the Gay-kho, and about three weeks' or twenty-one days' travel distant from the city of Toungoo. They build houses more substantial than the houses of the Bghais; for they do not

change their locality, but remain permanently in the same place. Their clothing is very remarkable. Some of the men wear a rag around their loins, like the black foreigners here when at work, and bind around them strips of board, that hang from a string around the waist and descend to the knees. When standing, the boards wrap over each other like shingles, and conceal the person; but when sitting down, they spread out on every side.

"They are a very bad people. They quarrel and fight, and kill in great numbers. They have no pity, and are not in any measure afraid of the sword and spear."

"Their country is said to be exceedingly cold,—far colder than our country."

"Some use cattle to carry burdens, like the Shans; and, unlike the Bghais, they cultivate vegetables extensively, and dig up the ground well, like the Shans and Burmese."

An animated discussion followed the reading of the paper, in which two Gaykho men, who are members of the normal school, took part. These men had frequently met with Prays, but had never seen nor heard of the wooden nether garment. Two or three Bghais present, who had also seen Prays occasionally, gave a similar testimony; so that part of the description was voted down as something more than doubtful. There is a great advantage in having such papers read before the Society, because there are usually members present who can understandingly corroborate or refute the statements made.

The result of the discussion was that the Pray is a tribe of Karens living between the Red Karens and the districts of Nengyan and Yeme-then; perhaps on both sides of the water-shed, but thought by some present to be mainly on the east side. They are divided into two tribes, Pray-dan, which may mean the "Pray of the mountain summit," and Pray-Shan, that may be rendered "Pray of the precipices."

These Pray, according to the testimony of eye witnesses, wear short pants with perpendicular stripes, like the Red Karens, but the stripes are broader than in the Red Karen pants; and mainly black and white, with a slight edging of red. The Pray-dan distinguish themselves from the Pray-Shan by making the white stripes in their pants into broad bands.

Both tribes tattoo the upper part of the person, but not uniformly. Some tattoo the breast only, but others make an imitation of a sword belt across one shoulder and under the opposite arm. Others tattoo the neck, which has given rise to the name by which the Burmese call them—Lay-may, or "Black-necks."

The Pray-dan wear many strings of beads around the neck, and it was the general impression of the meeting that they are the people the Burmese designate Lay-tat; but that is not certain. The Burmese have so little knowledge of the Karens in the interior, that their names for the different tribes are very indefinite and indiscriminating.

While the Bghais cannot understand the language of the Pray at all, the Gay-khos present said they could understand it, though imperfectly, and that they considered it a dialect of their own tongue. This settles an important point that was before unsettled, as it shows they belong to the Pwo speaking section of the Karens, or those which have final consonants in their language. As I know that the Taru north of these, as far at least as the Natic pass and Nyoun shwe lake speak a similar dialect, but one more nearly related to the Pwos than the Gay-khos, it becomes pretty certain that all the Karens east of the Sitang, and north of the boundary of Toungoo up to the Natic pass and west of the Red Karens, speak dialects of Pwo; while east of this boundary throughout Karen, and it is reported in the eastern Shan states, all speak dialects of Sgau, whose words all end in vowels. It is a cur-

on coincidence that the spoken language of the Chinese is broken up into dialects, a part of which, like the Karen, have final consonants, and a part of which have final vowels only.

### TIE CHIU MISSION.

#### LETTER FROM MR. ASHMORE.

##### Importance of Outstations.

Swatow, Oct. 26, 1863.—We are in a strait. What to do I wot not. We cannot do effective service without outstations. Bear in mind that the workers in the vineyard are seven in all, and, if means were ready to support them, could be increased to eight or nine—three of us, foreign teachers, the remainder, native helpers. We cannot confine our labors to one small spot, nor do we wish to; nor will we, unless you constrain us so to do. We must have outstations for these assistants to stay in, and for ourselves too when we visit them.

Imagine a man with a farm a dozen miles broad, his house located on one side of it; so long as some work is to be done within a mile of that, his workmen can come home at night to sleep. But suppose a little grain is to be reaped or a little seed sown, away off on the other side of it, then what? Start off after breakfast, walk ten miles, work away a while, break off in the middle of the afternoon in order to reach home before dark,—how much would be accomplished at that rate? Nay, says the farmer, we will hire a house near by, or build a sort of Methodist-camp-meeting-hut to stay in, when we are on this side of the farm.

##### The Divine Mode of Working.

All very well; but I hear some of the Committee asking this very practical question—"Why have such a large farm, and why have to go so far away to sow and reap? And so, why need these tabernacles in the wilderness?" O, my brother, that is a matter we can't help. Nor would any of you ask us to do so, even if we could. 'Tis because the Lord of the harvest points out some grain to be reaped on that distant side of the farm, that

we have to go there or send native preachers. I have more than once noticed that the Lord does not carry on his work in heathen lands by regular siege approaches, first one parallel and then another. There is a great deal of sovereignty displayed. It is first here and then there, as the Lord wills, and not as we plan or might suggest. It is very much the same here that it was in Paul's day, when he essayed to go into Bithynia; but the Spirit suffered him not. We have our Bithynias and our Mysias, which we have to "pass by," because the providence of God in some way or other blocks up our way. We have, too, our Macedonian regions, and they don't always lie within the compass of a morning's walk, or half an hour's pull in a sluggish scow.

##### Plan of Operations.

To be brief, one prominent rule that guides us is this. Wherever we see two or three or four sheep gathered by the Holy Spirit, there we think it a good place to establish a sort of watering-trough and feeding-rack. Of this nature are all the outstations. So you see we cannot give them up. We must have places where they can be assembled and fed, and to which they and we can invite in others. We had not thought of curtailing, nor of going backward. On the contrary, two new stations have been claiming attention, and we have been pushing them forward with all possible energy, and with as much rapidity as the circuitous, perplexing and tedious modes of doing business in this land would admit of. One is Tang-leng, where some of the best converts reside, poor in goods but rich in faith, but not one of whom has a house fit to be loaned to us for our purposes. The other is Swatow, the converging point of the commerce, ocean and inland, of the whole district, and the importance of which I will not now ex-

patisate upon. Both of these have been just on the point of consummation.

Tang-leng must go. I will not give up the prospect for Swatow, but with God's guidance will look and plan for a foothold there. I shall not involve you, but will take the responsibility of going ahead without involving you. If I can manage to get a place in which I can lodge for three or four days at a time, or a week, I shall be thankful; if not, it can't be helped. At some future time, I will speak more fully of both Swatow and Tang-leng.

#### NINGPO MISSION.

##### LETTER FROM MR. KNOWLTON.

##### Review of the Year—Death of Assistants.

Ningpo, Sept. 30, 1863.—Death has been in the midst of us during the year, and removed two of the oldest and ablest assistants. The particulars have been given in previous letters. Dong was old, but Chu was in the prime of life and height of his usefulness. To our short-sighted vision, it seems mysterious that laborers so much needed should have been cut down. But the cause is God's, and He is able to raise up other laborers in any number. Indeed, there are indications already, that He is raising up a number of good laborers.

##### Revival of Idolatry.

With the exception of a short time last autumn, Ningpo has been quiet.—The rebels have been driven beyond the Hangchow river, so that all this part of the province, including Kinghwa, is free from their depredations. But with returning quiet and reviving trade, the old heathenish customs have also revived. Temples have been repaired, and idols re-made, to fill the place of those destroyed. The grand feast for wandering ghosts came off this year with all the eclat of old times. All the devils in hell must have danced for joy at these demonstrations, showing the firm allegiance of the people to them.

##### Hindrances to the Work.

Some sons of Belial also have industriously circulated the old threadbare stories respecting missionaries digging out the eyes and taking out the heart and liver of their converts when they die. They have also given currency to a new report, invented to frighten the timid from us, to the effect that a "small-cued people were about to come and destroy all foreigners, and all natives connected with them." The people are so exceedingly ignorant and superstitious, that the most absurd stories often gain credence, among those unacquainted with us, much to our prejudice, and the injury of our cause.

Another increasing evil, and hindrance to the gospel, is the dissolute character of foreigners, shamelessly addicted to robbery and licentiousness, who, since the imperial government has resorted to the expedient of employing foreigners against the rebels, are frequenting Ningpo and Shanghai in great numbers.—With such representatives of Christian nations and morals as these men and opium-sellers, is it strange that the more respectable portion of the native community should, as a general rule, avoid our places of worship, or turn a deaf ear to our teachings?

##### Encouragements.

Notwithstanding these untoward circumstances, we have not, during the past year, been without much encouragement. The Sabbath services have usually been well attended, and many on week days have also come in and listened to the truth. The services on the Sabbath have been, in the morning, prayer-meeting, succeeded by public preaching; in the afternoon, public preaching, followed by a service for the church and inquirers, with closed doors. The number baptized, twenty-five, is greater than that for any previous year. Five were from Kinghwa, of whom two were the widows of the deceased assistants. Thirteen were females of Ningpo.

**Female Inquirers.**

It is a cheering fact that for more than a year past there has been special interest among the women at Ningpo, and it still continues. Last year, soon after the rebels left the city, and my services at the chapel were resumed, several old women commenced, one after another, to attend regularly the Sabbath services. On inquiry, I found that some of these women had been most devoted Buddhists, having taken the vow to abstain from all animal food, and devoting their days to chanting prayers for themselves and others. They supposed they had acquired a great stock of merit, which they had in the tangible form of notes on the future world, obtained of the priests.—But when the rebels came, alas for their stock of merit! The papers were scattered to the winds, and themselves sent adrift as beggars. Their gods, notwithstanding all their meritorious services, afforded them no aid in their day of trouble.

After the rebels left, they fell in with some of the native sisters, and complied with their invitation to come to our chapel, where they could hear of a better way to obtain happiness in the future world. They became interested, and invited their friends to come with them; and have, with many of their friends, become regular attendants on all the Sabbath services. Thirteen have been baptized, and others are requesting the ordinance. One of the native sisters has taken charge of Mrs. K's female prayer meeting on Sabbath noons, and from thirty to forty attend it regularly. Several of them have learned to read, and others are learning; they are also learning to sing. Some spend the whole day in the chapel, without returning home at noon. The husband of one who is lame, brings or sends her dinner to her, thus indicating his own good will towards Christianity.

The wife of the rich tobacco merchant, mentioned in previous letters, remains firm in the midst of opposition and oblo-

guay. As an instance of her sincerity and earnestness, I would mention that one old woman, who formerly got her living by chanting prayers for those women who could not do it for themselves, having now, by becoming a Christian, lost her means of livelihood, has been received by this lady, who pays her room rent, and supplies her with food, so that she is enabled to attend meetings, and devote her time to imparting instruction to others.

**Means of the Awakening.**

The instrumentalities which have contributed chiefly to awaken this religious interest, appear to have been the following: 1. The destruction of idols by the rebels. 2. The faithfulness of native Christian women. 3. In preaching, the frequent dwelling upon the sure hopes of a blessed future after death, afforded by Christianity. This topic never fails to touch a chord in the breast of a China woman; for all her hopes in the future are of a most forlorn character. If they can rise above the condition of a wild beast or domestic animal in their metamorphosed state after death, they think they will be fortunate. Who can say that Christianity is not a great blessing to such poor creatures? 4. Last, but not least, the prayers of Christians in America, called forth especially by Mrs. K's presence there and conversations.—O that the degraded and ignorant daughters of China might lie with greater and still greater weight upon the hearts of their sisters in happy, Christian America! And may God in mercy grant that this may be the beginning of a great and glorious work among the females of China. If the women become sincere, active Christians, Christianity will in a sense be domesticated among the people, will become a fixed institution, will gradually uproot the old effete religions, and like leaven, permeate the nation.

**Class of Assistants.**

The class of native assistants in the Scripture Catechism, now numbering five, has been continued as last year

throughout the year. They have completed five chapters, going over the last three chapters of the first book, as bearing more immediately upon their present labors; viz., that on Redemption, on the Church, on the Future World, on the Holy Scriptures, and on God. The same plan is pursued as last year, viz., the preparation of essays upon each topic examined, which are read and criticised—as to matter, not style—in class every Friday afternoon. The systematic reading and study of the Scriptures has also been pursued by all the native assistants.

#### *Labors in Chusan.*

The outstation in Chusan still continues in charge of the young assistant, Ling-ze-hyi. He is a talented, good young man, and a diligent student, especially of the Scriptures. A part of the year he has had charge of the school there for native assistants, now numbering two pupils. He has been aided in labors upon the island by two brethren who have labored as colporteurs, visiting more or less from house to house, and distributing books to those who could read. They report that many listen attentively, and accede to the truth of what they say, but are ready to make excuses for not obeying the truth. One interesting convert has been brought in through their instrumentality. He is an eye doctor, and can read and write. He has read the Buddhist and Taouist books a good deal, but is now a diligent student of the Bible, and appears to be a sincere Christian. He has taken up his residence in the chapel, that he may have greater facilities for becoming familiar with the Scriptures. Would that the Spirit might make him a faithful herald of the cross. The assistant has maintained the daily morning and evening services, and the usual services on the Sabbath. The congregation usually numbers but some ten or twenty, besides the members. The services on every fifth evening of the Chinese month, both in the city and at Red Bridge, have also been maintained.

The report from Siao-saw affords en-

couragement to establish an outstation there as soon as an assistant can be had to place there.

The church, though tried somewhat by unruly members, is steadfast, and growing, I trust, in knowledge and in grace. At the covenant or conference meetings, invariably held on Saturday preparatory to communion, I have marked in what is said an increasing reference to their internal Christian experience, and less concerning physical ills and external circumstances. I have noted the same in the other churches, and I regard it as a very good evidence of the reality of the work of grace in their hearts. Intense, all absorbing worldliness is a grand characteristic of the Chinese; a great change must therefore have taken place in them, to turn their thoughts within to their spiritual concerns.

One influential member was suspended several months for pursuing the eastern and patriarchal custom, when there are no descendants by the first wife, of taking to himself a "little wife," as the Chinese call them, i. e., a concubine. But having put her away and manifested repentance for his fault, he has been readmitted to communion.

#### *The Church at Jih-a-kong.*

This little church has kept steadily on its Christian course, and its number has been more than doubled. The members have attended faithfully all the meetings on the Sabbath, and so far as I can learn, all their other duties, exhibiting a good example before the world, and being in a better state, and affording more satisfactory evidence of growth in grace than either of the other churches. To some of the members, at least, the Sabbath is truly "a delight," and is spent by them literally in holy exercises. They are, by their example and faithful exhortations, exerting a very favorable influence upon their heathen neighbors; and I am expecting a glorious harvest of souls will yet be gathered in that locality. Their native preacher, Dzing Chi-wong, pos-

seses an excellent spirit, and is a good preacher. He has a rare amount of integrity for a Chinaman. His health is poor, and I only fear lest he has not long to be with us. He was baptized a year ago last July, and is some of the fruit of the Yang-dzing-long effort.

This outstation needs a chapel; and a larger room, at least, must be procured next year.

#### **New Outstation.**

Wau-ka-deu is a new station about three miles from the Jih-z-kong chapel, and is a kind of outstation to that. It has been commenced but a few months, but there is encouragement to labor there. One has been baptized, and three or four others appear well, and have requested baptism. In order, however, to the success of the effort, it is necessary that a native assistant be stationed there; hitherto the assistant has only spent the Sabbath there, going on Saturday and returning on Monday. I shall station a man there immediately.

#### **Yang-dzing-long—Spiritualist Impostor.**

This outstation is still in charge of Dzing Chi-yin, and is in an encouraging state. Four of those baptized at Ningpo were from this place. The assistant has maintained morning and afternoon services on the Sabbath, with a congregation, including the Christians, of about twenty. Every evening through the week he also has services, at which some of the Christians and neighbors are present. He has labored a good deal in a private way with individuals, at the chapel and from house to house. He was much annoyed last year and the early part of this, by the daily meetings of a "spiritualist" preacher near by. He drew crowds, and drew from them, chiefly women, unfeeling and covetous as they are, tears and their cash freely. He had a glorious field to work upon, viz., the children and other relatives taken captive by the rebels. Parents would go to this spiritualist soothsayer to inquire after their children, wives to inquire about their husbands; and if he decided that

they were dead, he at once became the medium through whom the spirit of any deceased person inquired after spoke to the anxious relative. The base impostor had acquired such skill in fabricating stories, and chanting them with such sonorous sing-song and nasal twang, that he swayed the hearts of his superstitious auditors at will, causing them to weep for grief, or laugh for joy. Of course he was a far more popular preacher than the Christian assistant. The assistant remonstrated with him for deceiving the people so. He admitted that it was all deception; but then he says, "this is my business for getting a living,"—the universal argument of scoundrels. This man, much to the relief of the assistant, has removed away from the place.

This spiritualist is one of a large class in China. They are found everywhere. Many are men, but more are women; and all are the devil's preachers, and do very much to maintain and increase superstitious beliefs and idolatrous practices among the people.

#### **The Station at Kinghwa.**

This station has suffered in the loss of both its native assistants; still the cause has advanced, and I look upon it as a most hopeful field. While we have been unable to visit there, many of the people have providentially come to us, where they have daily had the privilege of listening to the truth. Several have believed and been baptized, and others are inquiring. Two talented, literary young men from Kinghwa have been baptized; the father of one of them has also been baptized, and the father of the other, a literary man of the first degree, is now here and requesting baptism. All the converts from that place have been persons of standing and influence. That field must be occupied and cultivated. I hope to visit it soon, and establish one or two native assistants.

At present the people of that district are in great affliction. It was robbed and burned to a large extent by the rebels; and since they left, famine and pest-

tience have been busy completing the work of death and ruin. About two-thirds of the inhabitants in some parts of the district, are said to be missing. In this furnace of affliction, may God prepare a people for Himself.

#### Fruits of the Year.

On the whole, there has been some advance. A greater number has been baptized (forty-one,) than in any previous year; the converts are growing in knowledge and in grace; new fields are being entered; and native preachers are being raised up. \*

#### "Onward" is the Watchword.

In view of what God has wrought, the prospect of greater good is still in store for this people; in view, too, of the commands and promises of the Lord, I think I should be recreant to duty and the cause, did I not adopt the motto, Onward. I rejoice to see the indications that this is the motto of the "Jubilee year." Onward, till every church and every member of the churches shall contribute regularly to support the preaching of the gospel in heathen lands, and increase the present annual amount of subscriptions ten-fold; onward, till scores annually shall be sent to gather the whitening harvests throughout the hitherto neglected nations; onward, till the hoary systems of idolatry shall fall, Satan's kingdom be overthrown, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever."

#### Importance of Enlargement.

Our society should be doing more for China. In making this remark I do not overlook the fact that the demands of Burmah are imperative, and that she has the first claim upon American Baptists. Still, the Baptists of America are abundantly able to meet her claims, and also enlarge their operations in China. Two more stations, one at Hankow, in the heart of the country, and another in the north, either at Tien-tsing or Peking,

should be established as soon as possible. We need missionaries at the far inland port of Hankow, to spread the gospel in the interior of the country, where, I think, we may hope for greater success with the same means, than on the coast. We need missionaries at the capital or near there, as at Tien-tsing, at the head of navigation on the road to Peking, and distant about ninety miles, to become familiar with the official language of the empire, and current everywhere, and be ready, in case of difficulty, to represent our cause at head quarters. Moreover, if we had a mission at the capital, this simple fact would serve to remove prejudice against us as interlopers, in other parts of the empire. The Romanists make special efforts at Peking, and send most of their books and tracts thence to all parts of the country! And the fact that they came from the capital, gives them more weight in the eyes of the people.

It is also a very important fact that books prepared in the colloquial language of Peking can be read and easily understood by immense multitudes throughout the empire, who cannot read understandingly scarcely one sentence written in the concise classic style. The missionaries of other societies, who have recently been located in the north at Tien-tsin and Peking, are availing themselves of this great advantage, and preparing and printing books for the common people, tradesmen, artizans and farmers, and are also translating and printing the Scriptures in the same style. These Scriptures, or those prepared in this style, will, I believe, hereafter be chiefly used by the great body of native Christians. I repeat, we must have a mission or two in the north.

Other societies have missionaries stationed at Hankow, at Chefu and Teng-chow in the Santong province, at Tien-tsin, and at Peking, and they find much encouragement. At Teng-chow the Southern Baptist Board have a flourishing mission. At Chefu, the English Baptists have a mission.

**Be More in Earnest.**

I believe this world will never be converted to God, unless his people are more in earnest than they have been hitherto in promoting the spread of the gospel. But you say, perhaps, "Has not God promised to give his Son the uttermost parts of the earth for his possession?"—True; but did He not with an oath promise to give to the children of Israel, Canaan for "an everlasting possession?"—Yet they lost it by unbelief and unfaithfulness. And did He not send Moses, and promise to bring his people out of Egypt into the promised land? And yet he slew them all but two, in the wilderness. These are instructive lessons, that modern Christians had better study.

I greatly fear that the churches will be startled by Christ's sudden coming to destroy the nations before they are half converted. This world, morally and religiously considered, presents a very sad and gloomy picture, and my prayer is, "Lord Jesus, come quickly." Eleven hundred and eighty-three millions of servants of Satan to seventeen millions of the people of God! Is this not a gloomy picture? Still, glorious things are yet to transpire on this earth. We look for "new heavens and a new earth, wherein dwelleth righteousness." God grant to hasten that "Jubilee."

I earnestly hope you will succeed in obtaining subscriptions from all the churches, and that they will ever after continue to contribute.

**ASSAM MISSION.****LETTER FROM MR. SCOTT.****The Mikir Chief's Son.**

Nowgong, Oct. 24, 1863.—We have some six Mikir lads or young men here in school, who have come down from their mountains "to learn of the Christian teachers." The fear which has formerly driven them from the plains seems to be giving place to confidence. Last week a Mikir "Gaun Bura," or chief, came down, bringing his little son, a lad of eight or ten years. Coming into the

porch of our bungalow with a low salam, he made known his errand. "Here is my son, whom his mother and father love very much. Our people are all ignorant, and we who are old must die so; but the children may learn wisdom.—With his mother's consent I have brought our son to give him to you to be your son. We wish him to become a Christian, to be a wise and good man. Take him, then, and be a father to him."—With a few more such words he spoke to us; then, scarcely waiting for our reply, he turned away to say "good bye" to his boy, and was on his way through the jungles to his distant home.

As I stood and saw him turn away, leaving that son of his love, a lad of such tender age, in the hands of entire strangers, for we had never seen or heard of them before, I was led almost to cry aloud, 'What faith! Lord, give unto me such confidence in Thee.'

**The Mikirs a Hopeful Field.**

I gave in my last the darkest side of the Mikir field. All true; I cannot take back a word; but I am more than ever interested in my field, and hopeful for the redemption of that simple minded people. They are "sheep without a shepherd," while the Assamese have plenty of pretended shepherds, but who are after the fleece and not the flock.

We have a house in the compound, built for the accommodation of such Mikirs as come down to the plains. This throws them directly under our influence, and gives them confidence in us. Rarely a Sabbath passes without bringing more or less of them under the preaching of the gospel. But their knowledge of Assamese is so limited that they catch only faint glimpses of the light of that gospel. To reach the great mass of the people, we must take them in their own mountain homes and with their own language.

**What Shall be Done with Gowahati?**

Kondura, the native preacher, has been holding on in the hope of a missionary being sent to Gowahati. He has

become quite decided not to remain as pastor of the church, having a desire to give himself more fully to study, preparatory to being "a workman that needeth not to be ashamed." What we it is a serious question. "What shall be done with the church at Gwahati?" When he goes, they can scarcely avoid being scattered by the wolves, and devoured.

For me to go and sustain the cause there would be virtually to give up the Mikir,—a change I should regret, but would not shrink from what seemed duty. To visit Gwahati once or twice a year would hardly establish our claim to the ground, nor would it keep the flock well folded and fed. How much we need one man for Gwahati, this year of Jubilee! While the rest of the world are enjoying a jubilee, must Gwahati be hanging her "harp upon the willows in the midst thereof?" We know you do the best you can, so we do not complain of you.

I wish some of the wealthy Christian churches of America could know how much good a mere tithe of their hoarded wealth would do in Gwahati. How many sad hearts of shepherdless lambs would be made to leap for joy. If they could know, I am sure this would be a jubilant year among the dear disciples there. Among the hundreds of Christian young men of America, who are casting about them for a field of labor where they can best serve their Master, is there not one for Gwahati? We need laborers in other parts of Assam, but now I am pleading for Gwahati,—that chief city of Assam, with a wide circle of material to mould into a Christian community—a band of disciples already gathered; beautiful mission premises in a chosen part of the city, good dwelling houses for two families, a handsome little chapel,—shall all these be suffered to run to waste?

"Watchman tell us of the night,  
What its signs of promise are?"

And I must add—

"Wake the song of Jubilee,  
Let it echo o'er the sea,"  
with all your powers.

#### Baptism of the First Mikir Convert.

Rong Bong, the first Mikir convert, was baptized three weeks ago, after giving quite an interesting and satisfactory account of the way in which the Lord had led him. What shall the end be?

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#### HENTHADA MISSION.

##### LETTER FROM MR. THOMAS.

##### Normal School.

Henthada, Oct. 19, 1863.—I have just closed our normal school for the year 1863. The school has been less numerously attended than in some former years, having averaged only fifty pupils. About a quarter part of the pupils have been females.

Do not suppose that we regard the decreased number of pupils as a calamity. This is the very thing we have been trying to accomplish, namely, to have the great mass of the Karens educated in their own villages, and to call into the city only a select few,—not more than fifty.

Besides our thirty primary schools, we have succeeded in establishing four high schools, that the most of the Karens in this part of Burmah may be taught in their jungle homes. Had not these four schools been in operation, there would have been at least twenty more pupils in our city school. The high schools have numbered thirty-three, twenty-three, thirteen and twelve pupils,—eighty-one pupils in all. We feel sure that much valuable instruction has been imparted in these four schools. But our hope is not so much in what has been done, as in what may be done in these schools. These jungle schools will also cause the people to feel that they can do some good thing for themselves. One of our best grounds for hope is the increased ability of our Karen teachers of the normal school and also the high schools.

##### Course of Study.

In the city normal school, the usual studies have been attended to. The first

class in arithmetic have mastered all that is usually found in common arithmetics, and are now ready to advance to something more difficult.

The first class in geography have a pretty good knowledge of the positions and general history of the nations of the earth. They were able to answer almost any questions in regard to the longitude and latitude of the earth. The hour being given in one place, they could give the hour of the day or night in any other part of the earth.

In Natural Philosophy, they have gone over the usual subjects. A chapter has been added to this part of the studies of the school, on the Mechanical Powers.

In Astronomy, a class of about ten have made themselves familiarly acquainted with not only the motions of the earth, the phases of the moon, and the theory of tides, but also the causes of the seasons.

A class has commenced the study of Trigonometry.

But the study which has been most intensely interesting to nearly the whole school, has been Human Physiology.—Of course there is but one book in Karen on this important branch of study, and that book is in Henthada, still in manuscript. The same is very nearly true of Natural Philosophy. Printing is out of the question in these times.

All our strength, and that of three Karen teachers has not been given to the sciences. The Scriptures have been our principal study. With my notes on Matthew (of course in manuscript,) the head master of the school, Totah, has been able to teach that book very minutely. The lamented Abbott's work on the Acts of the Apostles, enables him also to teach that book; while my strength has been devoted to the historical portion of the Old Testament, but especially to Kings and Chronicles. A very pleasing feature in our school has been the improvement of the pupils in singing. The head master's wife has had the care of the singing.

At the examination, our magistrate

and Rev. Mr. Crawley spent the day with us, and expressed themselves highly pleased with the proofs of improvement exhibited by nearly every member of the school.

#### *Fitting out Pupils for Vacation.*

But now do not suppose that a speech is made to the school after the examination, and that then, with no more trouble, it is dismissed. The dismissal of our school is attended with nearly a week of the most wearing labor. Let me give you a specimen or two of this work.

Early the next day after examination, a party of five pupils are to cross the Irrawadi, and to go into the Tharrawadi district and eastern mountains. Karen and Burmese newspapers are to be got ready for the churches and teachers there, and no less than seven Karen letters are to be written. Again, Shway Au is a preacher supported or aided by Mr. B—, of Sparta, Ill. Patay is a Karen preacher supported by the church in Newton Corner, Mass. These men are to be gone for months, before I again see them. Hence I give them fifteen rupees each, also books and medicines.

But there is another younger man, Mau Shway, in this company, in whom I feel a still deeper interest. He is going far to the northeast, near Toungoo, as preacher of a little church of which he is a member. Mau Shway is aided by B— S—, of Kalamazoo, Mich.—There is still another younger man, who is expected to teach some of the children to read in those fever-infested hills.—These pupils left with less money than the others, but more of my heart-felt sympathy, and with more books and medicines. These are gone.

But another company is about ready to start south to Donabew. Sa-hyee, who is supported by the students of Kalamazoo college, is in this company. His is an important place, with several young converts. These also take letters and papers to that region of country.

They have hardly gone, when a much larger company, about to leave for the

north-west, demand my attention. In regard to one of the party, Nap Pay, my feelings are too deep for utterance. He is going to Opo, a place where there are a thousand Karens, but not one Christian! A few now seem ready for the gospel. They have invited Nap Pay to go to them. Will they believe? I assure Nap Pay of my most earnest prayers, and bid him God speed. This man is supported by our good German brethren of a church in St. Louis, Mo.

In this company also is Myat Thah, a preacher supported by our liberal friend of Beaver Dam, Wis., A—— J——. This preacher is to labor in Oo-she-kong, a very important place.

Besides these whose names I have given, there are three more of our pupils, bound to Myau-oung, where there is no church, but a few disciples and many inquirers.

Kah-Lee, Mr. J——'s other Karen preacher, has helped me in the normal school until its close, but now returns to his church, south-west of the city.

Yah Way, a young man of much promise, goes to Then-gan-ai, where is quite a large number of young converts. I may not add; but I want you to reflect upon the amount of caution, exhortation and heart sympathy that must be expended in sending out these servants of Christ.

#### **Preaching Christ by Proxy.**

Five long months of constant labor and anxiety have been devoted to these Karen pupils. But now they are away, bearing the word of life to places where the missionary can with difficulty go. Even now, when all are gone from us, we are cheered by the reflection that we are preaching Christ (by proxy) to many of the heathen.

Let our good friends in America who support these Karen preachers, especially feel sure that they are now "holding forth the word of life" in these far-off jungles. O that God may work with us; then, our efforts will not be in vain.

#### **JOURNAL OF MR. CRAWLEY.**

#### **Zayat Journal.**

Aug. 31, 1863.—After remaining in the zayat some time without visitors, a shower of rain compelled a number of convicts who were working on the road near by, to seek shelter under the eaves of the zayat. Among them was a young man who had held a responsible office under government, but had fallen for some crime. His history is a sad one. I first met him several years ago. At that time Henthada was the "Civil Station," as it is called, or Sessions town of the district. The jail was crowded with 300 prisoners, and every Sunday, between morning and evening services, I was accustomed to preach there. This young man attracted my attention by his intelligent questions. Soon after, he was liberated and entrusted again with office. But, for some misdemeanor he was soon again deprived of it; and now, for gambling, he must work out a sentence of several months on the public roads, in chains and disgrace. While talking with the convicts, some twenty gathered around, among them a substantial merchant, whose questions indicated thoughtfulness. With him I conversed a long time, endeavoring, and I think successfully, to relieve his mind of sundry difficulties, which prevented him, he said, from receiving Christianity. He said he would come to my house to talk further about these things.

Sept. 1.—Shortly after I arrived, quite a crowd came in, but mostly young men of worthless character, whose "God is their belly," indifferent alike to this world and the next, so long as they can gratify their animal instincts. One or two of them, however, seemed of a better sort; and to them I addressed a few remarks, as earnest and solemn as I could command, and was gratified to observe, from the changing expression of their faces, that, however evanescent it may prove to be, there could be no doubt of some effect being produced.

**Understanding the Word.**

2.—The zayat was thronged to-day for several hours, the audience not unlike that, probably, with which Paul disputed daily in the school of one Tyrannus, i. e., a very mixed one. The majority were disputers. One, Moung Oung Gya, gave me most satisfaction. He is of a turn of mind very like Ko Shway-wa, the merchant mentioned Aug. 31. I was not surprised to hear that they are neighbors. At the last, several men came in with minds much above the ordinary stamp. Enjoyed much preaching to them. It is pleasant to talk with those who can grasp a thought at its first enunciation. O how head and heart acho, when the same thing must be repeated until the throat is sore and the voice fails; must be turned round in every possible light, and after all to all appearance in vain.

**Confessing Christ.**

15.—A grand day. Moung See-loung, a young man from Zalong, came in, conducted by some Christian Karens from whom he had heard of the great salvation. As I questioned and talked with him, a large number came in to see what was going on. A better opportunity to preach Jesus Christ could not be wished for, and I was enabled to improve it.—Moung See-loung confessed Christ boldly before the crowd, declared his faith in Him alone, and expressed his wish to be baptized. After a long talk with him, he went to see Ko Eing, and I continued talking with those who remained. Moung Loo-gyee, from a distant village, gave me trouble by bringing up all the old difficulties, and showing a captious spirit. The zayat being full of hearers, his object evidently was to worst me in argument. I was enabled to keep calm, and show him the utter untenability of his objections.

**More Inquirers.**

16.—Detained at home by a church meeting. After meeting found Mrs. C. in conversation with a woman, whose statements respecting herself were very interesting. She was not happy, had no

rest day nor night, thinking of her sins and need of a Saviour. Had long been convinced that Gaudama is not God, that the whole account of him is at best but a parable, and that the eternal God who created all things alone is God. Her husband is a man of most violent temper, and she would not dare to come and see us if he was aware of it. She took the opportunity to come while he was away from home for a few days. She has some of our books, but says she can only read them with the greatest caution; for an unmerciful beating, followed probably by desertion, would be the consequence of reading them before him.

17.—Early this morning Ko Shway-wa came to the house to see me. This man, Moung See-loung, the woman mentioned yesterday, with several others, not bold enough to come and see me yet, but still evidently inquirers, are, we ought to believe, answers to our united prayers. The zayat has been full to-day,—some, cavilers, but the majority good listeners.—Moung Tha-oo, a young man who had received a Burman tract from a Karen Christian, announced himself as a firm believer in Christ, and as wishing to join the church. Questioned him closely, but could detect no evidence that he was otherwise than straightforward and truthful. Sent him to Ko Eing, whose experience in all kinds of Burman character will enable him to ascertain more easily if Tha-oo is indeed what he so plainly appears to be. This is the fifth who within ten days has come out as an inquirer.

20.—Sunday Preached from—“Blessed are they that mourn,” &c. Many hearthen listeners outside. Disappointed that Ko Shway-wa and Moung Tha-oo were not present.

**Caution Demanded—Interesting Report.**

21.—Moung Tha-oo came to see me early this morning, and explained his absence yesterday satisfactorily. Said his father was thoughtful, as also many others who live in the same village. Wished to be baptized next Sunday. Told him he was an acquaintance of only a day,

and that the church would want to know him and prove him, before they could consent to his baptism. Ko Shway-wa does not give me the same satisfaction as at first. I have learned to look with suspicion upon every professed inquirer, who is himself in difficulty of any kind, or who has relatives who are. This last is Ko Shway-wa's case, a brother-in-law in Government employ being charged with embezzlement. On Saturday morning last, Ko Shway-wa came and had another long talk, during which the above fact came out. He hoped I would not suppose he had come to me only on that account, assured me it was not so. I still hope his heart has been touched. I shall not, however, be at all surprised to hear that he has gone back. Ko Eing returned yesterday from a visit to Moung See-loung's village, so hoarse that he could scarcely speak, having had to use his voice unsparingly all the time he was there. He reports many interesting cases. May it prove indeed, that God is manifesting his power there.

#### Licensed Gambling.

23.—Great excitement near the zayat. At this time every year, Government allows the people full liberty to gamble for a few days. The defence they would set up would probably be, the Burmese passion for gambling is so intense that there must be a safety valve, to wit, unlimited permission to gamble for a fixed time. And so the whole town is in a ferment of excitement. Young and old, men and women, rich and poor, crowd the gaming stalls, just as they may be supposed to do the great gaming hells of Europe. A few, probably men who had nothing more to lose, and so were disgusted with gambling, came in to see me.

24.—The gambling still continues.—The rain drove a great crowd of the players into the zayat. A man from Rangoon had a strong inclination to cavil. "In what part of Rangoon do you live?"

"In Lau-ma-daw."

"Have you ever heard our preaching, or read our books?"

"Never."

"Why, you say you live in the Lau-ma-daw quarter. There is a preaching zayat there; why have you never gone in and discussed with the preacher?"

"Have often passed it, but never cared to go in."

"Then you know nothing about our religion?"

"Nothing."

"How, then, can you argue or discuss what you know nothing about? Will you listen now while I tell you what our religion says?"

"I will listen."

When I had finished he said, "Why, that is very good. I never had any idea the white book religion said that." He seemed much softened, asked for a book, said he would come and see me at my house, and went on his way.

#### Missionary Tour—First Fruits.

Oct. 8.—Started from Henthada to spend a few days at Myiu-dai, where there is a candidate for baptism, Moung See-loung. This is the man mentioned Sept. 15, as awakened through the instrumentality of Karen Christians. An ignorant man, able neither to read nor write, we yet hope that God has chosen him as the first fruit from a large village where the gospel has been preached more or less constantly for nearly nine years past. There is a Christian Karen village but a mile or two from Myiu-dai, and See-loung, as a small trader, had occasion frequently to go there, and thus was thrown in the way of hearing the truth.

I arrived at Myiu-dai and was joyfully received by See-loung and Moung Kyau, the native preacher who had been here about a month. Made our home in a zayat, which to our joy was soon almost filled by young and old, coming, many, of course, from curiosity, but some with a desire to hear and understand the gospel.

9.—Moung Ap, a young man who lives directly opposite our zayat, treated us

with marked respect and kindness, I observed from the first, lending us water jars, &c., and spending hours in succession in asking questions or quietly listening to all that was said. Many visitors, all more or less interesting, but Moung Ap, decidedly the most so.

10.—Listeners all through the day.—Moung Ap constantly in attendance.

#### Sabbath—Baptism.

11.—Sunday.—Arose before daylight and by dawn was ready to spend an hour in prayer for God's blessing upon the services of the day, for his guidance in the acceptance or rejection of the candidate. My three boatmen, all Christians, old Ko Eing, and myself, all united in supplication and then commenced the work of the day with spirits refreshed, and confident that we should be preserved from error of judgment. The Karen from two neighboring villages having come, had the morning service at half past ten o'clock. —Text—"God so loved the world." A very large assembly of the heathen listened attentively. After sermon examined See-loung, and took the testimony of all the Karen Christians who are intimate with him, as well as that of the native preacher Moung Kyan, who has lived with him nearly a month. It was unanimously voted that the evidence of his conversion justified his receiving baptism. Having heard there was to be a baptism, the assembly had now greatly increased, and all hastened tumultuously to the bank, to get a good position for a sight of the ordinance. Having explained briefly the nature of the rite and its significance, I immersed the candidate in the Triune Name. After a brief intermission, had the Lord's Supper. The rest of the day was spent till a late hour at night, in conversation with the numerous comers.

#### Preaching Christ in a Kyoung.

12.—Left Myiu-dai, early this morning for Payouk, to look up an inquirer supposed to live at that place. This man I met a long distance from his home several months ago, in the Bassein district.

He then professed to be converted and asked for baptism; but considering his very limited knowledge of the truth, it seemed best that he should wait, and I told him I would myself go and see him in his village. On arriving at Payouk, however, I could find no trace of the man we sought. Though now too late to reach Myiu-dai before dark, we yet began our return, and by sunset reached a small village with a zayat and kyoung. The former being on the verge of the thick jungle grass, the priest advised us not to sleep in it, as the tigers were plentiful and were accustomed to come at night into the village and carry off dogs, &c. At the same time the priest seemed by no means willing to lodge us in the kyoung. After a short parley, however, it was agreed that we should sleep in the sacred building. While taking my tea, I offered the priest a cup. No! his books would not allow him to eat or drink anything after the sun had passed the meridian. "But you drink water?" "Yes, we must avoid only those things prepared with fire." They may chew betel nut and smoke tobacco *ad libitum*, but woe to the priest if in obedience to the cravings of nature he allows food to pass his lips after twelve, M. Gradually winning my way to his confidence, he became unreserved, and for several hours continued to ask such a number and variety of questions, that I was enabled to preach the gospel to him without his having a suspicion that I was making a distinct effort to impress his mind. With Phongies at least, this indirect method is the best way of preaching. Accordingly I have seldom had so good an opportunity for making known the distinctive truths of Christianity and the prominent facts of the plan of salvation. I was particularly pleased with the questions which his curiosity led him to ask about Jesus Christ, as I was thus enabled to point out the striking contrast between the Saviourless system of Buddhism and the gospel.

13.—Before taking leave of the priest this morning, I offered him two or three

of our best tracts, hoping that the conversation of last night had prepared his mind to receive gladly anything that would give him light. He refused them, however, politely but persistently. Telling him that some others might like to read them perhaps, I at last got his permission to leave them in the kyoung, hoping that they might yet be the means of doing him good.

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#### RANGOON MISSION.

LETTER FROM MRS. INGALLS.

##### Visit to Rangoon.

Rangoon, Oct. 24, 1863.—I came down to Thongzai three weeks ago, and it is indeed a change after one year in the jungle away from all white people. I have seen Messrs. Thomas and Crawley and one other gentleman during this time, but I have not had any lady visitors. I have eaten bread, too, for the first time during the year; so with all these things it is a change. I have visited all the Burman Christians in Rangoon and Kemendine, and have seen many heathen friends. In a few days after I have seen Mr. Stevens, I shall return to Thongzai.

With my acquaintance here I should have a great work to do; but those people in the districts seem to claim my service, and so I go, willing, I trust, to make the sacrifice.

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#### FRANCE.

LETTER FROM MR. L.—, P.—.

##### Continued Encouragement.

P—, Dec. 22, 1863.—Blessed be God, who has not left us this year without tokens of his favor.

I spent the first six months of the year at C—, and the remaining six partly at P—.

I went recently for the second time to spend eight days in my former field. I visited all our brethren and friends in almost all their communes; and, with the exception of a few causes of trouble

which, we hope, with God's help will pass away, I found the work generally encouraging, and some souls, called of God, who are disposed to be baptized.

Mr. and Mrs. C— are pious, active and devoted laborers, much esteemed in their evangelical work, and I believe they will do good.

We have also had encouragement at P—. Mr. D— has thought it his duty, for the interest of the mission, to pass several months in England; but through the labors of our devoted evangelist, Mr. V—, and our worthy colleague, Mr. V—, the number of persons attending our worship has increased. The church generally is awake and prayerful; the revival has continued both among ourselves and among our soldiers; six have been baptized, as you have been informed already, and we hope many more will follow soon.

##### Prosperity of a Pastorless Church.

- I must now give you an account of the field of V—, formerly occupied by Mr. C—, and which I have visited regularly.

Notwithstanding the loss of its faithful shepherd, I must say, to the praise of God, that not only has the work there lost none of its primitive life, but it is even in a state of prosperity. Under the influence of several brethren full of a missionary spirit and of the spirit of prayer, who in our absence direct the worship, all the brethren and friends whom we have visited truly rejoice us by their living piety and brotherly love; and nine persons seem to us ready to be baptized and to enter the church.

You see, therefore, how prosperous is our present condition. What we now need is that God may grant us more strength, fidelity and devotion, that we may do good to these indifferent and unbelieving multitudes around us, that we may bring them to the cross of Christ that they may find eternal life.

##### Additions and Trials.

The statistics of the church at C— are the same as last year. We have lost

three; but two new members have joined, and my wife,—the new and worthy mother of my children, converted more than twenty years ago,—has also entered into communion with us, having fulfilled the command of Christ last spring. Nevertheless, to tell the whole truth, I must add that the selfishness and tyranny of our French masters too often force our brethren to labor on the Sabbath. This, and the difficulty of arranging suitable marriages within the limits of our churches, which are still weak in numbers, often trouble us. May the Lord have pity upon us and our land.

#### **Unreported Benefits of the Mission.**

Our annual reports cannot tell all the good which the word of God has done to those who have occasionally heard it in our meetings, or whom we have visited. I have often been called to visit on their death-beds Catholics who did not ordinarily frequent our worship, but who had heard from us the good tidings; and I have been happy to find them full of joy and peace, and supported by that hope in Jesus, the Divine Saviour, which is never disappointed. For this reason I believe eternity alone will reveal the good that has been done to these thousands who have heard the word of life during the last thirty years in the department de l'—, and in many others where the gospel has been preached by your assistants.

#### **Encouragement for the United States.**

Be assured, we think of you, and your country—you who have for so long a time given us so many proofs of Christian affection, so many motives for gratitude. May the Lord ever be your Jehovah Nissi, as He was to Moses and Joshua, and you also will conquer. Yes, may God Almighty soon grant you that complete deliverance so much desired.—Though it is delayed, never lose courage. Your cause is the cause of righteousness, the cause of God; and remember that it is written, “The Son of Man came with the clouds of heaven; and came to the Ancient of Days, and they brought Him

near before Him. And there was given Him dominion, glory and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.”

The church of L—— numbers,—scattered in twenty-two villages,—95 members. Emigrated to America, 30. Excluded, chiefly in C—— and A——, 21. Died, 18. Total, 164.

The church in P—— have given for their poor, for church expenses, for our future chapel and for missions, in all, 900 francs. Mr. D—— had collected in England, for the chapel, at the last news, 6,575 francs.

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#### **GERMANY.**

##### **LETTER FROM MR. ONCKEN.**

#### **Interest for the Persecuted in Russia and Poland.**

Hamburg, Nov. 28, 1863.—I beg to forward the translation of a recent ukase of the emperor of Russia, the contents of which will gladden your heart and the hearts of the members of the Board. We have here another tangible proof that the God we serve is a hearer and answerer of prayer, and that the hearts of all men are under his control. Throughout our mission churches a deep interest has been evinced for the suffering brethren in Russia and Poland, and incessant prayers have been presented on their behalf, the earnestness and vitality of which has been proved by the handsome contributions which have been sent in to us for the persecuted brethren from every section of our mission field.

I hope the appended ukase of the emperor is only a prelude to a general and more explicit acknowledgment of our denomination throughout the vast Russian Empire.

From our dear brother Alf, immured at Pultusk, in Poland, we have heard nothing; but as the three months of his imprisonment will terminate on the 8th.

or 9th of December, we hope soon to hear from him.

#### **Opening Fields in Russia.**

With the ukase before us, and the spread of the truth in different parts of Russia, I have thought that all this, combined with the fact that at St. Petersburg there are several believers who wish to be baptized, should direct our attention more to Russia, and that it would be desirable, if I could visit that country, D. V., in the ensuing year. I recommend the matter to the serious consideration of the Board. Such a tour would require several months, and under the Divine blessing, incalculable blessings might result from it.

#### **New Chapel and New Church.**

I have lately returned from an interesting tour into Oldenburg, Bremen and Hanover, in which I opened a new chapel at Sage, in the Grand Duchy of Oldenburg, formed a new church at Bremerhaven, and preached to large assemblies at different places. The fields are everywhere ripe for the harvest, but alas! the laborers are so few. I trust the time may soon come, when the Board will be as able as they are willing, to render us the pecuniary aid of former years. For the present, I beg to present my warmest thanks for the aid received recently.

#### **The Imperial Ukase.**

Ukase of His Imperial Majesty, the self governor of all the Russias, from the directing Senate to the Courland Upper Judicial Court (Oberhofgericks).—By command of His Imperial Majesty, the directing Senate have had laid before them an exposition of the representation made Oct. 3, 1862, sub No. 8,700 of the criminal case, against the in-the-city-of-Goldingen-written-down Adam Gärtner and the Smith-from-Labraggen Unnus Jannsolm, on account of the sect of the Baptists, spread out in Courland.—Commanded. The smith of the estate Labraggen, Jannsolm, and the tailor from Goldingen, Gärtner, have confessed that they, at meetings of persons of various ranks, have preached the religious doctrines of the Baptists. Hereupon the investigation proved that Jannsolm and Gärtner had continued their teachings,

regardless of the prohibition of the local authorities, and moreover that one of them, Gärtner, had at his own pleasure gone to Memel. After an investigation of this case, the Courland Judicial Court, in accordance with the article 362 of the Swod of the criminal laws, sentenced the offenders to an imprisonment of three weeks. The government procurator, however, and the government president have moved, supporting their plea by the article 306 of the same Toms, that the above persons, as disobedient to the regulations of the authorities, be sentenced to an imprisonment of from six months to one year.

Taking into consideration the above statement, the directing Senate find that the Upper Judicial Court finds its sentence on the article 362 of the Codes of punishment with which the founders of secret and by the government-prohibited societies are to be persecuted. But from the circumstances of the case, it is evident that the culprits are in no wise to be numbered to any secret or forbidden society, as the doctrines of the Baptists have up to this time not been forbidden in Russia; and besides this, Jannsolm and Gärtner delivered their doctrines publicly, and therefore the article alleged by the Upper Judicial Court can have no application here. In the same manner, the punishment specified in article 306 cannot be applied to the culprits, *first*, because there is nothing to prove that the parties concerned made an agreement to break the regulations of the local authorities; and *secondly*, that the disregard of such regulations was not, as appears from the declarations of Gärtner and Jannsolm, from opposition to the authorities, but a consequence of their religious convictions. Furthermore, in view of the temporal rules sent for his regulation by the ministry of the Interior to the government president with regard to the Baptist doctrines in Courland, to the effect that all putting aside of their teachers by force is forbidden, a force to be all the less applied in the religious concerns of a doctrine which may later find acknowledgment,—in view of these rules the directing Senate are of opinion that Gärtner and Jannsolm cannot be called to account in the present case. Furthermore, with regard to the offence of Gärtner, who at his own pleasure went away across the frontier, the directing Senate wishes, in absence of the existence of any aggravating circumstance, that Gärtner receive the punishment assigned in article 1224 of the punishment Codes, in the lowest degree. Furthermore

more the directing Senate *decides*, that Jansolm be exempted from all accountability in this affair, and that a silver rouble be obtained from Görtner in accordance with art. 1224. All of which is to be brought to the knowledge of the

Courland Upper Judicial Court and the government president, and the original documents to be returned.

*August 8, 1863.*

From the 3d department, 2 division  
1 Expedition 3 table.

## MISCELLANY.

### THE CURSE OF MEROZ.

#### **Man a Fellow-laborer with God.**

The territory conquered by the Israelites had been wrested from them, and the yoke had been put upon their necks. This evil was sent upon them by God because of their continued ungodliness, and that tendency to fall into open idolatry, which was so strong a feature of their character. Earnestly did God desire the everlasting welfare of the chosen people, and so again and again did He hand them over to the will of their enemies, that, under the cruel lash of the Ammonites and Canaanites, the Philistines and Midianites, they might learn those lessons of heavenly wisdom which they had refused to learn while basking in the full sunshine of prosperity.

At the time of those events which are chronicled in the 4th and 5th chapters of the Book of Judges, God had let loose the Canaanites upon the land of Israel. He was now about to drive them back, trusting that the affliction had purged out some of the alloy from the chosen race. Little need had He of the help of Meroz! But yet, in love to Meroz, and that Meroz might have the honor of being a fellow-laborer with God, God had graciously called upon Meroz to assist Him,—and Meroz had refused to come!

But let us beware how we condemn the inhabitants of Meroz, for their conduct is too frequently the conduct of us all. The struggle at this time going on between the true-hearted of Israel and their oppressors, is but a type of the struggle that, for six thousand years, has been wearing on between the cause of God and the cause of the devil, between

the cause of truth and the cause of error, between the children of light and the children of darkness. Even as the chosen race, by the good hand of their God upon them, triumphed over the Canaanites, so shall the cause of truth and righteousness finally triumph in the world, and wickedness, as ashamed, shall hide her head. The long line of battle sways to and fro, and the voice of God cries loud and earnestly to each of us to gird him to the fray, even as of old the army of Israel, halting on the eve of battle upon the plain of Zaanaim, called upon their faint-hearted brother Meroz to come out and help them,—and Meroz refused to come.

Observe, there was no appearance of Meroz preferring the cause of the Canaanites to the cause of Israel. God did not rebuke the men of Meroz because they had sided with the hosts of the oppressor, and were ranged in open war against the ranks of God. All that was brought against them was the charge of standing aloof, and permitting others to fight that battle for which *their* swords should have been furbished, and in which *their* standard should have floated in the breeze. They did not fight against the Lord. All that could be said of them was, that they stood aloof, and refused to join combat with his enemies. They sympathized, doubtless, with their brethren, and wished them good speed in the bloody fight; but, if so, that was all they did, nor was that sufficient in the estimation of God; and because they came not to his help against the mighty, they were accursed “bitterly.” And even so is it in all ages. God’s controversy with men is

not merely that they have done no positive harm in the world; He speaks of them as his enemies if they have done no real good. And so our Lord says, "He that is not with me is against me." If, therefore, the man whose heart has not been touched with the love of God, and who has failed to bring forth fruit to the glory of God's name, but who nevertheless leads a moral and virtuous life,—if even he is "bitterly accursed," what must the final doom of those be who have, by known and open sin, testified to the fact that their sympathies are enlisted on the devil's side? If the men of Meroz, who merely stood aloof and refused to rally round their country's standard, were "bitterly accursed," who may tell what a fearful doom would have been in store for any of the tribes of Israel who had dared to make common cause with the enemies of God and the hosts of sin? "If the righteous scarcely be saved," asks St. Peter, "where shall the ungodly and the sinner appear?" "Curse ye, Meroz," said the angel of the Lord; "curse ye bitterly the inhabitants thereof;"—why? Was it because Meroz made common cause with the enemy, or slunk away from his brother's side in the battle? No! for neither of these heinous acts of treachery and sin; but simply because they came not to the help of the Lord. And thus men stand aloof, saying, "Peace, peace," when there is *no* peace!

We naturally inquire, what could have influenced the inhabitants of Meroz, and made them refuse to join their brethren in the fight? And two answers at once suggest themselves, either of which may solve the difficulty. They may have been influenced either by despair or indifference. Mark the position of the Israelites; they were endeavoring to obtain a settlement in a foreign land. Now, it is a well known fact that, of all military enterprises, the most difficult and hopeless is the attempt to take forcible possession of a country equal in civilization, in wealth, in arts, and in military prowess with that country which sends the invader forth; and we can easily

conceive the feelings of the maddened Canaanites, as they endeavored to hurl back the fierce onset of Israel. What though tower and town give way before the invading host? Long and desperate is the struggle ere the conquered race submit, and bend their neck to the foreign yoke. And what though the advance of Israel was unchecked by the serried ranks of Palestine, if by mountain glen and treacherous morass the patriot bands harassed and cut off the invading foe, while, as they advanced, from every grove and hedge and thicket the arrows of death would fly, thinning their ranks at every step! Little wonder, therefore, that Meroz was tempted to give up the struggle in despair, and relinquish the attempt to wrest the Promised Land from the children of the soil.

But observe; if despair thus unnerved them, it was a very sinful feeling either to harbor in their minds or give way to; for despair was in their case but another word for want of faith. They should have remembered that the oath of God was pledged for it that they should take possession of the Promised Land. God, who cannot lie, had again and again renewed the assurance to the fathers of Israel, that the land in which Abraham, Isaac and Jacob had wandered for years without possessing a foot of it, should yet be theirs in actual possession, and that from Dan even to Beersheba the children of Israel, lords of the soil, should enjoy the land in peace and plenty. They should have remembered, too, the marvellous steps by which they had hitherto been led, as they journeyed on, and as the time drew nigh which God had sworn to Abraham. Many a legend heard from aged sire must have impressed their infant minds with the solemn thought of a faithful Almighty God, ever true and ever near. And as gradually they grew up to man's estate, the miraculous deliverances wrought by God in their own behalf must have often recalled to mind that old tale of desert life, which told how their ancestors passed on dry ground through the Red Sea and through the

, and how from day to day they  
> bread of heaven and drank of  
yesterious stream that never left  
Unbelief in them was thus doubly  
e ; and no wonder the expression  
is bitterly accursed by God, for it  
plainly as actions could that God  
iar !

c, now, the bearing of all this  
ourselves. If we cherish despair,  
g that the cause of God is a de-  
and ill-fated cause, and on that  
t give up the struggle with sin and  
we are but playing the part that  
played—Meroz, who was accursed  
. Men look round, and they see  
gigantic proportions everywhere  
ing, and they look at the small  
able machinery that is employed  
e side of truth; and they ask, in  
us despondency, what they can  
beck the growing evil. They hear  
ionary enterprise as of some mad  
, and they withhold their mite,  
g that the cause of truth is doomed  
ruin. Or they look inwards, and  
nd a soul naturally dead in sin  
sting to evil; and although they  
able to maintain an outwardly  
walk, so completely astray from  
e their affections, so thoroughly  
are they that their hearts cling to  
rld and the things of it, that they  
gh despair of ever attaining to the  
nd of perfect men in Christ.  
itudes are guilty of grievous sin  
matter. They sink down into a  
n apathy, hearing of joy in the  
host, earnest, deep-seated love to  
deemer, and communion with the  
; and, imagining that they can  
experience such joys as these, pass  
ing no attempt to better their  
l condition; like Meroz, they go  
the help of the Lord against the

ther feeling influencing the inhab-  
of Meroz may have been indiffer-  
they may have preferred present  
ith slavery, to freedom purchased  
tinually keeping watch and ward  
the enemy. We know with what

pusillanimous weak-heartedness the chil-  
dren of Israel, on the first appearance of  
danger and hardship in the wilderness,  
rebelled against Moses, because he had  
taken them away from the flesh-pots of  
Egypt; and how frequently they rose in  
rebellion against him, demanding to be  
led back to the land of slavery, and  
threatening him, if he refused, with instant  
death. And may not the very same  
principle have been at work in their  
minds in the land of Palestine, impelling  
them to look lazily on, while liberty and  
religion were both at stake ?

And even so men dream on, drifting  
downwards on the broad and rapid river—  
too indifferent to the eternal well-being  
of the soul to make any effort to stem the  
furious and headlong rush that is bearing  
them fast to the shoreless sea of a lost  
eternity. What though the life or death  
of the soul depend upon a few strong and  
manly strokes ? What though the wid-  
ening banks are receding every moment  
farther from each other, and salvation  
becoming every day more improbable  
than before ? What though the voice  
of God calls aloud in anxious tones, warn-  
ing them that their frail and tiny bark  
has been caught in the whirl of the eddy,  
and that if they rouse not now, they must  
be lost forever ? Their only response  
comes drowsily, “ Yet a little more sleep.”  
And so the world rolls on. They love  
it, they cling to it, they serve it, their  
interests are bound up in it, and the cry  
of God rings through their ears in vain !  
And Meroz rested, while the leal and  
true-hearted of Israel fought hard and  
long with Sisera; and when the full Ju-  
dean moon was resting on the hard-  
fought field of Zaanaim, little wonder  
was it if the stillness of the midnight was  
broken by the voice—“ Curse ye, Meroz !  
curse ye bitterly the inhabitants thereof;  
because they came not to the help of the  
Lord, to the help of the Lord against the  
mighty !”

Indifference ! How can we be indif-  
ferent while the well-being of the soul  
through eternity is at stake ? Shall we  
contemplate the fearful power of sin, and

the evil tendencies of our nature, and not be roused to put forth in the strength of God our every energy? Or shall we see God striving for us and not come to his help against the mighty? By the shed blood of his own Son, by the ceaseless workings of his Holy Spirit, by his long-suffering clemency, is He seeking to free us from the power of our great enemy; and shall all these Divine influences be thrown away, and we irretrievably lost, merely because we will not bestir ourselves to join battle in the good cause? Never yet was man saved against his will; never was he delivered from the great enemy without a struggle, often sore and very trying; never was a victory won over Satan which did not leave behind it, as the monuments of the hard-fought field, multitudes of the slain and the dying—temptations desperately resisted, and lusts crushed down after a furious death-grapple!

We remark, therefore, that Meroz ought to have gone to the help of the Lord against the mighty, because God ever works by means. In the physical world we find it so; if men refuse to till the ground and sow their seed, they need look for no harvest in the harvest months; and if they neglect to take that repose and exercise and food, and to obey those laws of health and cleanliness, without which life would fade away, they need not wonder if the strongest constitution break down, and the spring of life dry at the fountain-head. And even so in spiritual life. Would we be saved? Then let us bestir ourselves and take those steps without which we shall perish, but which, if taken in the strength of God, and by the grace of his Holy Spirit, shall result, when the smoke and din of the battle have cleared away, in a blessed eternity of joy and peace. That contest from which Meroz shrank resulted in a long repose; for forty years the land had rest, till all that generation of hardy warriors had passed in peace from this earthly scene; and during all that time the curse of God rested "bitterly" on false-hearted Meroz! And when the

saints of the Lord who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb,—when they from their peaceful heaven look back upon the desperate struggles and the many fatigues and privations of their life on earth, it shall be but to tune their harps to a louder hymn of praise as they celebrate the mercy of their Divine Leader, who was pleased to call them with a high and holy calling to be fellow-laborers with Himself, and to be comrades in the same glorious cause. But if we refuse to join battle upon earth and share the labors of the soldiers of the Cross, we cannot expect, when the struggle is over and the victory won, to share in the conqueror's reward.

This question now suggests itself to us: Shall we act like the brave ten thousand that went down to Zaanaim, or shall we demean ourselves like the faint-hearted ones of Meroz? That question each of us is silently but distinctly answering as the time goes by. God looked abroad through the marshalled ranks of Israel, and he missed the men of Meroz. He is looking now upon us to see if we are girding for the fray, or if, like Meroz, we are slumbering on while the foes of God and man are binding us in fast captivity. O that the Spirit of the Lord would rouse us to a sense of danger! that, like the dry bones that Ezekiel saw, there were a shaking, a universal stir, throughout this dead, this sin-struck earth! Would that men were everywhere, by their actions, saying like Jehu, "Come and see my zeal for the Lord!" But let us never forget that, ere Jehu could utter forth these words with power, he had received the mighty Spirit of the living God; and we, too, if we would quit ourselves like men in the battle of life, must be endued with power from on high, else we shall be impelled, by many lusts, to join the ranks of God's avowed foes, or, at best, slumber on like faint-hearted Meroz—Meroz, who was accused "bitterly!"—*Church of Scotland Miss. Record.*

## SELECTING FIELDS OF LABOR.

Transfer yourselves in thought to the earliest times, when the gospel of our Lord was struggling for expansion through the earth. You then saw it settled where the apostles and apostolic men should go, and where they should not go. It was not left to their own individual caprice—it was not left to their own private choice. The Blessed Spirit indicated to those who were carrying the banners of the Cross where they should make their first inroad, and from what places they should for the time abstain. You remember where we read that they were disposed to go to Asia, but the Spirit suffered them not. You will also remember the man in Macedonia, beckoning over the apostle St. Paul in a vision, beckoning him away from those interests which lay nearest to him, beckoning him away from that peculiar line of missionary work which it is perfectly plain he had chalked out for himself.—St. Paul was an eastern man, and full of the love of the East which belongs so essentially to every eastern man. Plainly, we may gather from the whole account that had he listened to the dictates of his own inclination, the Lesser Asia would have been the great sphere of that man's work. But to come to Europe, with which he had little sympathy—no sympathy at all at that time, except as he sympathized with every fallen and redeemed man, because he saw upon every one the Cross of his beloved Lord and the redeeming drops of his Master's blood; to come from the beloved East, with its ancient calm, with its loved traditions, with its beloved voices, and to cast himself, instead, into the strife and turmoil of Europe, was altogether against the natural inclination of the man. But the vision beckoned him, and the apostle obeyed. And if he had not obeyed, if instead of that he had leaned upon his own inclinations, and had gone whither they would have led him, can any one for a moment doubt, that that mighty success which attended him would have been withheld, because the Spirit work-

eth in the willing instrument which bows itself to the lightest intimation, and not through the self-willed heart which sets its own will up against the will of the Almighty.

If at that time the duty of thus spreading the church of Christ was to listen entirely, and with such childlike obedience, to the intimations of the will of God, must not it be the same with us? Must not we just as much be bound at this moment to see that where the finger of God points is our sphere of labor, if we desire in our time to have the whole support of God and his whole Spirit with us? The only difference must be this,—we are not to look for the supernatural intimation of that will, but we are to read the intimations of that will in the ordinary communications of God to us. Now, how are these ordinary communications made?—They are made by the unseen presence and power of God working through material things; shaping the flow of the stream of time as it runs onward, bending it now in this and then in that direction, and leaving for us, studying carefully his will in his revealed Word, and his ways in the world around us, to see what his intimation to us at the time is as to the duty which at that moment is ours. And how, then, are we to gather it as to this? Consider for a single moment the position of Christendom now, as compared with the condition of Christendom when the first apostles and fishermen of Galilee went out against the united world to spread that truth. Surely we can see at once, that whereas then the ignorant were against the learned, the uncivilized against the civilized, the comparatively despised against those who were rich in all the learning and power of this world; now, on the other hand, the riches, the power, the political strength, the intellectual vigor of the earth are gathered upon the church's side against the church's opponents.

We know perfectly well now that what we call civilization is really another word for Christianity in some shape or other. Where is there at this moment civiliza-

tion upon the earth where there is not Christianity, and where Christianity has not been? You see, then, the difference that has come over the whole aspect of the conflict. It is now this world's might of intellect, this world's power of arms on the side of Christianity, against the uncivilized, barbarous world in their ignorance not only of Christ, but of all other things in this mighty world around them. Now mark what follows from that distinction. When those who were preaching the gospel of the kingdom came as the ignorant to the learned, how could they obtain a hearing? What was necessary for them in order to enable them so to command the attention of the world that the world would listen to what they had to say, and give to what they had to say the opportunity of producing its proper results? You see at once that something was needful. That something manifestly was the power of working miracles. When a man went among the heathen people of that time, who were his superiors in philosophy, his superiors infinitely in art, the superiors of his own nation in political power—when the poor Galilean fisherman came to argue, for instance, with the learned Greek or with the powerful Roman, what had he to command so much as a moment's quiet attention, which would lead that man without the utmost scorn to listen to his words? God provided that power, as his church needed it, in the power of miracles,—credentials from the other world, credentials from the Master of Life, creating the first listening and attention to the Word which that messenger bore; which Word was to produce its effect upon the listener's heart. This was the power of miracles. It was not that the miracle itself converted the heart. It is a most shallow view that. Signs and portents do not convert the heart. They do not touch the will, in which lies the mighty secret of conversion. They do not move the affections, which must be stirred before the stubborn will yields itself, and in which, in their final flame heavenward, is the ac-

complishment of the mighty sacrifice of the heart of man to his God. Prodigies and portents touch not these things.—There are deep notes in the mighty composite instrument of humanity, which the sign and the miracle cannot make to speak. No. It was the message of the love of God then as it is now—the message of reconciliation, brought home to the man in whom the gnawing sense of internal dissatisfaction was breeding a desire to have questions answered which from his youth up had been sounding unanswered within his heart—it was this message of the Lord to him which, under the breath of the Everlasting Spirit, was then, as it must be now, the single instrument of the conversion of the heart. The miracle did but, like the voice of the trumpet, awaken the attention which was to be given to the received message.

Is there anything provided at this moment which answers to that? It seems to me that the reply is patent, inasmuch as now the superiority of the holders of the deposit of the faith over the whole race of man who have it not is plain, intelligible, and certain. They can, by the demonstration of that superiority, command the same first listening to the message that they have to deliver, which the gift of supernatural power administered to the first preachers. Now that is not saying that civilization can convert nations, nor that the superior power which waits upon the possession of the gospel converts them. I ventured to say, even, that the power of supernatural works could not convert the heart, and no more can these supreme powers of intelligence and civilization. They have no gift of themselves of converting the heart, but they have the gift of exciting the listening attention of those who can appreciate them, and so leading them to listen to the message; which message, under the power of the Holy Spirit, is the converter of the heart to God.

If, then, this is so, first it becomes the duty of Christian nations to use that supremacy God has given them for this purpose; and next it becomes their duty,

in choosing the field of their operation, to select those places where these powers God has given them will best enable them to demand the attention they need for the reception of their message. Therefore, observe, wherever a Christian nation has been by God's providence connected in its national character with the heathen people, there the finger of God marks, and there is the place for you to begin your work. If there be, through his providential arrangement, any part of the earth in which a Christian nation possesses the command of a great multitude of the heathen, where they therefore will appreciate the power which these strangers possess, where they will see with their own eyes what civilization has done for them,—there is the indication of the hand of God; there is the man of Macedonia standing in a vision, and saying, "Come over and help us." If we can read the signs of the times as the apostles read them, that should show us that we should go over, gathering assuredly that God has called us to the work.\*

Instead of being less than anything we had a right to expect, I think I could prove to any thoughtful man that the blessing of God, as given to our labors, is infinitely greater than anything we had a right to expect, if we measure those labors by the true measure of their simplicity, their singleness, and their self-denial. Men are led astray, so far as that argument goes, in this way. They see the spread the gospel has made throughout the earth,—they see it does not make the same spread now; but they forget that they are comparing, perhaps, an interval of ten to fifty years with an interval of 1800 years through which the gospel has been spreading in the earth. So far from its having been a slow, I believe that in many parts of In-

\*The principle here advocated by the writer is not to be admitted without wide exception. The English Missionary Societies have not acted upon it. But the general excellence of this article will be accepted as a reason for its insertion in the Magazine, notwithstanding the necessity for this criticism.—ED. MAG.

dia, for instance, it has been an unexampled spread; and that if men at the beginning had judged by the same standard, they would have turned back from barbarian Phrygia, and never visited distant Britain with the healing sounds of Christ's truth.

But even if it was not so,—if we did not see the result,—that should make no difference in our work. We work not for results, but we work for God, and we leave the results in his hand. And when man, in his littleness, looks out and says, "I do not see the fruit, and so I will give it up," it reminds me of what we see even in nature. We look at some mighty estuary, which the retiring tide has left bare of the water. We go to the seashore, and we see there a vast expanse of sand and mud, with little trickling rivulets wearing their scarcely appreciable way through the resisting banks of that yielding ooze; and the man who knew not the secrets of the tide and the influences by which God governs nature would say, "How can you ever expect to see that great expanse covered?" Look at those sandbanks—those mud-heaps; how, possibly, by any contrivance are you to cover them? You had better give up the thought, and acquiesce in the perpetual sterility and the enduring ooze."—But high in the heavens the unseen Ruler has set the orb which shall swamp in her time the tides of the surrounding ocean; and when the appointed moment comes, —noiselessly and unobserved, but suddenly and sufficiently—the whole is covered by the rejoicing water; and again it is one argent surface, sandless and mudless, because the Lord hath willed it.

And by the self-same power, when the appointed hour comes, his work shall be wrought in the heathen mind; and these trickling rills of a struggling Christianity, which we have scarcely maintained through the mighty ooze of the opposition of fallen humanity, shall, under the unseen influences of the heavens above, so spring into a rejoicing tide, and cover with the wave of God's truth the regenerated earth. Blessed in that day above

men shall the servant be whom his Lord, when He cometh, shall find working for the result!—*Bishop of Oxford in Christian Work.*

#### CHURCH EFFICIENCY.

##### Duty of the Members.

The earthly kingdom of God is ordained to the conquest of the world. Every church has a part in this work of Divine love, and is impelled thereto by its own love, which is its life; nor can it cease from this holy yearning and labor, while any souls remain in bondage, without entering the shadow of death. The church lives only as it is animated by the love of God. The energy of its love is the measure of its vitality. It was by virtue of having this love, and consecrating itself wholly thereto, that it became a church at the first; and only by continuing as it began, can it retain its character as a municipality of heaven. Nor is the exercise of a Christly love more the duty of any one church member than of every other. For only as partaking of it are any of them members of his body at all. The glorious work of the Lord is no more the property of a particular class than is the privilege of loving Him; and every one who loves is not only permitted, but is bound, to labor for Him, seeing the faith that shows not itself by works is counted dead, since it is dead.

Every individual member of Christ's body, in that he is a member, is held to Christ's work; and the measure of his opportunity and ability is the sole measure of his duty. The antipodes are embraced in his field, if he can reach them, and the dwellers on the uttermost islands are his neighbors, if it is possible for him to touch them with the blessing of a Christian deed or word.

Nor has any creature a right to interpose an obstacle to such exercise of Christian love on the part of any disciple toward any human being; least of all may the church do it. On the contrary, it is the most solemn duty of the church to furnish every possible help to this love's

working; and this, both for the sake of its own children and of them that are without. It was, indeed, organized for this very purpose; to wit, that God's people might, through combination and method, be able to do more for each other and the world than was possible if they should act separately. A church, therefore, which should refuse or omit to open the door of Christian usefulness to its members, to throw upon them the responsibility essential to a steady and effective activity, and to favor in all ways the best development of their energies, in private efforts and in public united labors, would not merely be unfaithful, but would stultify itself, contradicting the acknowledged end of its existence.

Every member of every church has property in that church's work, which no man may take from him; it is his birthright, a part of his inheritance as a saint. He owns the privilege of doing as much of it as Divine Providence renders possible. If he receives from the Spirit a word of wisdom, it is his duty to contribute that; if a gift of exhortation and "prophecy," it is his privilege to exercise it; if of help, or of government, knowledge of tongues, a gift of teaching, of comforting, or of reclaiming, it is his privilege to exercise that; if he is clothed with a spirit of prayer or a knowledge of mysteries, or if he is able only to walk humbly, in meekness and in fear, or if, shut out from all activity, he can only silently endure, while his body wastes and life's fountains break—whatever, under the ordering of Infinite Wisdom, he is able to do, that it is his privilege and duty to do; and he may justly claim of every man and of every human organization, that no hindrance be thrust in his way, and that the whole kingdom of God be united in rendering him every possible help.

##### Duty of the Church.

From all this it follows: 1. That every church is bound to instruct its members in the duty of thus putting into life their love to all men, and of combining for

mutual help in fulfilling this love's high behest.

2. That every church is bound, as a church, to incite and assist its members in all such labors.

3. In order that they may be incited, it is bound to impose upon them, in the most impressive and authoritative manner, the responsibility of doing the Lord's work.

4. That they may be assisted, it is bound so to arrange its own structure and usages, that this responsibility shall always bear directly upon all, and opportunity for meeting it be always open to all.

5. In order that responsibility and opportunity may be thus universal, the structure and usage of the church must make its work the duty, not of a select few, but of the entire membership.

6. But as each church is an organized society, and must be, its structure provides for leadership, and the due ordering and portioning out of labor; in which, of course, every member cannot have the same office, or be doing at every time the same work or kind of work. Indeed, while the general structure of the church proclaims its own fundamental law, declaring "all we are brethren," many of its details furnish a commentary thereto, saying with equal emphasis, "in honor preferring one another;" "he that is greatest among us is as the younger, and he that is chief as he that doth serve." But all distinctions are made solely with a view to Christian efficiency; the question of church polity being, properly, not a question of authority, rank, and dominion, but of instruments, adjustments, and modes of usefulness.—*Church of Scotland Miss. Record.*

#### CASHMERE AS A MISSIONARY FIELD.

The summer months were spent by Mr. Loewenthal, the missionary, in a tour to and in Cashmere, undertaken for purposes partly of relaxation, and partly of missionary exploration. The past history and present condition of Cashmere

offer very much to interest every religious mind. Few countries exhibit so distinctly the traces of the different religions which have prevailed in them, as Cashmere does. The strata of religious belief, which have gone to make up the character of the inhabitants, as it now is, the by-word of the nations of Asia, can almost be counted by the eye.

The earliest religion of the inhabitants of Cashmere was serpent-worship; this has left its mark in the names of the numerous springs, each spring bearing the name of the dragon or serpent, which was supposed to preside over it. The worship of Siva, the usages of Hinduism, and the power of the brahmins, began to have their sway, according to native statements, as early as 3700 B. C., or, as this date is modified by European scholars, 2600 B. C. A succession of Hindu dynasties extended down to the end of the thirteenth century, when a Mohammedan, by marrying the widow of a Hindu king, obtained the throne, and soon the whole country was converted to Mohammedanism.

Of the monuments of their religion, which this long line of Hindu kings erected, there are but very few whose origin can be placed long before the beginning of the Christian era; but the whole valley is covered with the remains of later days, which are now in every state of preservation and ruin, from the shapeless mound of debris at Avantipur, to the almost perfect structure at Payach. In grandeur of conception and execution, some of the temple ruins of Cashmere may vie with some of the finest remains of all antiquity; in simplicity of style and ornament also, they are much distinguished above what is known as Hindu taste; their style, indeed, is *sui generis*. However, five hundred years of intolerant Mohammedan rule have left extremely few of these ancient remains to stand upright; temples were turned into mosques and tombs, and where this was not possible, the structures have been carried away, stone by stone, to be put sometimes to most degrading uses. At every step, in

Srinagar, the chief city, the traveller meets with portions of columns, pediments, friezes, capitals, hewn and squared and carved stones, forming foundations of houses, steps, quays, piers of bridges, fullers' and dyers' vats, and all other imaginable objects.

But little more than forty years have passed, since the Mohammedan had to yield to the tasteless Sikh; and scarce fifteen since a Hindu dynasty once more ascended the throne of Cashmere, and Mohammedan structures now in their turn form the quarries for the modern builder. The pretty summer-house on the "Isle of Chinars," erected by the Mogul, has been demolished, to build with its material a hideous *sicala* in modern Hindu taste, in which the Maharaja worships, when in Srinagar. The great Hindu temple on the right bank of the Jhelum, which was turned into a Mussulman king's tomb in the fourteenth century, has been avenged; for a beautiful Mohammedan structure, on the left, has now been ruthlessly converted into a cenotaph for the late Gulab Singh. The "king's tomb," by the way, is now used as a granary. And the process is going on.

In the early days of Mohammedanism in Cashmere, a celebrated spring, consecrated to Kali, was taken from the still remaining Hindus, and a building erected over it to serve as a shrine for a celebrated Sayid, called Shahi Hamadan, now the most picturesque mosque in Cashmere. But the brahmins of the present day, in the restored "reign of justice," as they call the Hindu rule, (*dharma raj*.) are claiming the place as their property, and the Mohammedans have had to ransom it once or twice with considerable sums. But this has not saved them from a great indignity. The red mark of Kali has been painted on the very shrine of the saint, on the very wall built by king Sikandar, called the Idol-breaker, and the brahmin may be seen rubbing his forehead against the ochre, whilst three steps from him the cowed Islamite is whispering his anti-idolatrous creed.

#### The Mohammedans of the Valley— The Hindus.

Though nine-tenths of the population of Cashmere are Mohammedans, they are not at all like the insolent, swaggering, domineering followers of the prophet one knows in British territory; least of all like the haughty Afghans; on the contrary, they are subdued and humble; for forty years they have not heard the Muezzin's call to prayers, and they have been made more aware that they are no longer the ruling race, than they have ever been in British territory. A Cashmere Mohammedan does not consider it a grievance even to be prevented from knocking down an opponent in argument. The present generation, too, are much more ignorant than their co-religionists elsewhere usually are, and they know it, and lament it, but seem to be totally incapable of devising or conceiving of a remedy. Some Maulvis were induced to visit the missionary now and then, during his stay in Cashmere; but they rarely entered into an argument; they assented to everything that was said.

It was somewhat different in street-preaching. After the first hindrances, arising from the narrowness and filthiness of the streets, had been overcome, it was never difficult to gather a large audience in a short time. As soon however, as the preacher's object was clearly understood, he was continually interrupted by hooting, shouting, and all kinds of noisy opposition. This, one would have been apt to set down as opposition to the truth, enmity to the gospel, etc. This view, easily taken up, would have been quite erroneous. It was not the gospel at which these people were manifesting their displeasure; not the Christian religion, but that which alone they had an opportunity to take for the religion of the Christians. They manifested a most excusable indignation at the effrontery, (as they deemed it,) that a religion should be offered them as superior to their own, such as they saw practised from year to year by those whom they considered Christians.

It was only by degrees that this initial opposition was overcome, and then the audiences were usually quiet and attentive for a long time. What discussions, on such occasions, did take place, were with Kabulis, or men from the plains; Kashmiris would not argue.

There are also, probably, some thirty or forty thousand indigenous Hindus in Cashmere, who ought to be considered for a moment. They are all brahmans; but these also have little of the pride of the "twice-born" left. They wear the same dress as the Mohammedans, and do not shave their beard. With much lamentation, they will tell of the good old times when the brahmans of Cashmere led such holy lives, in observing all the ceremonies, that they could work miracles in consequence; but when some persecuting Mohammedan king obliged them to let their beards grow, and to change their dinner hour from noon to night, all their thaumaturgic powers departed from them, and now brahmans were as bad as other people. Their ignorance certainly is nearly as great as that of the Mohammedans. Those even among them who read any of the Shasters, do so in Persian translations. They have a very great number of schools, all very small; and in all, both Hindu and Mohammedan, Persian is the only language taught. Only in one school, of those which the missionary visited, did he find the Devanagari character taught.

#### *Translation of the Scriptures.*

There are many elements, therefore, of a conflicting nature, which must be taken into consideration in determining the eligibility of Cashmere as a mission field. The character of the natives is mild, not fanatical, easily impressed; but at the same time frivolous, mercenary, and demoralized to a fearful degree. While a mission would probably meet with no fierce opposition of any kind, there would be the dangers of total indifference, and of mercenary eagerness to do anything for gain, to be encountered and avoided. Scores would probably at once become "inquirers" after the truth,

if the missionary would only give them money, or a support without the necessity of labor. A species of "converts," of the same character, may also be expected. A school to teach English would at once be filled to its utmost capacity. Books, both Persian and Hindustani, would be accepted with eagerness. But a mission in Cashmere, to be a mission in earnest, should aim at more than attracting mercenary proselytes, establishing a school, or distributing books.

The idea, perhaps entertained, that a mission in Cashmere need only be a hot weather mission, must at once be abandoned. The man who thinks of doing mission work for the Kashmiris, must be ready to devote himself to them altogether; the poor creatures have souls in the winter also. Everything possible must be done to show the Kashmiri that the missionary is not a mere visitor in the Valley, like other Europeans. He should, above all things, and first of all, acquire the language of Cashmere. The missionary, on his visit, preached in Persian; this is understood by many; Hindustani is also understood by some; but the vast mass of the people understand nothing but their mother tongue, which is Kashmiri. The missionary, at first, after preaching in the bazaars in Persian, used to be pleased to see the large crowd break up into smaller groups, each around some one man, who was apparently repeating to his hearers in the vernacular, what had been said in Persian; the missionary was glad to see so many volunteer missionaries. It was only after a considerable time, when he had acquired enough of Kashmiri to understand what was going on, that he found out that these volunteers perverted almost everything that he was in the habit of saying. The people cannot be reached, unless the missionary is master of the vernacular.

A Kashmiri version of the New Testament was published in Serampore in 1830; this, however, is printed in the Sharadha character, which would, in the best case, be known only to Hindus, who form less than a tenth of the population.

of Cashmere; but the real fact is, that extremely few of the brahmins even are ~~qee~~ to read this character. Whether any version but the Persian could be used in Cashmere, under present circumstances, seems doubtful; experience alone could determine this question. Cashmiri is very rarely written, and then almost always in the Persian character. Of a literature, the language seems to possess nothing but a number of love-songs, and abridged translations of one or two of the Persian metrical romances.

If a new version of the Scriptures in Cashmiri be undertaken, it will probably be found expedient to discard even the Persian character for it, and to adopt the Roman character. With a contemporaneous system of schools, there would be a fair chance for the introduction of a character which certainly offers to the missionary cause advantages which have not as yet been sufficiently recognized or made use of.

For the creation of a literature, the field is wonderfully clear. Of the ancient Sanscrit learning, every vestige has disappeared; of the subsequent cultivation of the Persian language, there are but a few histories to testify now, and these are falling into oblivion among the natives; and the country seems to be waiting, politically, religiously, morally, and industrially, for some mind or some idea to revive it in all its interests.—There is nought containing the regenerative germ so much needed, but Christianity.—*Home and For. Record.*

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#### DONATIONS.

##### RECEIVED IN JANUARY, 1864.

###### Maine.

Newport Falls, ch. 10; Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 12; Bangor, 2nd ch., Sab. sch., Abram Moor tr., 25; Ft. Fairfield, ch., of wh. 7 is fr. Henry M. Hopkinson, 2 fr. J. and S. Hopkinson, and 2 ea. fr. E. N. and M. A. Hopkinson, 13; Alfred, Rev. A. Dunbar 2; Augusta, ch. 45; Bethel, M. J. Newton 6; Brooklin Fem. For. Miss. Soc., Mrs. Joseph P. Batchelder tr., 19; 121.00

###### New Hampshire.

Seabrook, ch., Juv. Miss. Soc. 5-.84; South Lyndboro', David Putnam Jr. 4; Exeter, Elm. st. ch. 4;

13.84

###### Vermont.

Jericho, ch., of wh. 1.20 is fr. Sab. sch., 16.20; Mt. Pleasant, Effi Allen, to be expended by Rev. B. C. Thomas, Illethada, Burmah, 15; a friend, a gold dollar, 1.42; Windsor, ch., quar. coll., 21.50; Vershire, Mrs. Lizzie Arnold 2; East Bethel, Rev. A. Norcross 2; Cornwall, Roxalana Peet 2; St. Albans, of wh. 2 is fr. Mrs. D. Soule, and 5 ea. fr. Mrs. Marshall Mason, Mrs. Barnes, and D. M. Walker, 17; Swanton, of wh. 1 ea. is fr. Mrs. Lovering, J. P. Robinson and H. B. Foster, 30 cts. fr. J. Warner, 50 cts. ea. fr. Mrs. Hall, Mrs. J. Burnham and Mrs. James, and 20 cts. fr. Mrs. Holmes, 5;

Massachusetts.

Boston, Mrs. Sarah Spalding, Jubilee offering, 2; New England Village, J. H. Smith, of wh. 10 is Jubilee offering, 20;

22.00

Boston South Asso., Needham, ch., Dea. John Burnham tr., 11; Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 35.40; Roxbury, Dudley st. ch., Jubilee offering, 180; 206.40

Boston North Asso., Malden, ch., E. S. Converse tr., 80; Charlestown, 1st ch., Geo. W. Little tr., of wh. 60 is mon. con., and 125 fr. the Boardman Miss. Soc., S. A. R. De Wolf, tr., 185; Weston, ch. 22; 287.00

Salem Asso., Newburyport, 1st ch., Jubilee offering, 68.21

Lowell Asso., Chelmsford, 1st ch., 15.50; Lawrence, 2nd ch., Jubilee offering, 50; "M. B." quarterly contrib., 5;

70.50

Taunton Asso., Mansfield, Rev. John Blair

20.00

Old Colony Asso., South Scituate, Rev. David B. Ford 3; Mrs. L. S. Ford 2; Miss Angela B. Ford 1;

6.00

Worcester Asso., Webster, ch. 15.00

15.00

695.11

###### Rhode Island.

Providence, "M. H." 10; C. E. Hall, am. sub. for the Shan Mission, care Rev. M. H. Bixby, 10; "H. B. B." Jubilee offering, 10; Woonsocket, ch. 10.19;

40.19

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 23 is mon. con. and 156 am. sub., per J. Durfee, collector,

179.00

— 219.19

###### Connecticut.

Wallingford, Miss E. Hooker, Jubilee offering, 5; Preston, Rev. Levi Meech 3; Bridgeport, S. G. Silliman 1;

9.00

<p><b>New York.</b></p> <p>Williamsburg, 2nd ch., Sab. sch., Young Men's Bible class, Judson Miss. Soc., Fredk. Freure tr., 10; Rochester, "a friend," tow. sup. of a nat. pr., care Rev. M. H. Bixby, Shan Mission, Toungoo, Burmah, 5; Triangle, ch. 12; Jordanville, Rev. L. Bolton 5; Buffalo, an aged widow's Jubilee offering 5; Gloversville, ch. and soc., Karen Missionary Asso., Mrs. E. F. Sawyer sec'y., of wh. 50 is an. contrib. to sup. nat. pr. and 50 Jubilee offering, to be used by Rev. B. C. Thomas, Henthada, Burmah, 100; <b>137.00</b></p> <p>Buffalo Asso., Hugh Webster tr., Strykersville, ch., of wh. 10 is fr. Charles Richardson, and 40 fr. Mrs. Emily Kneeland, to sup. nat. pr., <b>70.05</b></p> <p>Collections per Rev. O. Dodge, agent, viz.,</p> <p>Saratoga Asso., Providence, ch. 8.30; Galway, 1st ch. 5; 2nd ch. 14; <b>27.30</b></p> <p>Hudson River Central Asso., Bondout, Thomas Cornell <b>200.00</b></p> <p>Hudson River North Asso., Athens, ch. 5; Catskill, ch. 40; Rosendale, ch. Sab. sch. 6; <b>51.00</b></p> <p>Otsego Asso. 5.32; Springfield, ch., tow. sup. of E. Brownson, Assam, 17.46; New Lisbon, ch. 23.85; North Burlington, ch. 4; Exeter, ch. 5; Burlington, 1st ch. 1.50; Richfield, ch. 6-.15; <b>66.28</b></p> <p>Hudson River, South Asso., Williamsburgh, 1st ch. 356.08; New York city, 1st German ch. 20; Berean ch. 68.50; 16th ch., to cons. Samuel White H. L. M., 100; <b>544.58</b></p> <p>Monroe Asso., Chili, Centre ch., Jubilee offering, 24; Fairport, D. B. DeLand 50; <b>74.00</b></p> <p>Alleghany Asso., M. I. Ellis tr., Chemango Asso. 12.20; McDonough, ch., of wh. 5 is Jubilee offering, 14.63; Smithville Flatts, 2.79; Coventry and Greene, ch. 12.10; Oxford and Greene, ch. 5; Pitcher, ch. 2; M. Post 5; Mrs. Ranney 50 cts.; Mrs. Wood 50 cts.; Coventry, ch. 6; <b>60.72</b></p> <p>New York Asso., Brooklyn, Central ch., of wh. 37.50 is fr. Sab. sch., Miss. Soc., to sup. nat. pr., care Rev. J. L. Douglass, Bassin, Burmah, 68.75; East Marion, ch. 15, J. B. Beardley 5; <b>88.75</b></p> <p>Washington Union Asso., N. Granville, ch. <b>5.00</b></p> <p>Worcester Asso., Summit, ch. <b>6.50</b></p> <p><b>—1356.93</b></p> <p><b>New Jersey.</b></p> <p>Paterson, Alex. W. Rogers, M. D., Jubilee offering, <b>25.00</b></p> <p>Collections per Rev. J. French, agent, viz.,</p> <p>Central N. J. Asso., Weart's Corners, ch., per J. Beldon, 15; Cherryville, ch., per B. Stalle,</p>	<p>44; West N. J. Asso., Cohansey, 1st ch., per T. G. Wright, <b>59.00</b></p> <p>36. <b>120.00</b></p> <p><b>Pennsylvania.</b></p> <p>Philadelphia, Samuel A. Crozer, an. sub., 500; Tioga, Rev. Geo. P. Watrous 10; <b>510.00</b></p> <p>Collections per Rev. J. French, agent, viz.,</p> <p>Wyoming Asso., Pittston, ch. <b>10.00</b></p> <p>Centre Asso., Scottsville, ch. 9-.10; Shirleyburg, Sab. sch. 5-.66; Hollidaysburg, ch., of wh. 10 is fr. H. McNeal, 2 ea. fr. J. C. Underhill, E. L. Faxon, Delia Rollin, J. R. and Thomas McFarlane, 1 ea. fr. Mrs. C. B. Jones, W. Johnston, Ann Lawson, and Miss Maguire, 50 cts. fr. A. Myers, 25 cts. ea. fr. G. B. Bowers, Jane Yerger, Ella Toole, Jane Montgomery, Mrs. Walters, M. McClellan, E. J. Leamer, E. Taylor, S. R. and R. Hicks, 27; <b>41.76</b></p> <p>Monongahela Asso., Donegal, ch., per Rev. O. P. Hargrave, <b>6.00</b></p> <p>Pittsburg Asso., Mars Hill, ch. 21; Alleghany city, ch., of wh. 61.71 is fr. Sab. sch., with other donas., to cons. Shaw Loo, Maultmain, Burmah, H. L. M., 95; <b>116.00</b></p> <p>North Philadelphia Asso., Manyunk, ch., of wh. 5 is fr. Sab. sch., 22; Germantown, of wh. 5 is fr. J. F. Eppelsheimer and 10 fr. Sab. sch., 18.75; Harrisburg, a friend of missions 5; Davisville, ch., per W. H. Conard, 4; <b>49.75</b></p> <p>Philadelphia Asso., Philadelphia, Spring Garden, ch., Sab. sch., for nat. prs., care Rev. E. Kincaid, Rome, Burmah, 50; Eleventh ch., Miss Margaret B. Livingston, Jubilee offering, with prev. dona. to cons. herself H. L. M., 50; Cumberland st. ch., Sab. sch. 12; 1st Germantown ch., Sab. sch., Jubilee offering, "for schools among the heathen," care Rev. J. L. Douglass, Bassin, Burmah, 10; Mrs. Sexton 1; Mrs. "C. A. L.", Jan. offering, of wh. 5 is for nat. pr., 15; Blockley, ch. 100; a friend of missions 50; Lower Providence, ch. 36.87; Upland, ch., J. W. Lewis tr., 73.57; Brandywine, ch. 11.75; Pottsville, Miss M. M. Allen 3; <b>413.19</b></p> <p><b>Illinois.</b></p> <p>Upper Alton, Warren Leverett, Jubilee offering, <b>5.00</b></p> <p>Collections per Rev. S. M. Oswood, agent, viz.,</p> <p>Carrollton Asso., David Pierson <b>5.00</b></p> <p>Chicago Asso., Elgin, ch. <b>19.00</b></p> <p>Dixon Asso., Como, ch., of wh. 2 is fr. H. M. Day, 2.75; Bethel, ch. 3.45; <b>6.30</b></p> <p>Edwardsville Asso., Alton, 1st ch., Sab. sch., for Rev. Dr. Binney's theor. school, Rangoon,</p>
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[March, 1864.]

Burmah,	18.50
Fox River Asso., Chicago, 1st ch., Sab. sch.	57.31
Galesburg Asso., Monmouth, ch. 48.65; Galesburg, Cherry st. ch. 11.25;	59.90
Illinois River Asso., Kewanee, ch., J. F. Erving, Asst. Surgeon 125th Regt., Ill. Vol.	5.00
Ottawa Asso., Paw Paw, ch., of wh. 2.25 is fr. West, and 3 fr. East Paw Paw, 27.85; Mendoza, ch. 8; Sublette, ch. 13.10;	48.95
	— 224.86

## Indiana.

Indianapolis, Burnside Barracks, James Field, Co. B., 5th Regt., Ind. Vol., 5; Evansville, 2nd ch., an. contrib., per A. L. Robinson, 65; Manchester township, Manchester, ch., of wh. 26.50 is fr. a sister, 43.16; Franklin, Mrs. Lydia Dow 10;	123.15
Northern Ind. Asso., Laporte, ch., Sab. sch., tow. sup. of Solong, care Rev. B. C. Thomas, Henthada, Burmah,	3.62
	— 126.77

## Iowa.

Burlington Asso., coll. at missionary meeting, Burlington, 7.10; Burlington, ch., Miss Josephine Cutler 1; Danville, ch. 11.80;	19.90
Dubuque Asso., Iron Hill, ch.	1.25
Keokuk Asso., coll. at Missionary meeting at Fort Madison, 7; Denmark, ch., Sab. sch., tow. sup. of nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah, 8; Rev. M. Edwards and wife 6;	21.00
Linn Asso., Vinton, ch. 2.30; Fairview, ch. 1.45;	3.75
Oskaloosa Asso., Ottumwa, ch. 7.10.; Oskaloosa, ch. 10.50; Coal Creek, ch., Rev. N. Hays 50 cts.;	18.10
Turkey River Asso., McGregor, ch. 10.35; Ossian, Rev. J. M. Wedgewood 10;	20.35
	— 84.35

## Michigan.

Coldwater, John Gray, Jubilee offering, 1; Grand Rapids, 1st ch. 15.50; Ady and Hatty Jewett, avail. of their missionary box, Jubilee offering, per Rev. L. Jewett, 5;	21.50
Collections per Rev. S. M. Osgood, agent, viz.	
Lenawee Asso., Fairfield and Seneca, ch.	6.15
Michigan Asso., St. Clair, ch.	8.00
	— 35.65

## Minnesota.

Collections per Rev. S. M. Osgood, agent, viz.	
Lakeland, ch., Rev. E. Munger and wife 5; Master Leland Munger 20 cts.; Miss Mary Munger 5 cts.;	5.25
Hastings, ch., of wh. 19 is fr. Sab. sch., tow. sup. of colporteur in Assam, care Rev. M. Bronson, Nowgong,	29.00
	— 34.25

## Donations.

Ohio.	
Granger, Jesse H. Smith 1; Warren, ch., Young People's Miss. Soc., L. A. Miller tr., to sup. nat. pr., care Mrs. M. B. Ingalls, Rangoon, Burmah, 43; New Philadelphia, David Alter 2;	46.00
Collections per Rev. S. M. Osgood, agent, viz., Cleveland Asso., Columbia, ch., Sab. sch., Jubilee offering,	2.00
Miami Union Asso., Troy, ch.	12.00
Ohio Asso., Beulah, ch., Thomas Gardiner and wife, Jubilee offering,	10.00
Zanesville Asso., Zanesville, Market st. ch., of wh. 1 is fr. Miss M. Ellis Wheeler and 1 fr. Sab. sch., infant class,	2.00
	— 72.00

## Wisconsin.

Collections per Rev. S. M. Osgood, agent, viz., La Crosse Asso., La Crosse, ch., Mrs. Mary H. Light	2.00
Walworth Asso., Delevan, ch. 15.79; Burlington, Rev. E. B. Law 1;	16.79
	— 18.79

## Missouri.

St. Louis, ch., Sab. sch., tow. sup. of nat. pr., care Rev. Wm. Ashmore, Tie Chia Mission, Swatow, China, per Rev. G. Anderson,	90.15
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## China.

Ningpo Mission, Rev. M. J. Knowlton, Jubilee offering, and to cons. his brother, Deacon A. Knowlton, Stratton, Vt., H. L. M.,	100.00
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## Siam.

Bangkok, colls. for new church edifice and school, 558.20; Rev. S. J. Smith 5.02;	563.22
	— 5124.53

## Legacies.

Fayette, Me., Dea. Allen Bachelder, Sewall N. Watson Exr., per Rev. S. G. Sargent, in part,	66.66
Chester, N. Y., Amy Dickinson, per Wm. Hotchkiss, Exr., in part,	500.00
Albany, N. Y., Wm. Soulard, W. S. McIntosh Exr., in part,	5.00
	— 571.66

Total from April 1, 1863, to Jan. 30, 1864,  
\$48,350.85.

## Donations in Medicines.

Philadelphia, Dr. D. Jayne & Son, 8 cases, for Prome Mission, Rev. E. Kincaid, 392; 1 case each for Mergui and Tavoy, Rev. C. Hibbard,	190.00
	— 3522.00

THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### RANGOON MISSION.

#### LETTER FROM MR. BRAYTON.

Kemendine, Nov. 12, 1863.—During the year we have had encouragements and discouragements.

#### Encouragements.

1. The steadfastness of Christians, as a general rule, in the midst of opposition, ridicule and unwearied efforts from ungodly relatives, &c., to turn them aside, is a real cause of encouragement. We have had the pleasure of visiting the different churches, and seeing them rejoicing in the truth. One instance of steadfastness was that of a young man whose father died a Christian, but his brothers and sisters and all the relatives except his mother were heathen, and insisted on having a heathen festival on the occasion. They heaped an unmeasured amount of abuse upon the young man, but he was unmoved. Though he had never seen a Christian burial, and knew not the custom of Christians on such occasions, yet, following his own sense of propriety, in the midst of the scoffs of his relatives and neighbors, he took his Testament, read and prayed, and then had a quiet burial. Another instance was that of an aged woman at the death of her husband. She and her husband and a widow were the only Christians in the village. Like the case above, her heathen relatives demanded a heathen funeral. But she at once sent

off some six or eight miles to the nearest Christians, to have them come and bury her husband, which they did.

2. Another source of encouragement is the readiness manifested by disciples to bear their part in the work of evangelization. Over and above what they have done in building chapels, supporting their own preachers, &c., the amount contributed for the Home Mission Society is a small fraction less than one rupee to every professing Christian.

3. Discipline among the churches has been such as to be a ground of encouragement; and, as a general thing, the correctness of their views on the subject. As an instance of their desire to keep the church free from scandal, I may mention that some three months since one of the deacons of the church in this place came to me and said, "Teacher, my own daughter has been guilty of fornication, and must not be retained in the church. The members of the church knew nothing about it until her own father made it known; but he had no desire to cover up the sin. It was to him a terrible blow. But he seemed to go to the Fountain for consolation.

4. The readiness of the people to listen to the preached word, and a very general acknowledgment of the truth. We very seldom hear a person directly object; but the almost universal excuse is, "Go thy way for this time, &c."

5. The number baptized, though not

large, and when compared to the multitude yet in the broad road, only a very small fraction of the whole; yet the fact that even fifty-five precious souls have been united to Christ, is certainly a cause of encouragement.

And I may mention here the interesting fact of a new interest having started up under the following circumstances, viz. Some four months since, an unusually interesting couple, about middle aged, came down from Sin-goote, (about half way from here to Donabew,) to spend the Sabbath with us, and wished to be baptized. They had heard a good deal from various individuals and in different places, though no preacher had ever been to their present place, where they have lived less than a year. On examination, they seemed to be grounded in the truth. But when practicable, I have always thought it best to have baptisms take place at the candidate's home. We can there satisfy ourselves better in regard to the reality of the change. And then again, the administration of the ordinance in a new place does good in several ways.

In this instance, the native pastor, Thahoo, was about to pass that way, and hence it was thought best for him to call; and if, while at their home, he could get good evidence of their faith in Christ, to baptize them. This he did. And in accordance with their previous and earnest request, left with them an aged Christian to act as preacher, and the old man's son, a Christian lad, to do the part of a school teacher.

#### *Discouragements.*

Though I might mention many discouragements, I will confine myself to one, and that indeed not peculiar to the missionary; i. e., the turning back of some who "did run well." This is always trying anywhere, and peculiarly so here. And especially in the cases of those to whom we had been anxiously looking, in the hope that they would become "fellow-helpers to the truth." For-

tunately, however, this number, during the past year, has been small.

#### *Statistics.*

From the ten churches, 6 have been excluded, and 2 restored. Baptisms, 55. Whole number of church members, 300.

#### *Education.*

Our school in town the past year has been all that we could expect, considering the means at our command. Fifty-five pupils have made very commendable progress in reading, writing, composition, arithmetic, geography, astronomy, &c., and especially in the study of the Scriptures.

The catechism to which I referred while in Penang about a year since, being a chain of Old Testament history, coming down to the destruction of the temple, &c., after Christ, is now printed, and seized with much eagerness by the pupils.

The fact that we have no text books throws a heavy burden upon the teachers. I am happy, however, to be able now to say that I have just received a grant from Government of 2000 rs. for the special purpose of printing text books for the schools. Hence we hope, before another rains, to have at least an Arithmetic and Geography, if nothing more.

The Christians generally are much interested in the subject of education.—These schools are by no means what people in America are accustomed to call schools, from the simple fact that as yet we have had neither books nor teachers to make them such. But they have done what they could under the circumstances.

There are many other places, where more or less have been learning, according to the means within their reach. The whole number who have thus studied more or less during the year, would not probably be less than 150.

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#### *LETTER FROM MRS. INGALLS.*

*Review of the Year.*  
Rangoon, Nov. 14, 1863.—I am now getting ready for a return to my jng

home, and I have only time for a hasty letter. The Lord has been with us during the year, and we think we have seen a steady advancement in all departments.

During the year we have baptized twenty-five, so that our present number is 117. We did a great amount of travel last year, and where we sowed, others have reaped. At the close of the season, seven of our dear friends from the northern part of our field asked baptism; but it was on our boundary, and as Mr. Kincaid intended to station a preacher in that region, we made them over to this man, and soon after Mr. Kincaid came and baptized.

#### A Liberal Church.

We spent as usual two months in close Bible study, and the Lord was with us. We have now six stations where we have Sabbath services, and we have two schools of fifty pupils. The Thongzai church supports its pastor. The rule is that all the members of the church shall contribute something; and thus far it has been done with willing hearts. They have also during the year given and expended several hundred rupees on the Thongzai chapel, and have given some aid for travel. Last year my Rangoon friends proposed that I should spend half of this year with them; but the Lord has plainly indicated that I should still remain at Thongzai, and I shall (D. V.) return.

#### Perils from Robbers.

We have often been in great peril from the robbers who have infested our region; but the Lord has been our Refuge, and all the Christians have been preserved. I have often been in great fear, and in those times have felt that I could not live so far away from English protection; but when I left, a few weeks since, I decided and told the people that I would trust in the Lord and return. The heathen about me are very kind, and offered to come down for me; and so I go, trusting in God.

— It is not a day of romance with me,  
much I and trust in

God must be tested. This I know, the Lord has been my refuge. He has been my stay in very dark hours of trial, and I have still those blessed promises to rest upon.

I feel often that my cares are very great, but I hope I am learning to cast them upon Jesus.

#### Discouragements in Teaching.

I want to see these Christians firmly built up in the faith of the gospel. I want them to be rooted in Bible truth. Our friends at home do not understand our work here. In a Christian land, the new-born soul has only to grasp the gospel truths as his; but here we must teach them these truths, and then we may lead them; but O, how slowly the light dawns upon souls which have been covered in darkness! Even when they can read, we must teach them how to read with understanding hearts. Our Bible study has rooted and grounded a few of our men and women, and I have no trouble for these, even if they are left alone. They may, like Peter, be tempted, but they will return to their Master.

The others we must teach and lead on in the good way. Do pray for me.—Make one special prayer for us,—for me, for the pastor, for the preachers, for the Bible women, and the colporteurs.

Pray that we may grow in grace and the knowledge of our Lord Jesus Christ, that this year may be a good year for the churches as well as for the heathen.

#### TAVOY MISSION.

##### LETTER FROM MR. HIBBARD.

##### Shall Tavoy have a Missionary?

Maulmain, Nov. 9, 1863.—Rev. Quala passed through this city about a fortnight ago on his way to Toungoo, via Rangoon. Much as he was needed in Tavoy, it was generally thought that he was more needed at Toungoo. The call for a missionary for Tavoy is now louder than ever before; and it is hoped the Committee will lose no time in sending a good

man for that station. Now that Quala has gone, there is no one left behind who has sufficient force of character to take the lead. I wish the Committee to understand that it is of vital importance that a missionary be quickly sent to Tavoy. If this be not done, the mission is almost sure to go to ruin.

#### How Tavoy has been Bereft.

Brethren will think that this ought not to be with the oldest Karen Mission, and may think it a discouraging feature,—or that it indicates a wrong method of conducting the missions. But then they should remember that Tavoy has sent away many of her most energetic and best educated young men to other fields. A number accompanied Dr. Mason to Toungoo; then Rev. Quala, the prince of preachers, went with several more. Others went from time to time, passing through Maulmain, or from the Theological Seminary, then under Dr. Wade, having finished their course. Then br. Thomas went to Henthada, taking, if I remember rightly, no less than ten young men, into whom he had infused something of his own ardent spirit,—as the rapid progress of the work there clearly shows. And finally br. Cross went to Toungoo, taking a number more.

Now what ought brethren to expect of poor Tavoy, thus drained of her most energetic, best educated young men, and left for years without a missionary?—During this time of abandonment, how many dollars have been appropriated to help them sustain a high school, or to send preachers among the heathen, or to sustain ministers among the weak churches? Not a dollar! I know the Committee of late years have not been burdened with funds; but it is said that those who are the most clamorous, or beg the hardest, get the most money; and the poor Tavoyers, having no one to beg for them, have fared accordingly. I hope this will not continue much longer. Why not send two missionaries to Tavoy,—one for the Karens and another for the Burmans?

#### Burmans and Talings in the District.

According to the official report for 1861–62, there were 70,975 Burmans and Talings in the Tavoy and Mergui districts; and there is no evidence to show that they are not as open to the reception of the gospel as the Burmans of Maulmain district. Why leave that seventy thousand without a missionary or even a native assistant?\* At Rangoon there are two Burman missionaries, and sister Ingalls, and a large corps of native assistants. At Maulmain, for the Burman department, there is br. Haswell, an able leader, with, I trust, many years of work before him, aided by four or five native preachers. Br. Haswell needs help, but Tavoy needs it more.

\*Rev. Ko Myat-lay is superannuated.

#### BASSEIN MISSION.

##### JOURNAL OF MR. VAN METER.

#### Revival among Burmans.

Bassein, Nov. 10, 1863.—We are glad to be able again to tell of new conversions from among the heathen, and of additions to our churches. The number thus far reported has been small compared with those of 1862; but from present signs, we may hope that the Spirit is moving on many hearts, and that, as a result, not a few will be brought into the fold of Christ before the close of this year. The additions are from among both Burmans and Karens. I give now some account of the former.

Early in September, Leh Saung, pastor of the Pay Beng church, sent an earnest request for Burman hymn books and tracts, especially the catechism.—Two Burman families had just come into his village, with the design of settling with them and receiving instruction in the doctrines of Christ.

14.—Sent Shwey Long and Tha Bwa to visit these families and others in that vicinity, to assure them of our interest, and to encourage them to persevere.—Tha Bwa was prevented by sickness from

going beyond his own village, which is about half the distance. Shwey Long went on alone. He reports these families as very poor, needing help, and thinks that one motive of their coming to this village was to get aid, as others had, from these Christian Karen. The women, he says, seemed much more interested than their husbands. He visited the other villages, but saw nothing of special interest.

#### Inquirers—Influence of a Christian Life.

26.—Ko Bike and Ko Lo start on a tour to the north of Bassein. They returned Oct. 4th, much encouraged.—They report the names of several, in different places, who have been considered as inquirers for some time. They received them gladly, seemed anxious for instruction, but are not yet ready to acknowledge Christ publicly.

Another important fact is the increasing influence of solitary Christians, or families, in villages where all others are heathen. Their exemplary lives, and faithful, though quiet, testimony for the truth of the gospel, is gradually gaining upon the convictions of their neighbors. In one instance, at Khyoung Kou, where for two years past there has been but one disciple, a timid, retiring young man,—now, father, mother and other members of the family, if not of the village, are about ready to unite with him in the worship of Jesus.

#### New Converts.

The day after the return of Ko Bike and Ko Lo, Moung Op, the preacher formerly in the city, but now located on the river Duggah, the region visited by them,—came in accompanied by several applicants for baptism. I thought at first of having them wait for a few weeks, until I could go and see them in their homes, and administer the ordinance in their own village; but they seemed so anxious and gave such satisfactory responses to all our inquiries and suggestions, that it hardly seemed right to refuse them. Four were received at this time, two males and two females. Of

the number, two were husband and wife, and had been avowed disciples for only a few months.

But though so recent, Shwey On, the husband, had given very careful attention to reading and investigation, as was evident from his examination, and had also formerly, for some time, heard the truths of the gospel from one of the Karen preachers in the Henthada district. He is an educated and intelligent man, and has already been laboring earnestly to convince others of the value and importance of gospel truth. In his examination, special mention was made of the duty of contributing for the support of the gospel. I expected to see some sign of disappointment or surprise; but so far from this, he assented promptly and cheerfully to the claim. The other female was Moung Op's own mother-in-law; making the fourth member of this family baptized within a little more than one year. At the time of his marriage, (a second wife) some two years since, no member of the family, not even his wife, was a Christian. We could not but consider such an act wrong on the part of a preacher, and try to prevent it; but we are not the less rejoiced now that so much good, and not the evil feared, has resulted from this union.

#### Baptism.

The examination over, we proceeded at once to the public garden, near the river, in which there is a very convenient tank, with a well finished walk all around it, affording a fine view for a large number. There is no good place on the whole river front for baptisms, even were it not crowded with boats, as it generally is.

A large number of people, several hundred, I think, followed us from the part of the city through which we passed. One of the members of the church went down along the river road, calling his friends and others to come and see the administration of the "water ordinance." The scene was probably a novel one to one-half of the spectators, judging from

the curious interest with which they regarded it. After singing, I read a portion of Scripture. Moung Op made a short address, Ko Bike prayed, then the baptism and benediction by myself. As the people were leaving, we sang "Come to Jesus."

Moung Op appears much more cheerful and happy in his work than formerly. I trust he begins to understand why I have urged him so much to leave the city and labor among the villages, and also about training the disciples to habits of liberality for the support of the gospel.

11.—Oo Gap, the young man above referred to at Khyoung Kon, applied to me for school books and tracts; he says there are several in the village who are anxious to be taught.

#### **More Inquirers.**

16.—Shwey Long and Leh-ka-nah (the Teloogoo) start on a tour to the eastward, in the Pay Beng district.—They visited seven villages, and report the names of thirteen who are, they think, sincere inquirers, from four of these places. Some of these persons have given up all worship of priests and idols for a year or more, and are reading carefully the white books. Two at least have asked for baptism.

While writing, Ko Bike and Shwey Long come to say that they are about starting for a preaching tour of a few days among some of the nearer villages.

20.—Myat Tsan, one of the members from the Duggah, has just come in again to say that there are three more asking for baptism. They have been among the inquirers for some six months past. I am to send word, as to the time, &c., of their coming in, if not able soon to go up to their place myself.

#### **The Chinese Members.**

Oct. 11.—Sunday. Moung Op is in again with a company of his people, two or three of whom are asking for baptism, and those recently baptized are desirous of partaking of the Lord's Supper. And I have now definitely promised to be

with them at Sat Khyoung next Sabbath. Our congregation to-day was larger than for some time past. Ko Han, the Chinese member, excluded some three months ago for dealing in arrack, was present for the first time since. He says he is anxious to give it up, and will do so as soon as he can sell without too great a sacrifice. I am sorry to say that owing to the action in Ko Han's case, or for some other reason, the Chinese portion of the congregation is not so regular in attendance or so numerous as formerly. Ko Han had been, until then, one of the most earnest and active members of the church; and it seemed to me, all things considered, that his suspension was called for, and not exclusion, and I so advised.

#### **Doing the Work of a Pastor.**

18.—To Sat Khyoung, as by appointment last Sabbath. This is one of several villages on the Duggah, in which are now found disciples of Christ. Moung Op, the preacher, lives at Pa Doak Bin, a large village of some eighty houses. There are seven members of the church here, and the congregation would have been much larger. I preferred to go to Sat Khyoung, though only a small village, as those to be baptized resided here or near by, and the rite of baptism had never been administered here. I wished also to encourage the two or three Christian families in this village in their efforts for the conversion of their heathen neighbors, as they live at some distance from the preacher's village. There were not so many present as I had hoped to see, but there was a respectable little congregation of from twenty to thirty, old and young. Three were accepted out of six who applied for baptism,—two young men, heads of families, and a boy of thirteen years, son of Myat Tsan, in whose house we were convened. Neither of the wives of the candidates are Christians, nor were they present at the meeting; but the men themselves seemed very decided and very much in earnest. The three not received at this time were al-

young, younger, indeed, than Shwey Koo, who was but thirteen years of age.

This is a new sight among the Burmans, though very common among our Karen. There has not heretofore been baptized any one under twenty years, I think. One of these was a very interesting little girl, eleven years of age, daughter of Shwey Au, recently baptized in the city. I was sorry to put her off, she seemed so disappointed; but I feared she might be influenced more by the example of her parents than by a clear and deep conviction on her own part. The others were two boys, both of the preacher's family. They were advised to wait a few months longer, and in the mean time to try and learn all they could; especially to get the catechism by heart.

At the celebration of the Lord's Supper there were seven new guests to partake with us of those sacred emblems for the first time,—a larger number at one time, I think, than has ever been seen at Bassein among the Burmans. The service was unusually solemn and impressive. There are others here who will probably soon apply for baptism. May the number be greatly increased.

#### SIAM MISSION.

##### LETTER FROM MR. SMITH.

###### A Work with Results.

Bangkok, Nov. 5, 1863.—One, we trust, has given himself to our blessed Master, and has united with the church. And though only one has done so, we are not faithless nor are we discouraged. We feel confident that God will yet raise up for Himself a chosen people, if the field is but properly cultivated. The work may be slow and tedious, but the results will be glorious, if there is a sufficient force and sufficient means for its accomplishment. We pray for more faith and for more laborers, knowing that the Father, for Jesus' sake, will give as He has promised.

###### Religious Services.

The usual morning and evening prayers

are regularly kept up. At the mission compound a hymn is sung, a portion of Scripture is read, and remarks are made; in the evening, each is expected to recite a portion of Scripture, after which prayer is offered. These devotions are conducted sometimes by myself, sometimes by the native assistant, sometimes by Mrs. Smith, and sometimes by visiting brethren.

Morning and evening prayers in the Chinese language are conducted at the poor house; Chek Pua conducts these devotions. He reads a hymn, which is sung, and then a portion of Scripture, after which he or one of the Chinese brethren offers prayer.

Morning prayers have been conducted daily, Sabbaths excepted, in the temporary workshop, situated on the mission ground, in the rear of the British Consulate, on which ground the new church edifice is being erected. After reading a portion of Scripture, brief remarks, prayer, and roll call, the workmen commence the labors of the day.

###### School.

At half past nine, A. M., each day, Thursdays and Sundays excepted, Mrs. Smith opens her day school in the temporary chapel, which is situated on the mission ground, on the east side of the new road, opposite Wat Kewfa. The school is always opened with religious services. Here religious and secular instruction is given to the pupils, suitable to their capacity. The pupils, who come from all grades of the community, are taught Siamese, English or Chinese, as they wish. During the year, about fifty have been in attendance. The native assistant, Nai Choi, teaches the younger pupils. Mrs. Smith says the school was never so flourishing. It will continue to increase, as facilities for instruction increase. The new edifice, when completed, will be a central and attractive place for education. The young man, a nobleman's son, who was baptized the first Sabbath of October, has for years past been Mrs. Smith's pupil, and is one of

the company sent her by the second king to be educated.

We hope and pray that the mission may be sustained in a way and by missionaries who will make the new church edifice and the school agencies of great usefulness, spiritual as well as intellectual. The school will furnish opportunities for religious instruction during the week and on the Sabbath, which cannot fail to become fundamental principles of action to many.

#### Sabbath Services.

Since Mr. Telford's departure to Swatow, Chek Pua has conducted two services each Sabbath, one at the poor house, on the west side of the new road, in the rear of Wat Kewfa, and the other at Wat Koh, at the usual hour.

While Mr. Telford was here, Chek Pua and Chek Pau, members of the Chinese church, under his superintendence, exhorted, preached, and conducted Sabbath services. Since his departure Chek Pua has been obliged to labor through the week to maintain himself, and has preached on the Sabbath without pay.

At half past nine, A. M., I continue to visit Wat Koh, and preach usually to a large audience. Our books being very scarce, I have been obliged to cease distributing them at the close. Persons calling at the house for books are still supplied. We purpose reserving some for general distribution, when we go on tours.

At the same hour Mrs. Smith superintends a service at the house; Nai Choi officiates. At the same hour, Chek Pua preaches to a few Chinese at the poor house.

At about half past ten, A. M., I repair to the temporary chapel and preach. The bulk of this audience is made up of Mrs. Smith's pupils, persons in the mission employ, our domestics, church members living in the vicinity, and many times a large concourse of strangers.—While I am conducting this service, Chek Pua is officiating in Chinese at Wat Koh chapel.

At one, P. M., I conduct a prayer meeting in a room under my house, and Chek Pua conducts one at the poor house.

At two, Nai Choi goes down to Bangk'olem, and preaches a sermon in Siamese to the members of Mr. Chandler's family, to the church members, and people living in that vicinity. Occasionally I exchange with him, he conducting the prayer meeting at my house, and I preaching for him at Bangk'olem.

#### Benevolent Societies.

Mrs. Smith and Mrs. Chandler keep up the young ladies' sewing society, the mothers' meeting and the female prayer meeting with unabated interest.

The Missionary Society still exists, and the members pay their annual amounts. There is no want of funds. The Society has not yet secured the services of reliable and whole souled Christians, whose love for the Saviour and desire for the salvation of souls would impel them to labor assiduously for their fellow men, at the limited salary the society could afford to give. Our young men love money-making, and prefer the more lucrative employment with which foreigners tempt them, to the life of toil and hardship which the society would require for a bare support.

#### The New Church Edifice.

The new church edifice and school is slowly progressing. Many of the Siamese will not attend religious worship in an insignificant place, nor in the basement of a private dwelling house. A good house on the new road will secure for us larger congregations of all classes of society, and will give us an opportunity to preach to more at one time than we could gain access to for a month, should we visit the people at their homes. Those who attend preaching at the new church edifice will be prepared, and many of them perhaps will be glad, to receive us when we call upon them at their homes.

We are now engaged in a work which makes heavy demands upon our time,

patience and energy, and we hope it will be fraught with present, as well as future blessings to this people. Our trust is in God, that He will enable us to complete what has been commenced. Haste has not been our motto in this undertaking. Our watchword has been utility and permanency,—a suitable place for prolonged and extensive labor, a place where God will be pleased to bless thousands annually with the knowledge and the gift of salvation, through our Lord Jesus Christ.

#### **Printing Office.**

We are now printing a work for the Minister of Foreign Affairs, and with the avail of this and other jobs, we propose printing portions of the Old Testament Scriptures, and tracts for gratuitous distribution. Efficient young men ought to be on the field, preparing to do, faithfully and judiciously, the responsible work for the Siamese people, which God in his providence has thrown upon this mission.

#### **The Churches.**

Total members of the Chinese church now in Siam, twelve. This year there has been no accession. From the Siamese church, during the year, two were excluded. On the first Sabbath of last month a young man, the son of a Siamese nobleman, was baptized. Total members, twenty-eight.

Of the members of the two churches it may be said, most of them need much care, instruction and forbearance. Of many we alternately fear and hope. We cheerfully labor, hoping to do good to all, and to lead many to the Saviour. We are sad that so few give themselves to the Saviour, who offers them a free and a full salvation.

#### **Touring.**

Mrs. Smith was obliged last cool season to visit Anghien for health. She was absent from home six weeks; and, though in very feeble health, she did what she could for the spiritual good of the people in that place. I went thither to accompany her home, spending but a few days in the place. The superintend-

ence of the new church edifice has made me for a long time a comparative prisoner in Bangkok. Our preaching places in Bangkok are visited by multitudes from all parts of the country, who are constantly required to render services to the government, or who come for purposes of trade.

In our field of labor there is no scarcity of work. We want men, men of industry and men of piety, to carry on the work which God has assigned to us here. Bangkok alone is a sufficiently extensive field to tax the best energies of a host of missionaries. Siam, as a basis of missionary operations, opens a wide door of access to the contiguous races.

#### **ASSAM MISSION.**

##### **LETTER FROM MR. BRONSON.**

##### **Need of More Aid.**

Nowgong, Oct. 1, 1863.—I have been obliged to curtail in many important matters. Gowahati has had one good long visit, but should have had two.—More should have been done for the Mikirs and Assamese; but without funds we are crippled. In regard to Gowahati, I have a growing conviction of its importance. My last letter to you was an appeal for it,\* the response to which I am most anxiously waiting to receive.

After speaking of the wants of the field in various respects, and the inadequacy of the funds appropriated, to meet them, Mr. B. proceeds—

What to do I know not. Go forward I must; stand still, or go back, I would not. When the time comes that this is necessary, I will leave the mission. Then again God evidently put it into the heart of our native brother Bhubon to go and live out in the villages with his countrymen in Durrung, and preach the gospel. I wrote about it, and sent his letters.† To commence these outstations and get our native brethren at work in the villages, is just what we have been praying

\* See Mag. for Jan., p. 9.

† See Mag. for Dec., 1863, p. 440.

for; and when this brother opened his heart to me on the subject, I felt that I must either stop asking God to raise up and send forth laborers, or I must appoint him,—trusting God for the funds to pay his salary. I confidently expect that some friend of missions in America will give the 20 rs. per month, necessary to maintain him while circulating among his native villages, and 10 rs. to keep up a school at the station. Mothagar Mouza, where he is located, is in a dense population of Dhekerees, over whom the priests have less power than over many other portions of the Assamese. We are laboring and praying that a little church may be raised up there in the villages. I start soon to visit them and to preach among them. This is properly an out-station of Gowahati. It takes about five hours by boat to reach Gowahati.

#### Baptism of Garrows.

In one of my late letters I informed you of the baptism of two Garrows; the first of that tribe that have ever embraced the gospel, and that others at Gowahati and near Gowalpara, were inquiring about Christianity. The knowledge of these circumstances has induced a stranger to me, (a member of the Circular Road Baptist church, Calcutta,) to send me 50 rs. for the Garrow Mission, which I shall apply the best way I can expressly for them. Laying all these facts before the Committee, I renew my appeal for Gowahati.

#### Favorable Religious Report.

While we are thankful for all unexpected help, it is on American Christians that we must depend to hold the rope, and not let us fall. I am pondering the question of establishing outposts here in this Nowgong district, out in the villages where the people seem ready to listen, and disposing in them every native brother who is anxious to enter into the work. The Spirit of God seems not to have deserted us, for which we desire to be humble and thankful; for our unworthiness might have caused his de-

parture. Our native disciples seem to be more and more stable, and interested in religious things. Two of our congregation who have long heard the word, have for several months given us hope, and will probably be baptized next Sabbath. Several others openly acknowledge the truth of Christianity, but lack the courage to sever the ties that bind them to friends and worldly possessions.

#### Becoming an Outcast for Christ.

It is a "fiery trial" to become an outcast, literally so. How many in Christian lands even would hesitate about an open profession, if their own father and mother and family and neighbors should as a consequence disown them, and drive them from their dwellings as unfit to enter, and refuse to lift a finger for them even in the agonies of death!

#### Onward—The End Anticipated.

Light is spreading, consciences are feeling. "The word of God is not bound." Jesus will ride on in his glorious car of salvation, conquering and to conquer. This beautiful Brahmaputra valley and these hills shall yet be vocal with the praise of God. But we have got to work on and struggle on, "faces up the mountain," as our noble troops did the other day, determined to drive back the rebel invaders. Gladly would I have been one of them.

#### New Effort Earnestly Demanded.

Oct. 9.—My heart is sad, for we are brought into great straits. Mrs. B. lies very ill of a complication of diseases.—New causes of anxiety for the prosperity of our work at Gowahati have arisen. New doors are opening. Work is increasing. But your laboring force is growing weaker and weaker. What shall we do? How meet the necessities before us?—have been the questions that I have tried again and again to carry to God in prayer. Were I to propose some reorganization, some concentration of our efforts that would involve the abandonment of Gowahati, Nowgong or Sibsagar, I should be ashamed after reading

your circular to the churches, published in the August number of the Macedonian, headed "The Year of Jubilee is Come,"—this year when the friends of missions are making a special offering to God, when there are indications that the list of contributions will be large,—when, as you say, young men are offering themselves, at such a time I should be wholly out of place to write you about abandoning stations, or in any way giving back to the enemy what has cost us years of effort to gain. No, I wish rather to go forward, and I confidently expect that you will put some of those "young men" under marching orders for Assam,—one for Gowahati, one for Sibsagor, and one for Nowgong. This is the very least that you should think of doing, if you intend to keep up the three stations. And they should be on the ground immediately, to acquire the language before any of us are laid aside. There is an urgency,—a must-be,—in this matter, which my previous letters will explain to you.

#### **Desire of the People for Knowledge.**

Never was there a more encouraging time to labor for Assam than the present. The native mind is awaking. Many people come and openly converse, and express their convictions that Christianity is true. Our native preacher, Bhubon, writes from his station that wherever he goes, the people listen to the gospel with great interest. The priests evidently are losing their hold upon the people.

An interesting case has just come to our notice of three very interesting brahmin lads, who have been reciting to Mr. Scott at the bungalow lately. One came asking for a letter of introduction to some missionary in Calcutta. "Why?" "We are going to study there. We know no one. Here in Assam all our people are ignorant, like beasts. We mean to get an education, and we are obliged to run away at night, for our guardians refuse to send us. They say we shall become Christians if we go and study." One said that his guardian told him that if he went to Calcutta, he should

not inherit the priest's office and emoluments and honor arising therefrom. The lad replied, "I will not grow up a dunce for the gain of the priestly office. I do not want it."

Such is the desire for knowledge that our mission school has been greatly increased lately. If I could lay my hand on some good pious lay brother at home, who is an adept at teaching, I would ask him to come to Nowgong and begin, the next day after his arrival, an English Christian school—a thoroughly Christian school. That brother, in the course of ten years, would plant Christian truth in the minds of thousands of promising youth; and such is the thirst for knowledge, that no prejudices or superstitions could keep them away from school.

#### **Who will Bring Help?**

Now then I ask, if this year of Jubilee will not be a new era in efforts to gather heathen youth into mission schools and Sabbath schools? Many a teacher at home who is not called to preach, would nevertheless do more good in a mission school than preachers do. In fact, much of our preaching in heathendom is done in the way of familiar expositions and conversations, like a teacher talking to his class. Will every teacher whose one great object is to do good in the Master's vineyard, as he reads these lines ask himself—Why should not I go? And will not every one of the Lord's stewards ask whether they ought not to pledge the support of any who will go?

Such a teacher, after a year or two, could add the vernacular to his teaching; but he need not wait to prepare to make known Christ a single day. If no one individual can be found to do so, I wish some church or Sabbath school would send out such a missionary teacher. We have the necessary buildings.

#### **The First Mikir Baptized.**

Last Sabbath we were permitted to baptize three more interesting converts. The first is Rong Bong, the Mikir Bihunga, concerning whom I have often writ-

ten. He has become more and more decided in his Christian course. He signed the temperance pledge before uniting with the church. The common practice of the Mikirs is to drink arrack, and to take opium and exciting drugs. He will, I hope, be of great use in leading his people in the right way. His temptations will be many, as he is the first of all his countrymen that has been baptized. The news rapidly spread in the hills. Several Mikirs came down, and before stopping with him inquired whether he had been baptized or not. "Yes," said he, "I have. Do you think well of it, or not? If you think badly of it, you can go and eat by yourselves; but if you think well of it, you can still stop with me and eat with me—just as you like." "O," said they, "we Mikirs have no masters; what caste have we? We will still live and eat with you."

The second man baptized is named Hindura, a young Hindu of respectable rank, who will, I hope, by and by make a good colporteur.

The third was Aina, taken when a little girl by Mr. and Mrs. Dauble, the last one in the school. For many months she has manifested good evidence of a change of heart.

#### Grateful Emotions.

Thus God has given me the privilege of baptizing the first Assamese, the first two of the Garrow tribe, and now the first Mikir. Thanks be to his holy name. He has granted his blessing when my unworthiness and failures in duty might have provoked his displeasure and prevented the blessing. I often feel a great delight in the work of the Lord. I would rather kindle up the fires of Christianity among these long benighted tribes, than to occupy the most honorable position at home. If among all your Insurance Companies at home you had one that would warrant the life and health of an old missionary for twenty years, I believe I should "join." By that time I believe that the hills and valleys of Assam will begin to be vocal with the praise of God.

As it is, we must be laid aside; others will take up the work, but we will rejoice and be glad, for the time is coming when "they who sow, and they who reap, shall rejoice together."

#### Work of the Jubilee Year.

I pray God to bring up, on this year of Jubilee, the whole united strength of the churches to man the field as it should be, and to begin now with new zeal and greater enterprise, expecting a thousand fold greater success during the coming fifty years.

Are the young men of the churches ready to come? Are the churches ready to sustain them?

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the heathen, Behold your God."

#### Help Again Implored.

Oct. 24.—The announcement that "there is no immediate prospect of Gowahati being supplied with a resident missionary," sunk very deep into my heart.

Our native brother has been holding on, hoping that help would be sent this year. He says he is unable to meet the bigoted brahmins and Mussulmans. He needs help, but we have no one to place with him. In Burmah your missionaries have most valuable help in their native preachers; but once it was not so. They had their day of weakness like us; but the field was kept manned with foreign helpers, until God raised up native laborers. We have asked the Committee to do so for Assam.

I feel still all the interest that I have ever felt in the Mikir and Hill tribes beyond. I cannot think of brother Scott turning to the right or left from them. But for that we should have, one of us, remained at Gowahati when we last visited the "Maura mondoh" there. Were I to remove to Gowahati, it would be to throw back Nowgong. Nowgong, irrespective of the Hill tribes, is a very important field, and its connection with the

Hill people is such that a missionary at Nowgong can always coöperate with and strengthen the laborers in the Hills.

We shall begin our cold weather travel by visiting Gowahati and Durrung.—What shall we do for that station? How encourage the little band there? What shall be done for Gowahati? Shall we concentrate to two stations? If so, which shall be given up?

**Report of Bhubon, Native Preacher.**

Mothajar Mouyee, Zillah Durrung, Sept. 17, 1863.—Dear Teacher,—I send you my report for August last,—the places where I went preaching the gospel.

On Monday, Aug. 3, putting my whole trust in God, I left my house and travelled to the Borabori Mouza, which I reached at dusk, and put up at the house of the head man of the village. I staid there until Friday, preaching the gospel in that village. All, everywhere, listened with surprise and attention. Saturday evening I returned home and had worship on the Sabbath. Early Monday morning I again set out, and went to A Nam Ghor in the same Mouza, and remained until Friday, preaching to multitudes, returning home on Saturday. On the following Sabbath, some forty or fifty men came and inquired why I left my house and went about thus in the district? I spoke to them of the love of the Saviour. It is not merely to your villages, but everywhere that we ought to go. Hearing that my wife was sick, I was detained at home three days. On the 20th I set out early and went to Gorai Jupa and preached two days, returning home to spend the Sabbath.—Early Monday morning set out again and went to Het Modar Mouza, where I remained until Friday. To carry books, provisions, clothes, bed, &c., two persons went with me, to whom I gave six pice a day each. No one received books in the villages where I went, because they were afraid that some evil would come from it. You told me to begin by taking Apica or two for the tracts; and unless

you give different directions, I cannot give them away. I will do as you say. My dear brother, Ram Soron, has left idolaters openly, and worships the one true God with us. I hope for him.

On the 19th of September he writes, "On the 11th I went to Gowahati, spent the Sabbath and preached. In the afternoon we had prayer meeting at brother Kondura's house. Three Garrow sepoyes being present, we preached and talked to them. Dear teacher, the works which God has placed upon me, I am striving to accomplish with all my heart and strength. I find great delight in travelling from village to village preaching the gospel, because people hear with attention. I wish you to come and visit our people. I have cast aside worldly prospects, left the station and dwell here in these wilds that the kingdom of God may spread, and I request that you will strive with me that a church of God may be raised up here in the wilderness. We want to enlighten these ignorant multitudes, and if you will sanction my expending seven rs. per month, I will commence a school; for how can light and knowledge spread among this ignorant people without it? Besides, the teacher will always be a helper to me and my family when I am travelling. Remember us in your prayers.

BHUBON—S. B. SWAIM.

**TELOOGOO MISSION.**

**LETTER FROM MR. DOUGLASS.**

**Baptism of Four Candidates.**

Nellore, Nov. 23, 1863.—On the 15th of this month (Sabbath) the Lord permitted us to visit the baptismal waters, and to bury with Christ four willing candidates. I will send a brief account of each one.

Chinna Veragido, a member of the boarding school, the brother of Ruth, of whom a brief account was published two years since, is about fifteen years of age. He has been for years the subject of religious impressions. We have waited in

hope, believing God would bless his extensive knowledge of the Bible (for a lad) to his soul's salvation. About two months since he had the feeling that he must not resist longer the calls of mercy; if he did so, it was at the peril of losing his soul. His experience related to the church satisfied all. He is now trying to witness for Jesus. He is a good scholar, and we hope God will make him useful in the church.

Peda Veragido is the son of Naraido, of Anareddy Palem. He has been in the boarding school for about four years. He is about fourteen years old; has always been a very steady, good boy, and has thought much, it now appears, about his soul's salvation. His mother died in the faith, leaving a testimony for Jesus which, through the Holy Spirit, had a saving effect on the son. He seems very happy in Jesus, loves the house of prayer, and the word of God and the people of God.

Nagimah is the step-mother of P. Veragido. She has long been asking admission to the church. She says she believed in the Saviour two years since. When the deacon of the church went to inform the father of P. Veragido's intended baptism, Nagimah, hearing the joyful news, spoke up, with much feeling, "Any one and many can have baptism, but I cannot, I am such a sinner." She came with her husband to witness the baptism, and gave a clear and most cheering and soul-stirring account of the work of God in her soul, which the church gladly received. Being baptized, she has gone on her way rejoicing.

Loobamah, the last to be named, is the mother of C. Veragido. Suffice to say of her, she is truly a miracle of grace. She says, "No one ever sinned or ever could sin as I have; but Christ has forgiven all." She is happy in Jesus.

As I stood in the water, and these trophies of a Saviour's love came down one after another into the water, my heart said, Amen—the heathen shall yet come in crowds. Many brahmins were spectators. The scene will not be forgotten

on earth, and I trust will not be disowned in heaven.

#### FRANCE.

##### LETTER FROM MR. C—, D—.

###### A Christian in the Life.

D—, Dec. 29, 1863.—I made a missionary journey to O— the last of November. Two Catholic families in the outskirts are advancing slowly. They are timid, and ought to be often visited and encouraged. I had several interesting conversations with Catholics. In my journey to L—, I visited our br. C., a dealer in cattle. He is a model of fidelity and of Christian living. He carries on his trade without lying or deception, warranting his articles and selling at one price. He enjoys the confidence of every body.

###### Baptisms—Timid Disciple.

On reaching L— I found our br. T— tolerably well, though a constant sufferer. His church is gaining new strength. I had a good meeting in the evening at the place of worship, and the next day I had the joy of baptizing three persons; I had been called thither only to baptize one. I said to Mr. D—, brother of the pastor of that name, "Mr. D., do not you also desire to be baptized?" "Yes." "Why then do you not offer yourself?" "I have never dared to do so. I am too timid. I should be glad to be baptized. More than two years ago I determined with myself that if I should go to walk with Mr. T—, and we should fall in with a stream of water, I would say to him, 'See, here is water; what doth hinder me to be baptized?' But I have never dared to fulfil my intention." He is a pious and devoted man, and will do good as a church member.

###### A Wanderer Brought in.

The second candidate is the daughter of br. D—, and sister of a young man destined to the ministry, but who made shipwreck of faith, and exercised no

baneful an influence on his family, and especially on his sister, that she continued deaf to the appeals of her father. She opened her shop upon the Sabbath, saying that she must live, and that if she did not sell on the Sabbath, she would have no patronage. About two years ago, a brother reproved her seriously, and she closed her shop. The unexpected death of her father came upon her like a thunder-bolt, and humbled her at the feet of Christ. She yielded herself unconditionally to Him and devoted herself to his service. The misguided brother was deeply affected also by this death, and returned from his wanderings. The sister witnessed the baptism of Miss T—, and she also soon manifested a desire to join the church. She presented her request through br. T—. She was so happy to be able to confess that she was dead and risen again with Christ, and that she no longer wished to live except for Him! Her brother was to have been present at her baptism, but he was prevented.

The third candidate was an old servant woman, who was converted several years ago. She wept much at the baptism of Miss T—, and was desirous of embracing the first opportunity of joining the church and sharing its privileges.

These three candidates are a most acceptable gift of God to this little church. May the Lord increase this little flock.

#### Power of the Gospel.

The 27th of December last we had a candidate for baptism at D—, a good old man, full of faith and of life. He related to us the anguish of his heart when he received the news, by a strange hand, that his son had become a Protestant. He thought him lost and undone forever. He invited him to his house, that he might persuade him to return to the bosom of the church. The son took with him De Sacy's New Testament; and as the father was a real devotee, and knew well the gospels and the epistles used in the service of the mass, he proved to him that the New Testament was the book of

God. The father readily acknowledged it, and read the Divine word, and his son pointed out to him the way of salvation by grace, showing him the errors of popery, and the father soon drew off from his church. The poor mother, a blind devotee, cried aloud, and the curate pronounced his anathema upon him; but they could not take from him his New Testament. He endured contempt and persecution. He was the only Christian in all the region round. He even gave up a lucrative place, that he might enjoy his Sabbaths. He did good. He is no longer alone. There are now five in that region. May God grant them grace to be a light to all the country. Pray for these believers, isolated from their brethren and exposed to many privations, and to many reproaches and persecutions. God alone can defend them and keep them pure from the pollutions of the world from which they have come out. May our American brethren always remember us in their prayers.

#### Statistics.

The following are the statistics of our field in D— and vicinity, wherever we have members. Baptized in 1863, 9. Present total, 54. Collections for the poor, upwards of 40 francs. Subscriptions for eighteen months, nearly 200 francs. For religious tracts and Sabbath school books, 23 francs 12c. Scholars, 35. For missions, 53 fr. 20c. Probably we are the poorest church in the world. Our total of contributions is 328 francs.

P. S. Do not forget to commend us and our work to the prayers of our brethren in America. We are in pressing need of them.

Present number of members in the church of L—, 12. Died, 2. Withdrawn, 3. Contributions for missions in 1863, 77 francs 30c.

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#### LETTER FROM MR. B—, L—.

#### Results of a Year.

L—, Jan. 4, 1864.—Last year the church numbered 94 members. Baptized, 4. A brother and sister have emi-

grated to America. Excluded, 1. Total at the close of 1863, 95. Contributions; for the poor, 150 francs; expenses of worship, 127; for missions, 211; total, 488.

These are truly slight results; but slight as they are, they ought to awaken our gratitude. They would have been greater, were it not for the deficiency of laborers. In different villages I hold meetings which are attended by several Catholics, sometimes even by a large number. I converse with them and distribute tracts, but unfortunately I have no evangelical colporteur to care for and water the seed which I endeavor to sow. Hence it is, most of all, that we have so meagre harvests.

I have spoken from time to time of emigrations to America. While these emigrations impoverish our churches, they go to augment the number of Christians in happy America.

#### **Attendance on Worship.**

Our meetings on the Sabbath are attended with regularity. It is a touching sight to witness our friends, many of whom travel a long distance, coming every Sabbath, sometimes even in very stormy weather. Some of them are from sixty to seventy-five years of age. Notwithstanding their age and the difficulties they have to encounter, it is rare not to see them in their places.

#### **LETTER FROM MR. L—, P—.**

#### **Peace in Death.**

P—, Jan. 15, 1864.—I have been prevented from writing before on account of the death of my dearly beloved brother. Blessed be God, this brother seemed to enjoy peace in his last moments, and to trust in Jesus Christ for salvation. Hence I hope to meet him again in a better world.

#### **Candidates for Baptism.**

Things here in a spiritual respect are *still encouraging*. I have made a mis-

sionary tour into the department de —. I spent several days which rejoiced my heart at C—, near V—, the former field of br. C—. Both there and in the vicinity I found excellent brethren, full of faith and love, and of missionary zeal. I also found nine candidates for baptism, who have been examined, and eight of them are to be baptized the fourth Lord's day in February. Perhaps some other candidates from C— will be baptized at the same time.

#### **Crowded Assembly.**

After having a delightful Sabbath at C—, I went at evening to a village where we have some faithful brethren. I expected to meet a dozen persons, but I had in the house fifty attentive and serious hearers; how many there were at the door and windows, I do not know. There are signs of a great revival in this locality, and unless persecution is roused up against us, we shall see the kingdom of God here built up. I expect, God willing, to have a joyful occasion here next month.

Several persons might perhaps be baptized also at P—; but for prudential reasons we shall delay it for a time.

#### **Christian Liberality.**

I cannot deny myself the pleasure of telling you what joy I felt in hearing the report of the treasurer of our church in P— last Sabbath. Our brethren here, generally poor, have indeed given beyond their power. For the mission, the expenses attending our worship, and for the poor, they have contributed 1117 fr. 10 centimes. In this sum is not reckoned about 400 francs, given for our future chapel.

You see what a future, with the blessing of God, is before our churches and our mission. May Jehovah be our Helper and our strength, that his kingdom here may prosper. May He also bless you abundantly, and all the friends of Christ who sustain the Missionary Union, and grant to your beloved country the expected deliverance.

## MISCELLANY.

### **MISSIONARY SUCCESS AMONG THE ARRIANS.**

One of the missionaries (of the English Episcopal Church Missionary Society) began his work some years ago among the Hill Arrians of the Travancore forests in Southern India. To be out of the reach of the tigers and wild elephants abounding in these jungles, the people build huts, or nests, in large trees, some twenty or thirty feet from the ground. There is not much house-room in them, as you may suppose; but still they sleep safely, though their slumbers are often disturbed in the dark nights by the savage roar or shrill trumpeting of the wild beasts roaming below. To build houses on the ground, and reclaim a little land from the uncleared forest, exposes the inhabitants to constant risk. Herds of wild elephants trample down their crops, destroy the plantain trees, and sometimes crush the roofs of their huts, and injure or kill the sleepers within. Hence, till a settlement is of some years' growth, and the land around thoroughly cleared of trees and brushwood, the people naturally prefer these "nests on high;" and our missionary station of Mundakyam, in 1850, must have been more like a human rookery than an ordinary Indian village. Into these mountain forests, however, the gospel is penetrating, and we will now give some information of missionary work among the inhabitants of them.

In the kingdom of Travancore the mountain people number from 14,000 to 18,000 souls, and are called Arrians. Some lead a wild, wandering life, staying a few months in a particular spot, and then deserting it for another, as soon as their scanty crop of grain is reaped. Others, however, have their fixed villages among the mountains, clearing and cultivating the ground, and sometimes even becoming rich through their industry. These villages are often lovely spots, in

ravines not accessible to elephants, near to some gushing rivulet falling over rocks, and shaded by gigantic trees and palms, rarely at a less elevation than 2,000 or 3,000 feet above the sea; but the dense jungle and the heavy mists collecting on the hill tops make the climate unhealthy, and fevers are very common at the beginning and end of the rains.

The Arrians have no knowledge of the one true God, but worship the spirits of their fathers, or certain demons supposed to live in the peaks and rugged rocks around their villages. Fragments of granite are held in reverence; and on one occasion a missionary was shown a hollow tree where the fearful demon dwelt, whom more than 2,000 Arrian families adored. He looked within, and saw nothing but what appeared to be the hilt of an old sword, which he took away. Each village has its priest, who, when required, calls on the demon of the hill, and, working himself up into a state of frenzy, is thought to be possessed by the evil spirit, and yells and screams out answers to the questions put to him. They bury their dead in sepulchres of stone, such as our old forefathers in England used. Numerous vaults are seen in all their hills, like Kit's Cotty House in Kent, and the Thevegenny stones in Cornwall, etc. On the death of a member of any family, as the body is being buried, the spirit is supposed to pass into a brass or silver image, or an oblong smooth stone, which is shut into this vault. A few offerings of milk, ghee, etc., are made, a torch lighted and extinguished, the covering stone placed on, and all leave. On the anniversary, similar offerings are made, the covering stone lifted, and then again hastily closed. The spirit of the departed is thought to be shut up within the vault, and no one ventures at any other times to touch the cell. They have sacred groves where they will not fire a

gun or speak above a whisper. They practise certain rites when fixing on land for cultivation or the site of a house. These appear to be their only religious ceremonies.

They are a handsome, well-made race, free-spoken and intelligent, more truthful and generally moral in their habits than the people of the plains. There is an openness in their countenances which you look for in vain among the dwellers in the low country: lying and stealing they are proverbially said not to know, and the filthy language so common elsewhere is never heard from them. Drunkenness, however, is lamentably prevalent, and, when excited with arrack and toddy, they fight desperately. They are great hunters of the wild beasts of the hills, and every man has to watch with his gun during seed time and harvest, to protect his crops from elephants, deer, and other animals that abound in the jungles.

The Rev. H. Baker, jr. our missionary at Pallam, Travancore, was led to visit these people and preach the gospel to them, by the following circumstance. He was one day in his study at Pallam, in 1848, when his little daughter ran in to say that some "very curious-looking men" were come to see him. These were five Arrians from as many different hills and villages, who had come a considerable distance to ask him to establish schools among them. Mr. Baker at first declined to listen to their request: their motives seemed doubtful; his own district was large, and his time much occupied; the Arrians were forty-five miles off; it was difficult and even dangerous to approach them, through a jungle without roads, and fever prevailing everywhere. But again and again they came to urge the same request. At last they said, "Five times we have been to call you. You must know we are ignorant of what is right; will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?" "Cholera and fever," said another, "carried off such and such members of my family: where are they now?"

This appeal was not to be resisted, and at last the missionary promised to visit them. In a few days, accompanied by his brother, he set out; and, after a walk of thirty miles through the close jungles, with a hot sun overhead, wading through the mountain streams, and making his way along an elephant track, he found some Arrians waiting to convey him to their village, and at length reached it in safety. No sooner was the arrival of the strangers known, than voices were heard shouting from one place to another far away up the hillsides—"He is here: he is here: come all." By this means the news was conveyed from village to village with great rapidity. At night an assembly was held on a level space among the hills; piles of blazing fire-wood at the four corners lighted up the scene. Two hundred wild-looking men (the representatives of some 800 or 900 souls) were gathered round the missionary, and heard for the first time, from his lips, the blessed tidings, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The meeting lasted till long after midnight: then, at the bidding of the missionary, all knelt down, and after he had prayed for wisdom, counsel, and help, he made them repeat the Lord's Prayer, sentence by sentence, and blessed them in the name of our Father and Redeemer, praying the Comforter to enlighten their souls.

The work began in three villages—Combukuthie, Copara, and Mangapetta. The people promised to assist the teachers sent them, by building them dwellings, erecting prayer-houses, keeping the Lord's-day holy, having daily prayers and lessons, removing the lamps at their forefathers' graves, and abandoning superstitious practices, attending the teaching given, and setting apart promising young men, who should prepare themselves to be teachers of others. All this was faithfully performed for some two years. Mr. Baker visited them from time to time himself, while his native Scripture readers and other agents at Cottayam and Pal-

Iam volunteered to take a month's work among the villages, three at a time, and continued to do so amidst many difficulties. At the beginning of 1851, numbers of the Arrians had heard of Christ, and some 120 determined to ask for baptism. Several young men had come forward to prepare themselves for teachers, learning half the day from the instructors, and working on their land the other half, to provide themselves with food. The missionary then resolved to occupy a central spot from which to visit the hills around, and settle among the people. A suitable place, named Mundakyam, on the banks of a river, within reach of twenty Arrian villages, was selected, and the land cleared of the old forest trees; huts were built, some on the ground, and some in trees; and a schoolhouse erected, through the liberality of Sir H. Lawrence, of Lucknow. Gradually the work went on. The gospel was preached for twenty miles round; and though Hindus, Mohammedans, and Romanists resolutely opposed, still abundant encouragements were furnished in the simple earnestness of the poor mountain people.

The zeal and love of the first Arrian Christians in bringing others to Christ was very striking. "When the gospel was first preached here," says the Rev. H. Andrews, "one of a family and two of a village only received it. These, however, became missionaries to their several families, and ceased not to labor till the whole of their family was gathered in. It was deeply touching to see the son or the father bring forward his relatives for teaching, and count them carefully as he placed them in a row before Mr. Baker. In this manner I counted three families of seven, five of six, two of four, two of three, and one of two members."

We cannot wonder that the Word of God spread widely when such a spirit manifested itself among the converts. From hill to hill and village to village the glad tidings were conveyed; strangers came from distant parts to ask the missionaries "what was their message;" idol-

atrous top-knots were cut off; huts where the lamp was once kept burning in honor of the spirits of the dead, were pulled down; and the long worshipped granite stones torn from the sacred spots, and rolled down the mountain side.

In the year 1855, the work had become so important, that the hill country was made a separate missionary charge. The Rev. H. Baker resigned his congregations at Pallam, and entered upon what is now called the "Mundakyam Church Mission District," devoting himself wholly to the Hill Arrians. Great indeed had been the changes effected during the past few years, even in outward things, amidst these forest solitudes. Christian villages, churches and schools were established, where the missionary formerly had to make his night's lodging in a tree. Here hundreds are living together, of all castes, many of whom are baptized members, and the rest under Christian instruction. The mountain jungle has been cleared over a large space of country, and the cultivated soil not only supports the industrious laborer, but does much to defray the expenses of the mission.

But the changed characters, consistent lives, meek endurance of persecution, and happy death of many, show that the work has been inward and spiritual. In 1859 the cholera broke out at Mundakyam, and upwards of fifty-two of the people were laid in their graves. The missionary watched by the bedside of every one; and what must have been his gratitude and joy as one and another, during the sharpest agonies of the disease, took his hand and clasped his knees, and, while all thanked him for kindness towards them, many spoke of a cheerful hope in Christ. One young man, as the sun was rising and he was departing, said, "I shall soon be where there is no night. All that I have learned from you will now be realized." A heathen blacksmith was seized, and while he, in his pain, tried one moment to bribe his goddess, Kali, and the next cursed her for sending the cholera, his neighbor, an old man, suffering with the same dread-

ful disease, once a heathen, but for years a consistent Christian, prayed, "O Christ, wash me, forgive my hard heart; Father, receive my spirit; I am thine." A young woman, who seemed to be recovering at one time, thanked the missionary for all he had taught her of God, asked for a draught of water, and quietly died.—Many more such instances might be given of a change during life, closed at last by acknowledgment of God's love in death.

Persecution has also been patiently endured in many cases for the truth's sake. Villagers severely beaten for their attendance on the means of grace, made to stand in water up to their necks "to wash Christianity out of them;" kept in the stocks for days, with pepper rubbed into their eyes, and their heads tied up in bags filled with the large black or red wood-ants, have nevertheless held fast the faith. Others have had their crops destroyed, houses burned, fruit-trees cut down, implements of husbandry taken from them, yet with the same results.

At this present time the number of souls who have renounced idolatry and joined themselves to the Christians, amounts to 1000, of whom 300 are communicants. In your prayers, dear Christian friends, for those gathered from the heathen in India, do not forget the Hill Arrians of Travancore.—*Church Miss. Paper.*

#### **MISSIONARY WORK IN THE PUNJAUB.**

The principality of Kapurthala is situated on that Doab of the Punjab called Jullunder Doab, which lies between the Beas and the Sutlej. It ranges along the eastern bank of the river Beas, and contains a population of less than 300,000. The father of the present rajah united with his countrymen and co-religionists the Sikhs in their hostility to the British, and shared in the consequences of their defeat; his principality not only coming under British control, but the rajah being mulcted of a considerable portion of his dominions. Instructed by previous ex-

perience, the present rajah, on the occasion of the great mutiny in 1857-58, adopted a very different line of conduct, and, siding with the British power, afforded to us at that critical period the most important aid. Honors and rewards have been heaped upon him; there has been added to his dominions more than his father lost, and he has been appointed a member of the Legislative Council at Calcutta.

The rajah has taken as his second wife a Eurasian lady, who was brought up in the school of the American missionaries, and is professedly a Christian. The rajah himself has not so avowed himself; but from the encouragement he gives to the Christian missionaries, we are led to entertain the hope that in his heart he is convinced of its truth, and will eventually, if life be spared, honor that conviction, and give it strength by openly avowing it. He himself invited the American missionaries to his capital, and presents to us the first instance in India in which the progress of the gospel has been fostered by a ruler who makes no profession of faith in its doctrines.

In Kapurthala the missionaries have more than toleration; they have encouragement. On the Lord's day there are Hindustani and English services. The latter are attended not only by all the European residents, but by the rajah and his family, together with the rajah's brother, Sardar Bikrama Singh. These services are at present held in the house of one of the missionaries; but a church is being erected at the cost of the rajah, and will soon be completed. May it long stand, a noble monument to the first Indian prince who has raised, not temples to Shiva and Kali, but a sanctuary to the true God.

The mission school is attended by the rajah's two sons, the issue of a previous marriage, Kharak Singh, aged fourteen years, who is the heir apparent, and Harnam Singh, aged eleven; both of these boys of singular intelligence and promise. These, together with their cousin, Bhagat

Singh, a young man of nineteen, no way inferior to the others in ability, form by themselves a class, which received at the missionary's hands special attention.—And he is repaid. Rank and wealth, instead of inducing in their case habits of indolence, appears rather to stimulate them to exertion; so that few lads of any rank or country can display greater quickness of apprehension or love of knowledge for its own sake. These young lads, destined as they are one day to fill positions of influence and authority, should attract the sympathy of Christians.

The missionaries, as might be expected in such circumstances, labor earnestly to spread abroad among the masses the knowledge of the gospel. As yet, however, not one soul has publicly professed faith in Christ. A dispensary has been established by the rajah, and is visited by the medical missionary, who prescribes for all who present themselves. But as the missionaries inform us, "the people look with distrust upon all medical science that is at variance with the precepts of Bokra and Jalinus. And yet it is patent to all that the man who for weeks has been shivering with an inveterate ague, recovers within a day or two after he begins to take quinine at the hospital. Moreover, other patients who enter the building from time to time go forth to declare themselves quite cured. Such being the case, the intelligent populace have determined to secure such advantages as may be derived from Faraangi medicine, without yet running any unnecessary risks. Having exhausted all the resources of all the hakims in the town, and found them unavailing, they consent, at length, to try the dispensary.

If such prejudices exist as to the dispensing of medicine for the body, we cannot marvel if the great medicine for the soul, in the first instance, is much distrusted.—*Ch. Miss. Gleaner.*

#### MISSION IN ABYSSINIA.

Abyssinia has been rightly called the African Switzerland; and its fine moun-

tain scenery, its clear and rapid streams bordered with flowers, may well refresh and rejoice the heart of the weary pilgrim who has toiled through the Nubian desert, and drunk the brown and nauseous waters of the plain. It is indeed difficult adequately to describe the delight, after a laborious journey in oppressive heat, of finding one's self in a comparatively temperate climate, where the mountain breezes blow around, and once more seeing trees, shrubs and flowers, that remind of one's own loved country. Nothing impressed me more on my first arrival, than the sight of a species of wild rose tree with little fragrant blossoms. True it was a thorn, but it bore such pretty little flowers, that it arrested my attention more powerfully than all the variety of other plants could do. It seemed to me an emblem of missionary enterprise in Abyssinia. How full of thorns that is, my experience of many years has feelingly taught me.

But yet as I looked at the wild rose tree, it occurred to me whether it might not be possible to graft another and more beautiful species thereon, just as the "wild olive," being grafted into the "good olive tree," shares its fruitful and wholesome nature. Thus, too, this Abyssinian thorn might be cultivated into increased beauty, provided one had courage to brave its prickles. The first thing to be done in order to this result, would be to free it from the numerous parasitical plants that stifle and fetter it; and this in itself must be a slow and tedious task. Preparatory work is always attended with much difficulty. Next comes the grafting process, whereby the wild stock shares the beauty and promise of the higher species. At present, however, we are engaged in preparatory efforts, and have to suffer not a little from the thorns.

It is well known to the friends of the Abyssinian Mission that a good deal was done for this land many years ago by the missionaries Gobat (now bishop of Jerusalem), Isemberg, Blumhardt and Krapf, and that they braved formidable

difficulties with exemplary fortitude and patience. These excellent men were burning lights during their stay in Abyssinia; but when they were compelled to leave it, the darkness closed in again, and a very faint glimmer remained. Indeed, it was impossible that a residence of four years, which was all that was permitted them, should leave very permanent results. It takes even two or three years to attain a familiar acquaintance with the language. In short, it is necessary that a missionary should be willing to devote his whole life to the cause, and with a heart full of love for souls, by patience, humility, and a blameless life, should seek to win the affections of the natives to Christ; and, with very moderate expectations of success, be content to labor on to the end.

But how is it possible, it may be asked, to labor at all in a country which will tolerate no missionaries, ministers, or schoolmasters, and where the bigotry of the native priests compelled the good men above mentioned to relinquish their posts? The excellent bishop Gobat, whose heart has ever been warmly interested in Abyssinia, we rejoice to reply, has set about the matter in the wisest way possible. He knew the difficulties well, and the caution required to afford any hope of success. Accordingly he chose and prepared certain lay brothers from the missionary Institution at Chrischona, and sent them out under fatherly supervision to Abyssinia, with a quantity of Bibles and Testaments.—These brothers were not to assume the character of missionaries, priests, or teachers; they were merely to settle down as simple, lowly-minded, truly Christian people, in some fitting spot, to circulate the Scriptures, to instruct the young, and to labor with their hands towards their own maintenance.

At first the king regarded them with suspicion and distrust; and this made the external condition of the brethren very insecure; but it pleased the Lord to change his heart, and he soon evinced a friendly spirit towards them. In fact, it

occurred to him as a matter of policy that he might make them useful to him in many ways. They fully understood this policy of his, and were a good deal perplexed as to whether they should refuse to undertake the works he wished done, or not. At last they determined to attempt them, and if they failed, to return to Europe. Unwelcome as the tasks assigned might be, they felt it their duty to deny themselves, in order to advance the interests of the mission.

This was a very important step taken in the right direction; for had they come to an opposite decision, the brethren would have had to leave Abyssinia. As it is, thanks be to God, a firm foundation has been laid, and there are at present eleven missionary stations there.

Before the good will of the king was secured, these brethren had to labor very obscurely in Gondar; but now they can come forward openly, and go about among the people, affording, in their own persons, examples of industry, skill, and activity, and seeking to turn the attention of king and subjects to the things pertaining to the kingdom of God. We have often long conversations with the monarch, and these seem to make an impression upon him. He is convinced of our good intentions, and assures us of his friendly support, declaring that he will be a father to us. This is a turning point in the history of the mission, for in Abyssinia the utmost deference is paid to the king. If he loves and respects the missionaries, the people will do the same. This good feeling in the royal breast has been much encouraged by Mr. Bell, an Englishman, who has great influence at the Abyssinian court.

Under these improved circumstances, the brethren began to hold conversations on religious subjects with soldiers, priests, debteras (literati), monks, peasants, and beggars (the last are countless), and thus the seed of the Divine word has been widely scattered; though, alas! for the most part, it has fallen upon stony or thorny ground. Still it may lie dormant in many Abyssinian hearts, there, in

God's good time, to grow and bear fruit.

Meanwhile the brethren go on sowing in hope of yet reaping in joy; and, besides this missionary work, we are busily engaged in useful enterprises, undertaken for the king. We have already made one good road down what was a fearful precipice; and while toiling thus, we keep in view the laying down of another road out of the kingdom of darkness into that of God; and, further, we hope that by-and-by, when our present post is filled by others, we may be able to devote ourselves entirely to spiritual things.

We spent our first year in the companionship of the older brothers in Magdala (a natural fortress, rising from the plain), and in those narrow quarters we all lived together; but Magdala was not well adapted for our purpose. We were too much treated like prisoners, and our activity had no external scope. It was with the greatest difficulty that Mr. Maier was allowed to lay out a small garden; nor could we even leave the walls of the fortress without asking leave. Before long, however, the king summoned us and Mr. Saalmutter to attend him at Debra Tabor, on his return in triumph from an expedition to Tigre. He received us very graciously, and when we told him plainly that Magdala did not suit our purpose, he gave us permission to settle at Debra Tabor, or in its neighborhood. Accordingly we chose the beautifully situated hill of Gaffat for our station.

Once settled in Gaffat, I looked round for promising boys to take into my house, and bring up in the fear of the Lord. I had no difficulty in meeting with such; the king himself gave me five Galla boys, and my number swelled till want of means obliged me to limit it. Besides other instruction, I teach them joiner's work, in which some take great delight. On Sundays we have public worship. Ours is a short and simple service, and though I cannot as yet say that many of our hearers seem to hunger and thirst for God's word, yet, on the whole, we are popular among the natives; and as

we are the king's artisans, we are treated with great respect. Our connection with him gives us much more influence than we should otherwise have; and we are allowed to read and preach more freely than we should be, if recognized more directly as missionaries; for the Abyssinians are very jealous of any open attack upon their faith. However, they are willing to learn of men high in the royal favor, and employed in the royal service, and endorse their king's good opinion by expressions like the following:

"God has taught you all wisdom and all skill! There is but one thing you cannot do, and that is raising the dead. Teach us, that we may be like you; you are light, we are darkness; God loves you and hates us, that is why we are so poor and miserable."

It will be readily imagined that we profit by this mood of theirs, to show them how social advancement is only to be based on true Christianity, and they often shed tears as they listen and thank us for our kindly words, and for our good resolves; but the powers of habit and the prevalent revolting immorality triumph over them. These poor people believe it to be a great sin to forsake the manners and customs of their ancestors, whatever these may be. However, as the king has now left off many of these sinful practices, we are able the more earnestly to protest against them, and a few of our hearers have reformed their lives in a measure; and sad as the general condition of the Abyssinians may be, there is still enough to encourage new efforts in their behalf.

Our best hope lies in the next generation, and therefore the most desirable thing to do is to found schools. At present there is no opposition to this. I have had a school for the last two years, and have seen good results from it. But it must be remembered that to keep a school in Abyssinia not only implies to instruct but also to support the children. The missionary who undertakes the charge, whether of boys or girls, must be

father and mother and everything to them. First of all he must cleanse, clothe, feed, look after, and finally he must teach them. Now such a school as this is an expensive affair. Hitherto I have supported mine by the labor of my own hands; but I would gladly extend it by fifty additional pupils, if only the means were forthcoming. It is too hard upon the good bishop Gobat to have to support us all and schools as well. I therefore appeal to Christian friends in England to enable us to profit to the utmost by the door now opened to us by the Lord.

And now for a few closing words upon the condition and the character of the people among whom we labor.

The Abyssinians live in miserable, round, straw huts, in which they also keep their cattle, horses, mules, asses, goats, sheep, and poultry, and all these together constitute anything but a happy family; moreover, these huts are very seldom cleaned out, so that vermin of every species abound to an appalling extent.

If a European comes to this country, he must content himself with the shelter of a hut of this kind, in which no such thing as chair, table, or bed is to be found. I well remember a night I spent in a small, black, smoky hut, about eight yards in diameter, plastered on one side with cow-dung, for which Abyssinian ignorance can find no other use; and the other consisted only of dry branches, by no means impervious to rain, and so full of goats, sheep, asses, and poultry, that I could hardly move. Wearied out as I was, I made myself a pillow of grass, spread a rug over it, lay down, and fell asleep. The first thing that disturbed me was an ass crossing over from the plastered side and lying down beside me. No sooner had I reconciled myself to his companionship than a goat began to nibble at my pillow; but the vigorous application of a whip brought him to order. I might have fallen asleep again but for the intolerable assaults of fleas, *ticks, and worse*, which now began.—

Fairly conquered, I sprang up, washed, dressed, and spread my rug beneath the open sky, when the howling of hyenas around effectually prevented any further sleep.

If it be asked why the Abyssinians should herd in such wretched huts as these, the answer is afforded by their inveterate idleness, which keeps them destitute in a land that industry would turn to a paradise of plenty. Their outward condition is in perfect keeping with their spiritual darkness and gross ignorance.

We may divide the people into four classes: First, the soldiery, consisting of irregular and wandering predatory bands commanded by the king, who is himself scarcely able to hold them in check.—Next come the priest class and two other subordinate orders—the one that of the Debteras (the learned men of Abyssinia), the others, that of the monks. These last may rank with the priests as the most determined enemies of light and progress, the most unscrupulous opponents of the kingdom of God, the ignorant misleaders and corrupters of the people. It is with these more especially that we have to fight. These are the wolves who devour our flock; but I rejoice to say that the king, who is the head of the church, has of late somewhat checked their mischievous activity. The third class are the peasants, who, on account of taxation and the depredations of the soldiery have a wretched life of it. When the fields are ready for harvest, and the poor proprietor is looking on them hopefully, the king, at the head of his military robbers, may come sweeping by, and the fields are stripped at once. Wife and children stand by weeping and imploring pity, but in vain. The troops pass on, and the family is left destitute. The fourth is the class of beggars, who are the product of the depravity of the three other classes, and the most correct representatives of the degradation of the Abyssinian people. Swarms of these wander through the land imploring a few rags to shelter them from the cold and rain, and a few crumbs to save them from

starvation. Many of these are really in a pitiable condition, but many others choose the beggar's life out of utter idleness and hatred of all exertion.

From all this it will now be seen how necessary it is that Christians should come to the rescue, and that in the best way, by erecting educational establishments, shelters, and orphan-houses, not alone for the Abyssinian, but for the poor, forsaken, despised, and destitute Galla children. How gladly would I be a Pestalozzi to the youth of this land! It goes to my heart to be obliged to send wandering children empty away. If only some assistance were sent me, I might easily take from forty to fifty under my own care. Meanwhile I can but earnestly pray to the Lord, who loved little children, to excite in the hearts of Christians in Europe an interest in this important cause.—*T. Waldmaier in Christian Work.*

#### MADAGASCAR.

The spirit and tendency of the present Government of Madagascar, as well as the personal views of the queen, are not in favor of Christianity. Nevertheless, there has been no act of hostility to the native Christians; and the principles of the new constitution, if so it may be designated, secure full religious freedom to all classes of the people. The increasing numbers and influence of the Christians afford also a strong ground for hope that the queen and her government will respect these principles of religious freedom.

In regard to the work in Madagascar, Mr. Ellis writes—

In reference to our great work—the diffusion of the gospel for bringing souls to Christ—everything among the respectable classes of the community in the city and surrounding villages is most encouraging. It never was more so since my arrival. Recent changes for a very short time interfered with the regularity of attendance on our public services; but there have been for some time past regular and apparently maturely considered secessions to our numbers from among the unbelievers and the heathen. The

personal character of the sovereign and the chief minister are not unexceptionable; but the former, though openly and uniformly patronizing the idols, and regulating almost every movement of her life by the directions of the diviners, has encouraged, but never hindered, attendance on religious worship and instruction to any of her people who are Christians. The latter, and the members of his family in the government, have steadily contended for the continuance of perfect religious liberty. We therefore see no impediment to the continued spread of the gospel from this source, nor from anything among the people, more than is to be found in every community in a corresponding social and religious condition.

The progress of the gospel in the several spheres of labor, is encouraging, certainly as much as at any former period of the mission. Besides the Central Training School, under the care of Mr. Stagg, there are schools in connection with most of the principal chapels.—Three of these at the present time contain 184 scholars, while between 140 and 150 receive instruction in the Central School. We could multiply schools in the villages if we had teachers, and are greatly in want of a thoroughly good, industrious schoolmistress. There are three Sisters of Charity here, who teach well; and girls of high family go to them, who would come to us if we had a European mistress. We could find many additional pupils, if no interruption to the present current of feeling in favor of education among the people should occur.

Mr. Toy, another missionary of the London Missionary Society, writes—

So far the new government, though essentially heathen, has offered no obstacles to the spread of Christianity. We can, however, scarcely believe that the queen is very favorable to the progress which it continues to make. She seems to be of a mild and humane disposition, but thoroughly superstitious, and a firm believer in all the beliefs and customs of her ancestors. The sikidy and the diviners are always at hand, and nothing

of importance is ever transacted without their being previously consulted. Her favorite idol is kept in the palace while she is there herself, and accompanies her when she goes out. Every important public act is performed either on a Thursday or Sunday, the only two lucky days in the week; and, as the diviners have to choose which of the two is the more fortunate, it not unfrequently happens that the lot falls upon the Sabbath. Her coronation took place on the Sabbath, and occupied nearly the whole day. On the return of the soldiers and officers from the war against some of the tribes who had revolted, though it took place on the Friday, they were not permitted to enter the town till the Sabbath; and occasionally some of the officers are prevented from attending at the different churches on account of a summons to attend an important kabary, designedly appointed for that day. Beyond this, however, I am not aware of any restriction having been imposed upon any of the Christians since her accession to the throne; and there is little room for doubt but that the high officers enjoy more liberty of conscience than during the latter part of the late king's reign.

Among the different churches in the town, considerable progress has been made. The average attendance is not less, while the number of candidates for church-fellowship has continued steadily to increase. The chapels all continue to be well attended, and some are overcrowded. The country churches, however, have suffered severely in consequence of the alarm caused by the late revolution; but they are, for the most part, beginning to show signs of improvement. I have now six of those churches under my supervision. These were scattered about in the villages south of Antananarivo. One is a new place, which we opened a fortnight ago. There was previously a flourishing congregation; but it was scattered during the persecution, and the owner of the chapel put to death. All these are supplied with preachers from the same or neighboring villages,

aided by men from my congregation at Ambohipotsy, some of whom I send out regularly every Sabbath. I also endeavor to visit one of them every fortnight or three weeks, taking them in rotation. I hope also to add, in a short time, two additional churches in villages which are now utterly destitute, although several Christians are living in the neighborhood. I am anxious to get schools established in most of these places, but can do nothing at present for want of teachers.

Recently some natives from Ambohimanga have been here on government business, who state that, both at that town and also in the neighboring ones, there are several Christians who are greatly in want of instruction, and would be glad if a European could pay them a visit.

We have appointed to be published 1200 lesson sheets; 275 of a similar size, containing suitable texts of Scripture, and 500 containing the Ten Commandments; 1000 children's catechisms, 500 Russell's catechisms in 16mo; also a small work recently sent from England, entitled "The Scriptures Analyzed," when the ministerial brethren have translated it; and an English Malagasy almanac for 1864, containing, beside the calendar in the usual form, a brief chronological history of Madagascar from its discovery, including the arrival of the first missionaries, the introduction of a written language, and the establishment of a printing-press— notices of the different officers of the government—the geographical divisions of the country into districts and provinces—the names of the different ports and their present governors—the principal markets—commerce and population—the season for sowing and planting out the rice, and other information likely to be serviceable to the natives. A monthly united missionary prayer meeting has been held three times in rotation at the different churches in the town, and presided over by one of the missionaries. These meetings have been crowded to excess.—*Lond. Miss. Chron.*

**LAHAINALUNA SEMINARY.**

ative College at Lahainaluna is among of the labors of the missionaries of the Board on the Sandwich Islands.—ber of pupils the last year was ninety, thirty-eight are church members. Fif-had their course creditably and receiv-diplomas. The fourth class, of twenty-members, is said to be very promising — of the history of the Institution con- follows:

In a catalogue printed in 1835, we at the first class was matriculated l. Since that time, twenty-five have entered the institution, and its privileges. Connected with twenty-five classes there were 771

Of these, 438 were members of inary while it was supported by erican Board; that is, from the 331 to July 1, 1850,—(when the was passed by the Legislature, the institution under the patron- the Hawaiian Government,)—a of nineteen years. During the at the Government has supported sol,—about thirteen years,—there en connected with it 333 pupils. it one-half of the whole number ls have graduated. A very large y of the whole, after leaving the y, have engaged in teaching for r or shorter period. They may d in every nook and corner of the om Hawaii to Nihau, engaged in rk. Graduates are also found in various professions and occupa- the Islands, from a king's Privy llor to the laborer in his taro patch. ave been the means of enlighten- moulding the character of tens usands; and though the influence l by some has been anything but al, we can say with honest pride, any have stood upon the side of ruth, purity and piety. hose connected with the seminary it was under the fostering care of erican Board, four have been ed to the work of the ministry; ev. J. Kekela, Rev. S. Kawealoha, L. Malo, and the Rev. Mr. Kaiwi.

Six also of those whose connection with the school has been since it came under the care of the Hawaiian Government, have been ordained to the same office; viz., Rev. Mr. Kuaea, Rev. Mr. Kaukau, Rev. Mr. Nueku, Rev. Solamona Koohalahala, Rev. Mr. Mahoe, and Rev. D. Kapali.

So far as we know, the character of none of these can be impeached. One of them died with his armor on, a bright specimen of an educated Hawaiian. We have heard him called by foreigners, the "Bacon of Hawaii." The others live still, in the work to which they were set apart by the laying on of hands. They were ordained on different islands as follows: three on Oahu, five on Maui, one, I think, on Fatuhiva, and one at Ascension.—Besides those who have been ordained, sixteen have been licensed by different bodies to preach the word. These are all living, but four of them have had their licenses revoked.

The Hawaiian Government has always been a liberal friend and benefactor of the institution. Never have we asked it for funds which have not been granted, and never has it in any way interfered with our manner of instruction, or the course of study pursued. In our work, we have had all the freedom which we could possibly have had under the American Board. The history of the institution is known by the dwellers on Hawaii nei. By its fruits let it be judged.—*Miss. Herald.*

**CONVERTS IN LABRADOR.**

Labrador is a cold country in British North America. It is a land of snow and ice. Its inhabitants are short in stature, and dress in the skins of animals, and live chiefly on oil and fish. To their rude abodes missionaries have gone, and many of the people have become true Christians.

The conversion of a man named An- auke was peculiar and interesting. He is described as a person of savage tem-

per, whom it was not safe to offend. He was led to attend the preaching of the missionaries, and afterwards to reside near the station. He listened to the truths they taught, and the light of the gospel entered his dark mind.

After his conversion, the missionaries heard nothing of him for a long time, until one day his wife came to them, and stated that he was dead. She cheered their hearts by telling them that he died calling on the name of the Lord Jesus. During his sickness he said that he had no desire to remain any longer on earth, but longed to depart and to be with Christ. When he was near his end, his poor wife cried in her deep grief, "O my dear husband! canst thou leave me and thy beloved children?" When he calmly replied, "Do not weep for me; I am going to that dear Redeemer, whose love is so great toward mankind."

Although no Christian friend was present to instruct or comfort him in his last days, yet he would not permit one of the angekoks, who are regarded by the Indians as priests and doctors, to come near him, but committed himself into the hands of Christ, as his Physician and great High Priest.

Another convert, to whom the name of Ephraim was given, went on one occasion, in company with five other natives, to catch seals at a distance of sixty miles from his home. The place to which they went was on the edge of the ice. When he was at some distance from his companions, the ice broke, and he fell through into the sea. He succeeded in grasping the edge of the ice. There he hung, his body in the sea and his hands clinging to the ice. As it was a bitter cold day, his fingers froze fast to the ice. But this circumstance, instead of adding to his peril, was the means of his deliverance. He cried aloud to his companions for help, but they were too far off to hear. There he remained in dreadful suspense; his strength growing less and less every minute. At length his heavenly Father so ordered it, that just as his strength was almost gone, his com-

panions saw him and ran to his help. After he was rescued from his peril, he stated that at first his fear was very great; but he was soon enabled to commit himself into the hands of his Redeemer; and when his danger was the greatest, then deliverance came, for which he expressed his earnest thanks to his heavenly Protector.

Not only were many of these converted heathen thankful to God for his mercies, and lovers of prayer and of the Bible, but they also desired to do good to others. When the missionaries told them about the Bible Society, and that many poor persons contributed to its funds, they also wanted to give something. How do you think they did it? Why, they began to collect blubber—that is, the oil and fat of seals. As they had no money nor valuable jewelry, some of them brought a seal, others half a seal, or smaller pieces, according to their ability. Some of them brought pieces of blubber in the name of their children, requesting that these little offerings might be accepted. "We are indeed poor," said they, "yet we may occasionally bring some blubber, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls, and may thereby find their way to Jesus."

Thus we see that wherever the gospel is preached, in our land, or far away, it is the "power of God unto salvation." May we not only know that gospel ourselves, but may we seek to send it to others!—*Quarterly Token, Ch. Miss. Soc.*

#### BIBLE CIRCULATION.

The foreign circulation of the British and Foreign Bible Society the last year has been as follows, viz.: In France, 88,893; Belgium, 4,749; Germany, 293,770; Denmark, 16,130; Norway, 19,582; Sweden, 93,000; Russia, 19,500; Italy, 27,000; Turkey, 16,046; Greece, 1,896; India, 124,660; Ceylon, 187,000; and China, 58,531.

## AMERICAN BAPTIST MISSIONARY UNION.

## ANNUAL MEETINGS.

The fiftieth annual meeting of the American Baptist Missionary Union will be held in the city of Philadelphia, Pa., on Thursday, May 19th, 1864, at 10 o'clock, A. M. The annual sermon will be preached by Rev. S. L. CALDWELL, D.D., of R. I., or by Pres. M. B. ANDERSON, LL.D., of N. Y., his alternate.

*Newton Centre, Mass., March 16th, 1864.*

O. S. STEARNS, Rec. Sec.

In accordance with a provision of the Constitution, the fiftieth annual meeting of the Board of Managers of the A. B. M. Union will be held in Philadelphia, Pa., immediately after the final adjournment of the meeting of the Union, which convenes on Thursday, May 19th.

S. D. PHELPS, Rec. Sec.

*New Haven, Conn., March 16th, 1864.*

## DONATIONS.

## RECEIVED IN FEBRUARY, 1864.

## Maine.

Thomaston, 2nd ch., Ladies' For. Miss. Soc., Mrs. Benj. Robinson tr., 10;	Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliis A. Kennedy tr., 12;	East Sumner, ch. 25;	Damariscotta Mills, Rev. Wm. Hurlin, Jubilee offering, 3;	50.00
York Asso., Geo. W. Roberts tr.,				23.35
Penobscot Asso., J. C. White tr.,				
Etna, John C. Friend 9;				
Kennebunk, Rev. T. B. Robinson 10;				
Bangor, 2nd ch. 81;				100.00
				172.35

## New Hampshire.

Lebanon, ch., of wh. 20.35 is mon. con. t. sup. nat. pr., care Rev. E. Kincaid, D.D., Prome, Burmah, per Rev. John McKinlay tr. and pastor, 30; Plainfield, ch. 18; Coos, a friend 10; Rumney, ch. and cong., per Rev. J. K. Chase, pastor, 18;

## Vermont.

West Rupert, Rev. L. Ames, Jubilee offering 1; West Wardboro, ch. 11; Plainfield, estate of E. D. Nichols, tow. sup. of nat. pr., care Rev. B. C. Thomas, Heathcote, Burmah, 10; Berkshire, ch. 3; Burlington, ch. M. A. Miller tr., 55.42; Franklin, Miss Treax, bal. 40 etc.;

78.00

61.38

## Massachusetts.

Boston, Lyman Tiffany, to cons.	
Henry Lyman Dyer H. L. M.,	170.00
100; a friend 2; Worcester,	
Oread Inst., Rev. R. E. Patterson, an. contrib. 50; Kingston,	
a friend of missions 2; Rock,	
3d ch., Ladies Benev. Soc. 1;	
Bradford, Miss Augusta Chapman 15;	
Boston North Asso., East Boston, Central Square ch., Dea. B. L. Crocker tr., 60; Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. DeWolfe tr., 15;	170.00
Melrose, ch., to cons. Dexter Bryant H. L. M., 113.25; Old Cambridge, ch., Sab. sch., J. S. Barbour tr., tow. sup. of missionary boy, care Rev. J. L. Douglass, Bassin, Burmah, 9.18; South Framingham, ch., Dea. Alex Edwards tr., 59.06;	256.49
Boston South Asso., Boston, Rowes st. ch., a friend 5; Harvard st. ch. and cong., Dea. John Putnam tr., of wh. 300 is Jubilee offering, 83.50 an. col. and 77.50 mon. con., 460;	
Brookline, ch. and cong., Dea. Geo. Brooks tr., mon. con. 17.28; West Dedham, ch., of wh. 13.66 is mon. con., 21.60; Medfield, ch. 28.30;	531.98
Lowell Asso., Lawrence, 1st ch., Sab. sch., A. C. Whittier tr., to be used by Rev. M. H. Bixby, Shan Mission, Tewango,	

Burmah, 30; Groton Centre, ch., of wh. 3.67 is for Bibles and 17 Jubilee offering, 37.56; North Chelmsford, N. B. Edwards 4; North Reading, Miss Sallie Jones for 1802 and 63.6; 77.55	
Salem Asso., South Danvers, ch., T. N. Barnaby tr., mon. con., 16.60; Beverly, 1st ch., Geo. Roundy tr., 115; 131.60	
Sturbridge Asso., South Wilbraham, ch. and cong., of wh. 15.65 is Jubilee offering, 31.30	
Worcester Asso., Worcester, Pleasant st. ch., L. Ross tr., 48; Westboro, ch. and soc., of wh. 26.45 is mon. con., per Rev. A. N. Arnold, D.D., 121.37; Manchaug, ch. and soc. 10.50; 179.87	
Wachusett Asso., Westminster, ch. 5.00	— 1383.79

**Rhode Island.**

Providence, a friend, Jubilee offering, 10.00	
Baptist State Convention, R. B. Chapman tr., Pawtucket, 1st ch., J. Oliney tr., 103.56; Providence, Central ch., of wh. 118.70 is by J. C. Hartshorn, and 100 ir. Sab. sch., to cons. John Boyce, Supt., to cons. Miss Emily C. Starkweather H. L. M., 216.17; 1st ch., of wh. 25.17 is mon. con., 18 an. sub., per O. Johnson, collector, and 35 an. sub., per R. B. Chapman collector, 78.17; 398.43	— 408.43

**Connecticut.**

Rockville, Wm. Butler, an. contrib. 25.00	
Baptist State Convention, Wareham Griswold tr., F. A. Spaulding 5; Hartford, South ch. 237; College st. ch. 2.75; North Colebrook, ch. 5; New London, 1st ch. 3; Mrs. Harriet Chittenden 3; Newtown, ch. 7; Easton, ch. 46.25; Fairfield Co. Asso. 7; Andrew Clark 2; South Windsor, ch. 5; Southington, ch. 15; 338.00	— 363.00

**New York.**

New York city, Rev. Howard Osgood 25; Rev. P. Church D.D., 10; James B. Colgate and wife 200; 235.00	
A friend of missions Rochester, 1st ch., Jubilee offering, 542.08; Theological Seminary, students, Jubilee offering, of wh. 15 is fr. German Department, 68; Saratoga Springs, ch., the Ladies, Mrs. Maria C. Sawyer tr., to sup. a nat. pr. among the Shaws, care Rev. M. H. Bixby, Toungoo, Burmah, 100; Norwich ch. 59.32; 766.40	5.00
West Chazy, Daniel Bassett 7; Chaumont, Mrs. S. Torrey 1; Oneida, Rev. John Smits, of wh. 10 is an. contrib. and 5 Ju-	

bilee offering, 15; Harpersville, D. F. Leach 3; Fishkill Plains, G. W. Seaman 2.50; Jefferson Co., a friend, to sup. pupils in Rev. Dr. Binney's theor. school, Rangoon, Burmah, 30; East Henrietta, ch., mon. con. 11; Triangle, ch., addl. 1; Green Point, 1st ch., addl. 10; Antwerp, ch., Jubilee offering, 22; 102.50	
Buffalo Asso., H. Webster tr., Buffalo, 1st German ch. 10.00	
Franklin Asso., J. N. Adams tr., Croton, ch. 37.75; coll. at semi an. meeting, 4.57; Bainbridge Centre, ch. 10.20; 52.52	
Butternuts, J. Evans, per Rev. J. French, agent, 5.00	
Collections per Rev. O. Dodge, agent, viz.,	
New York Asso., Mariners ch., to cons. John Middleton H. L. M., 117.50; John Morton 3; Miss Maria Colgate 25; 5 h Ave. ch., to cons. Mrs. Sarah J. Holman and Charles T. Goodwin Jr. H. L. M., 200; Mrs. H. Playfoot 1; 346.50	
Worcester Asso. 15; Worcester, 1st ch. 12; West Worcester, ch., of wh. 2 is fr. Sab. sch., 23.75; Summit, 2nd ch. 16; Maryland, ch. 18.60; 85.35	
Hudson River South Asso., 1st Ward Mission, N. Y., 3.10; Pilgrim, ch. 60.97; Mt. Vernon, ch., Jubilee offering, 20; Berean ch. 7; Calvary ch. N. Y., 992; South ch., with other donas. to cons. Harriet L. Story and Emily A. Sommers H. L. M., 193.90; Brooklyn, Washington Ave. ch. 100.76; Stanton st. ch., Ladies' Miss. Soc. 30; 1407.79	
Cortland Asso. 11.28; Freetown, ch. 7.05; Cincinnati, ch. 11.70; Rev. M. M. Everts 5; 35.08	
Hudson River North Asso., Kingston, ch. bal. 21.00	
Hudson River Central Asso., Newburgh, ch., with other donas. to cons. Rev. Geo. W. Lasher H. L. M., 60.00	
Saratoga Asso., Burnt Hills, ch., with other donas. to cons. Eu-nice Lydia Garnsey H. L. M., 42.89	
Erie Asso., Stockton, 2nd ch. 17.00	
Washington Union Asso., White-hall, ch. 100.00	— 2991.88

**New Jersey.**

Piscataway, ch. 65.90; North Vernon, ch. 10; Martha J. Beetham 3; per Rev. O. Dodge, agent, 78.90	
Collections per Rev. J. French, agent, viz.,	
West N. J. Asso., Moorestown, of wh. 25 is fr. Mrs. E. A. Burr for nat. pr. Sau Wah, and 6d. 16 ir. Sab. sch., to sup. Tan-lau and Nya-Pee, nat. prs., care Rev. B. C. Thomas, Henthurst, Burmah, 88.16; Bordentown, ch. 60.00; Cape Island, ch. 3.61; Cape May, 2nd ch. 16.25; Pemberton, ch. 46.50; N. Cam-	

ch. Miss. Soc., for re Rev. E. Kincaid, me, Burmah, 50; st ch. 2; Tabernacle	271.07	mah, 15; Bunker Hill, ch., per Rev. O. Dodge, agent, 6; 44.50
I. Asso., Kingwood, 40 is for nat. pr., F. Mason D. D., Burman, and 27.25, 50 is fr. Frenchtown bilee offering, 67.25; 1. per Rev. W. D. 5; 79.60		Collections per Rev. S. M. Os- good, agent, viz., Chicago Asso., Elgin, ch. 19.00
Asso., S. Berger 12- Amboy 7.50; Jer- Union ch., of wh. 40 friends of missions, fering, 142.91, 162.91	592.48	Edwardsville Asso., Alton, 1st ch., tow. sup. of Thah-Oo, Bas- sein, Burmah, care Rev. H. L. Van Meter, 23.16
Pennsylvania.		Fox River Asso., Joliet, ch. 17- .70; Chicago, 1st ch. 52.15; Union Park ch. 24.33; Bristol, ch., of wh. 2 is fr. Sab. sch., 12; Plainfield, ch., tow. sup. of Oung Gyee, care Rev. D. L. Brayton, Rangoon, Burmah, 9; 115.18
Mrs. J. P. Crozer Wm. Bucknell, 40 avails 50 for Mrs. school, Tie Chiu watow, China, 80.00	80.00	Galesburg Asso., Galesburg, Cherry st. ch., of wh. 30 is fr. Sab. sch., to pay exchange on prev. dona. 45.00
Asso., West Spring- H. Steelman Asso., Monongahela	1.00	Illinois River East Asso., Eure- ka, Miss Lizzie Little 2.00
Asso., Canton, Rev. E. ubilee offering, with t. to cons. Kev. Ithiel ds H. L. M., land Asso., North- 1. ch., of wh. 2 is fr. , 7; Sunbury, ch. 5; ch. 14.58; 26.58 Asso., Lenox, ch., per 'over, on Asso., West Ches- - 30 cts. is fr. Sab. 5; Phoenixville 40	16.35	Nine Mile Asso., Sparta, ch., Mrs. C. L. Coulter 20; Galum, Mrs. R. S. Hood 3.55; 23.55
Philadelphia Asso., Gray- 14.41; Bridgeport, ones' Sab. sch. class	50.00	Odney Asso., Sumner, ch. 5.00
Asso., Hilltown, ch., ments, care Rev. E. D.D., Prome, Bur- New Britain, Miss R. 5; Roxbor', Fem. Soc., Mrs. A. D. tr., 28.50; Philadel- "C. A. L." Feb. wh. 5 is for nat. pr.,	14.91	Ottawa Asso., Paw Paw, ch. 5; Johnson's Grove, ch., Mrs. S. R. Carpenter, of wh. 2 is Jubil- lee offering, 7; Mendota, ch., Jubilee offering, 23.40; 35.40
at preliminary Jubi- lages, held in Philadel- - at Spruce st. ch. 42- ch. 9.45; Tabernacle 4th ch. 18.12; 1st Broad st. ch. 7.51; 18.43; 53.50	150.45	Quincy Asso., Payson, ch., Ju- bilee offering, 30.00 Rock River Asso., Belvidere, ch. 31.15; Sycamore, ch. 2; 33.15
Delaware.	406.04	— 375.94
Asso., Wilmington, a sister, per Rev. J. agent, 1.50		Indiana.
Illinois.		La Fayette, ch. 64.60
for Bible distrib. in ls, 24; Tremont, Mary ury 50 cts.; Virden, tow. sup. of Rev. nglass, Bassein, Bur-		Collections per Rev. S. M. Os- good, agent, viz., Bedford Asso., Bedford, ch. 1.25
		Davenport Asso., Blue Grass, ch. 5.00
		Dubuque Asso., Delhi, ch. 12.00
		Iowa Valley Asso., Toledo, ch. 3.50
		Keokuk Asso., Fort Madison, ch., Rev. G. J. Johnson, 5.00
		Linn Asso., Rogers Grove, ch. 13.35; Clinton, ch. 2.30; 15.65
		Oskaloosa Asso., Bellefontaine, Judge Barker 1.00
		— 43.40
		Michigan.
		Collections per Rev. S. M. Os- good, agent, viz., Flint River Asso., Hadley, ch. 12.67
		Grand River Asso., Ionia, ch. 3.37
		Jackson Asso., Kives, ch. 3; coll. at Miss. meeting at Grass Lake, 18.05; 21.05
		Michigan Asso., coll. at Miss. meeting in Troy, 9.67; Troy, ch., Wm. Daniels 10; 19.67
		Shiawasse Asso., Ovid, ch. 8.85
		St. Josephs River Asso., coll. at Miss. meeting at Porter, 8.32; Porter, Ladies Aid soc., bal. 33 cts.; Niles, ch. 32.62; 41.27
		Washtenaw Asso., Dexter, ch., of

wh. 3 is fr. Dea. Ebenezer Smith, avails of the fleece of a lamb consecrated to missions, 50 cts. from Rev. N. Eastwood, and 5 tr. O. M. Smith, 8.60; Ann Arbor, ch., Jubilee offering, of wh. 25 is fr. Rev. S. Cornelius, & tr. Mrs. P. Bach, 1 tr. Mrs. A. Nash, 50 cts. fr. Mrs. Rogers, and 25 tr. Lawrence Noble, his first quarterly installment tow. sup. of a nat. pr., care Rev. J. W. Johnson, Tia Chu Mission, Swatow, China, 56.50; Ypsilanti, ch., of wh. 14.18 is fr. Sab. sch., 76.33;

Wayne Asso., Marion, ch. 4; Howell, Carrie M. Dayfoot 30 cts.; coll. at Miss meeting in Howell, 14.82;

141.38

19.12

267.23

**Minnesota.**

Collections per Rev. S. M. Osgood, agent, viz.,  
Minneota Asso., St. Paul, 1st ch. 23.60; Newport, ch., of wh. 83 cts. is fr. Sab. sch., 7.30; Woodbury, ch., of wh. 50 cts. is fr. Sab. sch., 4.17;  
Zumbrota Asso., Zumbrota, ch.

35.07

2.00

37.07

**Ohio.**

Delta, Hiram P. Barlow 3.70; Cincinnati, Misses Susan and Kate Trevor, 12.50 each, of wh. 2.50 each in Jubilee offering, 25;

Collections per Rev. S. M. Osgood, agent, viz.,

Caesars Creek Asso., Washington, ch., of wh. 4 is fr. Mrs. Asenath Leonan,

Cleveland Asso., Seville, ch.

Manus Asso., Franklin, ch., C. Butler, Jubilee offering, tow. outfit and sup. of Rev. I. D. Colburn and wife, 500; Lebanon, ch., Mrs. Anna Ross, Salie Ross, Cordelia Barney, Louisa Corwin, Carré Corwin, A. E. Collett, Amanda Crannell and Lovinia Mastick, to sup. Bau-Suwa-Waing, nat. pr., care Rev. G. Hubbard, Maulmain, Burmah, 40;

Mt. Vernon Asso., Owl Creek, ch.

Sene. a Asso., Tiffin, ch. 1; coll. at quarterly meeting of the Assn. 4;

28.70

5.00

7.00

540.00

28.55

5.00

614.35

**Wisconsin.**

Danes, ch., per Rev. O. Dodge, agent,

Collections per Rev. S. M. Osgood, agent, viz.,

Lake Shore Asso., of wh. 6.27 is fr. Cascade, ch., 25.16 fr. Scott, ch., and of this 15 fr. Rev. A. Miller, and 7.75 fr. Gibbesville, Holland ch., Jubilee offerings, per Rev. P. Work, 39.18; 14.51 fr. Sheboyga, ch., 1.65 fr. Greenbush, ch., 7.04 fr. Meeme,

3.00

3.00

3.00

3.00

3.00

3.00

3.00

3.00

3.00

3.00

ch., Jubilee offerings, 23.20; Winnebago Asso., Charlestown, ch., Wm. Waters, Jubilee offering, per Rev. P. Work, .50

69.38

.50

6

**District of Columbia.**

Washington, Hannah Van Ness, deceased, by hand of Rev. A. D. Gillette,

8

**Maryland.**

Baltimore, of wh. 100 is fr. "Semari," and 63.65 tr. High st. ch., Sab. sch.,

15

**South Carolina.**

Beaufort, ch., mon. con., per Rev. S. Peck D.D.,

17.00

Folly Island, S. T. Goodell, Co. A., 157th N. Y. Vol., Gordon's Division, 6; per S. T. G., 4;

10.00

2

**Kentucky.**

Louisville, Rev. F. Augustus Willard

1

**Missouri.**

St. John, Lewis Torrey

**Burmah.**

Maulmain Karen Mission, Rev. J. Wade, D. D., Jubilee offering, 50; 13.63 fr. a friend of missions, 35.45 fr. the Mergui ch., 10.37 fr. the Tavoy and Mergui Asso., 399.00 fr. the Karcus and other friends in India, for normal school in Maulmain, per Rev. C. Hubbard, 458.70;

508.70

Bassem, Rev. H. L. Van Meter 20.00  
Rangoon, Burnham Mission Soc., and Rangoon Native Miss. Soc. and other sources, per Rev. E. A. Stevens,

570.58

1104

**Assam.**

Sibsgor, ch., per Rev. Wm. Ward,

49

—

\$9,656

**Legacies.**

Boston, Mass., Mrs. Margaret D. Baldwin, per Rev. C. Emerson, Trustee,

150.00

Hartford, Ct., Hannah Remington, per Wm. Brewster, Tr. State Convention,

17.00

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167

—

89,825

Total from April 1, 1863, to Feb. 25, 18

\$58,176.18

**Donations in Goods.**

Adams Co., Ill., R. G. Kay and other friends, 1 box, clothing, dried fruits, &c., for Rev. E. F. Scott, Novogong, Assam,

37.00

Philadelphia, Pa., Miss M. A. Longstreet and family, 1 box clothing, &c., for Mrs. D. B.

L. Wade, Maulmain, Burmah,

70

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THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

#### Favorable Location.

Toungoo, Nov. 23, 1863.—In the work of the Shan Mission we have not been idle, nor has our labor been in vain.—For two months we were occupied in building; preaching was kept up on the Sabbath as usual, except that the services at Lau-koke-ta-ya on Sabbath evenings was, for a season, on account of the heavy rains, discontinued. During the week I had frequent opportunities to preach to individuals and to groups of men, as they called to see me, or were at work for me.

I am now living in a corner where several roads meet, on the great thoroughfare leading to the bazaar, also within speaking distance of the courts where the natives congregate, so that the people have easy access to us, which facilitates our work. I am now most favorably situated for the prosecution of our work, both for the Shans and the Burmans, for the people of the town and the people of the country.

How wonderfully God has favored us, since we entered upon this mission!—Every month's experience, every mail almost every day, brings to light something favorable to the work of the Shan Mission. Even our rebuffs, reverses, disappointments and sorrows, have thus far been overruled for our good.

After getting into our new house, I went to Rangoon, with the hope that at least one small tract might be printed in the Shan language before my departure to the Shan States, and also to make preparation for our contemplated journey.

#### Providential Help.

I found a serious difficulty in the way of immediate printing. At least one-third of the type must be made new, involving an expense for matrices, punches, &c., of at least 1000 rs. The remainder of the type may be drawn from the Burmese. Where could we get the funds for such an undertaking? It was so ordered that I should arrive at Rangoon just in time to attend the second annual meeting of the "Burmah Bible and Tract Society,"—an organization which, though small and young, is already doing a great and good work for the enlightenment of Burmah; and as the President called on me to state to them the condition and prospects of these frontier tribes, I had a good opportunity to present this subject, and to press upon the society the claims of the Shans to the printed, as well as the preached gospel.

It has often given me pain that, after telling the people of Jesus I could not give them one single page of gospel truth, that they might refer to it after we had gone; and the prospect of going through their country without the means of placing

ing a single tract in their hands, was very trying.

The appeal was well received, the claims of the Shans to the printed gospel were acknowledged, and aid to the extent of their ability was promised.

An excellent Christian officer residing at Rangoon, an old friend and coadjutor in former years at Maulmain in the Lord's work, kindly offered to superintend the work of getting funds for making a font of Shan type, and, I trust, the means will soon be obtained.

Br. Bennett entered kindly and earnestly into the work of preparing tracts for the Shans, and I trust he will live to see the leaves of the tree of life go forth from his hands throughout the length and breadth of Shan land, even to the very borders of Sinim.

My visit to Rangoon was one of peculiar sweetness and refreshing to my soul. After two years and more of unremitting toil and painful separation from almost all Christian intercourse, I found myself prepared to enjoy, as never before, the fellowship of the Lord's dear people there.

#### Advancement at Rangoon.

I also found much to encourage and strengthen my faith, in the success which attends the labors of our dear br. Stevens and his associates and helpers in the Rangoon Burman Mission. I was most favorably impressed with the unmistakable proof of real and permanent advancement in the mission, since we were there a little more than two years ago. The congregation was much larger, and for intelligence and thrift I have never seen it surpassed or equalled in this country.

It seemed to me that I could see in the faces of the members of the church known to me two years ago, certain evidence of intellectual and moral elevation, which of itself is a source of encouragement to a missionary; but more particularly the incoming of a goodly number of substantial men and women must be so.

#### Efforts for the Women of Burmah.

Much has been said and written about

making special efforts for heathen women, and soul-stirring appeals have been made in their behalf. Of course too much cannot be done for them, if our efforts are but in the "spirit of love and of a sound mind;" but I have sometimes been afraid that the impression would be given that the missionaries' families do not care for the souls of the women, and that little or nothing is being done for them. Nothing could be further from the truth. I was struck with this fact in Mr. Stevens' Burmese congregation at Rangoon. A very fair proportion of his church and congregation appears to me to be of this class; and, so far as I know the female portion of our native churches compares favorably for numbers and intelligence with the males. The work is going on no less faithfully, and no less surely, among the females than the males of Burmah. But they are not separated nor can they be, in the work of evangelization, any more than in the ordinary affairs of human life. "What God hath joined together let not man put asunder."

#### Visit to Shwaygyeen—The Sitang.

On my return I spent one Sabbath in Shwaygyeen. Found no special encouragement among the Burmese, but had a pleasant time with the Karen church. Paid a mournful visit to the mission premises of our dear br. Harris and the three graves. But there are flowers growing there,—flowers destined to grow and thrive in the better land. The disciples, under their tried and faithful pastor, remain steadfast and seem to be growing in grace; but they long for the return of their loved teacher.

In the evening I preached to a small English congregation that came in in response to a circular sent round in the morning, comprised of nearly or quite all of the officers and European residents of the station. They seldom have preaching, and it was pleasant to break the bread of life to them.

The journey up the Sitang river slow and tedious. Dr. Kincaid, who has

travelled more extensively in Burmah than any other missionary, said a short time since that he had never made so fatiguing a journey as from Rangoon to Toungoo. Our first trip up the river took twenty-one days; but this last trip was made in ten days and four hours.

#### **Robbery of Mr. Bixby's House.**

At Shwaygyea I heard that Mrs. Bixby had been robbed, and hastened home. The robbers entered our dwelling in the night, and took from under the bed where Mrs. Bixby and the two children were sleeping a valuable trunk, containing nearly all her silver spoons, little keepsakes, a small telescope, numerous valuable articles, with clothing and money, to the amount of nearly 500 rupees, leaving not one rupee in the house. No clue to them has yet been found, and there is no hope of recovering the property. My greatest treasures were untouched; and when I found my wife and little ones safe and well, it was as if I had lost nothing. We try to take joyfully the spoiling of our goods.

#### **Shans Asking for Baptism.**

When I was about leaving for Rangoon, six Shans came and begged of me to baptize them, saying, "We know not that we shall ever see the teacher again." One of them was the head of a family that had recently come down from Moona, in the Shan States. He said he had heard from one of the disciples here, who is a relative, that he had found the white teacher, had learned of the eternal God, had entered a new religion, and was happy; therefore he had come down with his family, and if he found the road to happiness, he was to send word to other families, and they would come down also.

Next Lord's day, if the Lord will, I shall baptize some of this company with a few others. Ten or twelve persons have applied for the ordinance since I last wrote. The Shans are very ignorant, less discriminating, and more impulsive than the Burmans, but not so simple-minded, confiding, docile and reliable as the Karenas.

#### **Wherein lies the Strength of Buddhism.**

So far as I have become acquainted with them, they seem to care much less about Buddhism than the Burmans; still they are fond of the festivals and excitements common to worship days and religious gatherings. The strength of Buddhism lies mainly, I think, in the hold it has on the social nature of the people. Their worship consists mainly in grand gatherings, feasts, social enjoyments; just such gratifications as more civilized nations find in grand balls, theatres, public dinners, horse-races, and other exciting worldly associations and amusements.—Their funerals even become festivals. One of the most joyful festivals that I ever attended with them, was when a noted and venerated Phonghee or priest was burned.

What we regard as sacrilege, they regard as religious devotion; and what would be to us a solemn and mournful occasion, becomes to them an occasion of hilarity and joy. Buddhism is most perfectly adapted to the gratification of every element of the ignorant, sinful, polluted soul of man. No wonder that it has held such sway over almost two-thirds of the human race!

#### **Joyful Anticipations.**

But the time of the end draweth near. The rod of Divine strength has gone forth out of Zion. The day of the Redeemer's power advances; the sun is nearing the zenith; the power of his vertical rays will soon dissolve every iceberg, and convert every glacier into perennial streams, which shall make glad the city of our God; and from every kindred and tribe on this terrestrial ball, a numerous, a holy, and a willing people will soon be gathered. Buddhism, Brahminism, Mohammedanism, Romanism, Mormonism, Spiritualism, and every other false system will be dashed in pieces as a potter's vessel, as the stone, cut out of the mountain without hands, rolls on to fill the earth.

It is a great privilege to live and labor and suffer in an age like this,—an un-

speakable gift to be a worker, even a feeble, humble worker with God, in the vast and mighty work of renovating a world.

#### Baptism of Shans and Burmans.

Dec. 1.—Yesterday we had the pleasure of baptizing three Shans and three Burmans, six very interesting converts. The ordinance was administered for me by the venerable Sau Quala, who has recently returned to Toungoo to labor among the Karen churches.

To me the scene was one of thrilling interest; for it brought vividly to mind the past history and successes of this great man. And then there was much in this group of disciples to inspire hope for the future of our mission.

Our church has already become a thriving and vigorous body. Forty rupees have been contributed for the printing of Shan tracts, besides the ordinary incidental expenses of the church; and they are pledged to make the sum fifty rupees, which they will soon do. There is a general interest on the part of the members of the church individually in the conversion of the heathen; and not infrequently, when they return from their business walks or pleasure excursions, they report to me long and interesting conversations with the people, proving to my very great satisfaction that "as they go, they preach."

#### Toungthoo Visitors.

Several Toungthoo men, mountaineers, came to see me the other day to inquire after the "new law." They said they had heard from the Karens something about it, and wished to hear more. They speak both Shan and Burmese, and some of them understand more or less Karen. They were interesting men, and listened attentively to the truth, and promised to come again. I am convinced that, next to the Burmese, the Shan language embraces the greatest number of Indo-Chinese tribes; but of this I can speak more fully on my return from the Shan country.

#### Preparation for a Journey into the Shan States.

I am now ready for the journey, and leave in a few days. I take with me as preachers Moung Pho Moung and Moung Shwa Ong (Burmans), Moung Carn and Moung Oung Myat (Shans), and Plai-pau with another Karen. Besides, we have in our company several Christians who will not be backward in holding forth the word of life. These men are devoted to me as disciples to a teacher, almost as children to a father; and will be better as a body-guard than an armed force.

#### "Not Knowing the Things that shall Befal me There."

The country is upheaving with civil strife, and overrun with lawless bands of thieves and robbers. The flesh sometimes shrinks from the fearful ordeal; but so strong is my conviction that God bids me go in his name, I shall go forth joyfully, and take whatever befalls me as a part of my Father's preordained plan, both for my redemption and the redemption of the Shans.

If I fall in the attempt, you will not call it rashness in me,—you who have given your sons to the demon, war,—you who live in the midst of carnage and blood.

If I fall into the hands of banditti, and you never hear of me again, you will not refuse to send others to the same place,—you who advocate the filling up of the thrice thinned ranks of a death-stricken army. If I fall from the jungle fever, which sweeps in pestilential blasts over these tropical plains, you will not neglect to fill the vacancy,—you who send your sons into the "rice swamps, dank and low," and leave them there to die.

Whatever the loss in life may be, whatever the cost in cash, you will not count it too dear a price,—you who have been disciplined in sacrifice, and have sacrificed your blood and your gold without reserve, in a glorious, yet temporal cause.

I go forth, not knowing what will be-

fall me there; but I have this assurance, this consolation, that whatever it may be, it will be for the redemption of the Shans;—that though the pioneer fall in death, he will rise again, not only at the “last day,” “but even now,”—he will rise like some fruitful seed, multiplied many fold, in the “good soldiers” who, waiting not for a draft, will rush forward to fill the vacancy.

We go, a church, into the wilderness, leaning on our Beloved, in search of the lost sheep of the house of Israel.

#### Parting Words.

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake and for the love of the Spirit, that ye strive together with us, in your prayers to God for us,” that we may go “in the fullness of the blessing of the gospel of Christ”—that we “may be delivered from them that do not believe,” that a “wide door and effectual” may be opened to us, that we may be “enriched in all utterance,” that our “service may be accepted” of the chosen in Jesus;—that “the feeble among us may be as David, and the house of David may be as God, as the angel of the Lord before them.”

And when the hosts of Israel come up to the “city of brotherly love” to celebrate their glorious jubilee, then do not forget the young son of Jesse in his struggle with Goliath in the borders of Siniim.

#### Encouragement in the Toungoo Field.

21.—I wrote above of the baptism of six Shans and Burmans, two Sabbaths ago. Last Sabbath evening we baptized one more Burman.

The Toungoo field is so full of encouragement just now, that I have concluded to leave at home my best preacher, while I go with the others into the Shan country.

We have left home, and are now on the east side of the river, ready for a start in the early morning. There is war in the Shan States, and we may not be able to go far; but I am resolved to make the trial.

#### PROME MISSION.

##### LETTER FROM DR. KINCAID.

##### Help for Native Preachers.

Dr. Kincaid, in a letter dated Prome, Dec. 16, 1863, after speaking of the necessity of means to sustain the various departments of mission service in his field, speaks as follows in reference to the provision for native assistants.

Must I dismiss these native laborers? They are my right arm. It would be like President Lincoln’s sending away the rank and file of his army, and retaining only officers. The Great Head of the church has raised up among the converts here a goodly number of most promising men, to labor in the gospel. They are earnest men, and I believe will never cease preaching. But if compelled to labor in the paddy fields to support their families, it is but a small part of their time that can be given to the ministry. I have eight men, any one of whom as a laborer in the gospel is worth more than an ordinary missionary. Two of them are supported by two churches in the country, six are left without any support, unless it comes from abroad. These six, at ten rs. a month each, will cost 720 rs. for the year,—about 325 dollars. For this small sum, six preachers, equal to half a dozen of the ordinary class of missionaries, are kept at work, carrying the gospel over a large district. Look at the economy of this plan. Besides, you are raising up a set of men to become skilful laborers, and ultimately they will become pastors of churches, raised up mostly through their labors.

My field extends from north to south 150 miles, and I can travel this whole distance and stay every night in a Christian house. Some places have become extensively leavened with the gospel; others are in utter heathen darkness. Why shall I not have the means to feed and clothe these six men? In no part of Burmah are the gospel laborers paid so small a support.

#### A Wide and Encouraging Field.

Over fifty have been baptized since January, and there is now a greater

number of earnest, hopeful inquirers than I have ever known before; and at no time has there ever been so urgent a call for preaching. Many fields are white for harvest, but where are the laborers? I have them, but they must have food and clothes for their families or they cannot work.

I beg you will not leave me to make bricks without straw. This is a great and most promising field of labor, and now more promising than ever before. Much seed has been sown, and now it is springing up. Let me keep these men at work, I beseech you. We have baptized fifty-two converts since last January, twenty-nine Burmans, twenty Karens and three Kyens. Many more are near the kingdom. There are scores who seem to be nearly ready to put on Christ openly. We have long prayed the Lord of the harvest to raise up laborers,—men prepared to labor and win souls to Christ. Our prayers have been heard. Why should these men be compelled to give up evangelizing?

Here in Prome there are only three or four Englishmen, and they are mere men of the world. At Thayet there is not a single pious officer. So I have no aid, except what comes from America. I am distressed at the idea of telling my fellow-laborers that there is no aid for them,—they must quit the ministry or their families will starve. It is better for me to leave, and let these men work.

#### *The Kind of Men Wanted.*

Our missions will be strong, not in proportion to the number of missionaries there may be, but in proportion to the character of the men sent out. A few earnest, industrious men—men who love work and are "apt to teach," sent out, and sustained generously in the field, will make this a strong mission. If you have a man who cannot find work at home, be assured he is not the man to come to Burmah. A man who is not fitted for the ministry at home would be useless in Burmah. I have a body of excellent native preachers, but they need

counsel, instruction and example to go forward.

#### **A Busy Life.**

Two days ago I returned from Enna; preached in five villages—on Friday, twice, Saturday, three times, Sabbath three times, and administered the Lord's Supper to thirty-seven communicants. Rode into Prome on Monday forenoon, thirty miles, and now in writing I have been constantly interrupted by crowds of natives. I have hardly had an hour of quiet at any one time from sunrise till dark.

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#### **HENTHADA MISSION.**

##### **LETTER FROM MR. CRAWLEY.**

##### **Inquirers—An Earnest Request.**

Henthada, Nov. 10, 1863.—Since my last, I have had occasion to make another visit to the village of Myiu-dai. The native preacher there wrote me several times, most earnestly, to be sure and come soon without fail, and to bring with me as many of the Christians and their families as could conveniently come. He added that one of the inquirers seemed sincerely anxious to ask for baptism; that there were some new inquirers whom I had not yet seen, and many families in the village were anxious to send their children to school. He appended an earnest request that a number of the school children from this place might accompany me, in order that the people of Myiu-dai might have a chance of comparing the results of heathen and Christian modes of education.

Accordingly, on the 3d inst., we left in two boats for Myiu-dai—three old men, two old women, three young women, five young men, three boys, four girls, in all, myself included, twenty-one

#### **Illumination.**

On arriving at the village we camped in gipsy style, in a small zayat. Just a dusk, a curiously picturesque scene was exhibited. I had observed that the road which passed by our zayat had bee-

thickly set on either side with stout reeds, about five feet high. Shortly before dusk a small paper lantern, containing a slender wax candle, was fitted into the top of each reed. The lanterns being made of variegated paper, the road, as far as the eye could reach, resembled somewhat a long "tulip bed," the shape of the lanterns also favoring such a resemblance. At dusk the candles were speedily lighted, and for a short time it was quite a pretty sight. The object of the exhibition was, of course, as of almost every thing the Burmans do,—merit.

Something like the following is probably the origin of this custom. Once, while Gaudama was still on earth, some one illuminated the road by which he was to proceed, through its whole length, and thus obtained great merit. It was sweet, exceedingly, to hear Christian hymns sung to beautiful tunes in the midst of this idolatrous scene. The music seemed to exorcise the evil, and enable one to enjoy even such an illumination.

#### *Missionary Labors.*

The singing drew together a large crowd, when preaching began, each class engaging its fellow; the old men preached to the heathen of hoary head and bent form, the young women to their benighted sisters of the same age, and so forth. On the day after our arrival, we spread ourselves over the village in companies of two and three, and thus spent the day in "beseeching men to be reconciled unto God." The next day a pitiless and most unseasonable rain confined us to the zayat; and, as the roof was by no means water-tight, our condition was, not unromantic indeed, but decidedly uncomfortable.

The day following, the candidate for baptism came forward. After a lengthened examination, it was decided that he had better not be received immediately, but give us an opportunity to become better acquainted with him. It was a great disappointment to him that he could not at once enter the church.

He will doubtless, however, himself ultimately be better satisfied than if he had been hastily admitted. The inclement weather continuing, and there being no sign that the storm would soon be over, we made preparations to return home, by vacating the zayat and taking up our quarters for the night in a shanty by the river-bank near our boats. Here we had further opportunity of preaching, many persons being attracted to our shed by the singing. Early the next morning,—the storm still unabated,—we set out homeward, and arrived at Henthada in the evening, wet and tired, but otherwise all well.

20.—Further good news from Myiu-dai. The native preacher Ko Eing is there, superintending the building of a schoolhouse, and he writes me that there are many more hopeful inquirers, and that the candidate for baptism, above mentioned, continues to give good evidence of a real change.

I expect to go down to Myiu-dai again next week.

#### *Baptism at Myiu-dai.*

Henthada, Dec. 16, 1863.—Since my last date I have made another visit to Myiu-dai. We reached Myiu-dai on Saturday, and found that Ko Eing had put up a neat dwelling, containing a room each for the assistant and the school teacher, and a commodious school-room. On the next day, Sunday, a bad cold compelled me to most reluctant silence, and Ko Eing conducted the services. By raising my voice, however, I was enabled to put the leading questions in the examination of Moung Yan Shin, the candidate for baptism, at the close of the morning service. A large number of heathen were present, to whom the examination afforded a good opportunity of learning what was necessary in order to become a "white book man," as they express it.

The evidences of his conversion being deemed satisfactory by all the church members present, Moung Yan Shin was received, and it was decided to adminis-

ter the ordinance towards evening, when the heat of the sun would be somewhat abated. There was water quite sufficient for the purpose almost at the door of the school room where we were assembled; but the place being somewhat retired, it was doubtful if there would be many to witness the baptism if it took place there. Some, therefore, were for proceeding to the public landing place of the village. The question was finally decided by the candidate himself, who earnestly requested that he might be baptized where a large number would be likely to come together. He obviously rejoiced in an opportunity of making known as publicly as possible his adherence to the new faith. This was peculiarly gratifying to us, as evidence of unreserved surrender to the Saviour. A very large number were present at the baptism; but my voice was still locked up, and I had to endure the loss of another opportunity to preach Christ. Ko Eing, however, addressed the crowd.

#### *Christians at Donabew.*

On Monday we continued our journey to Donabew. Spent a week here in preaching about the town. There are several families of Karen Christians here, and one of Burman, consisting of a man and his wife. The influence of this little Christian society upon the heathen community, amid which they might shine as a light, is, I am sorry to say, by no means of an aggressive nature. They feel the need of a strong, earnest working assistant among them. Such a one I hope soon to set down at Donabew.

#### *JOURNAL OF MR. CRAWLEY.*

#### *Zayat Journal—Darkened Minds.*

Henthada, Oct. 22.—Moung Loo-gye, mentioned in a former journal as captious and cavilling, came in while I was talking with others. I paused a moment, when he said, "Let me tell them about Jesus Christ, and if I am wrong, correct me." Something about him interested me, and I let him go on. I had soon,

however, to put him right, when the conversation became personal between us. I discovered that there was a marked difference between him now and when he came before. He is a man who can think, and the indications are that he has thought himself free, in part, from the chains of Buddhism. He said he believed the Bible to be true, and much of the Bedagat false, but was not yet prepared to say that it was all false.

Ko Myat Mway, another man who almost from our first arrival in Henthada has been a very Saul in the bitter persecuting spirit he has manifested, came in and commenced a rational, quiet conversation,—an act of which I could not, but a short time ago, have supposed him capable. Noisy, quarrelsome, hateful and hating,—such are the terms which must be used in giving a true description of this man's character according to its ordinary exhibitions. But even such an one God can bring to the feet of Jesus, clothed and in his right mind. Many other good hearers were in; I felt that the day had been a profitable one.

23.—Moung Loo-gye came again, and seems to have made some advancement even since yesterday.

25.—Sunday.—Text, "He that goeth forth, weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

27.—A large number were in, but rather an unsatisfactory day, the chief speaker being a caviller, a very intelligent one, too. By mere force only, so to speak, could I stem his torrent of words, and find a place for the Saviour and his gospel. I hope, however, some of the listeners, who took no part in the disputation, heard words adapted to arrest their thoughts.

#### *Desiring Annihilation.*

Nov. 11.—Enter two respectable looking young men. "Where do you come from?" "Prome—just stepped in to listen." "If you come from Prome, you have repeatedly heard the gospel, have you not?" "Yes." "What then is the

state of your mind? Do you believe?" "I will tell you what I want; a revelation which will make known that man is annihilated when he dies." "A strange wish that! Do you intend to live in Heathada now?" "No, I've only come down to see my wife. I have one wife here and another at Prome." "Ah! that accounts for your desiring annihilation. You fear future punishment." "Just so." Such is the human, unregenerated heart! Rather than "cease to do evil and learn to do well," it would reject an offered Saviour, and choose, if it might, the dread alternative of annihilation.

#### **Heathen Difficulties.**

12.—A large number, more than fifty, in. The disputer, mentioned 27th ult., was present again, and seemed more thoughtful than on the first occasion. His two great difficulties were the eternity of God, and the Divine permission to take the life of animals. I was enabled to show him that a derived being could not be God; and it being once admitted that God was the sovereign Creator, what objection could stand against anything He chose to do? In a word, his doings and his commands alone could be the standard of right.

14.—Had a visit at my house to-day from Moung Po, the disputer of the 12th. He wanted the most convincing book I could give him; was determined to examine the matter thoroughly. The idea that no derived being could be God had seized his thoughts. It must be so, and then his hitherto trusted Bedagat must be false, all false.

#### **BASSEIN MISSION.**

##### **LETTER FROM MR. VAN METER.**

##### **Sgau Quarterly Meeting.**

Bassein, Dec. 25, 1863.—The quarterly meeting of the Sgau churches convened in the city at the full moon of November. Over thirty pastors were present, and others, unable to attend, were heard from by letter. A good state of things exists in most of the churches; but nothing was

reported of special interest. The number of new worshippers and baptisms is comparatively small. So far, only fifty-eight are known to have been baptized; but all the ordained men were not heard from, and the statistics are therefore incomplete.

The report of the village schools is much better than that for last year.—Schools have been sustained in many villages, and the whole number of scholars is 703,—males, 391; females, 312.

The attendance at the city schools, English and normal, has been much less than usual, specially the latter. Our schools have been seriously interrupted by sickness. At one time both schools were dismissed for a season in consequence of it. Two of the English scholars died,—one of cholera and the other of measles.

#### **Pwo Quarterly Meeting.**

The Pwo Karens held their meetings at the full moon in October, at the village of Toung-Gyee, forty miles east of Bassein. It was well attended, and was both an interesting and profitable occasion. It seems best, as far as possible, to have these meetings in one of their own villages. It secures a larger attendance, is free from interruptions to which city meetings are liable, and has a good influence on the church with which they meet. True, the entertaining of so large a number is a pretty heavy tax on some of the villages; but this is cheerfully borne for the sake of the pleasure of meeting with their friends.

#### **No Holiday for the Karens.**

Nor will this be wondered at, when it is known that aside from the festivals connected with their heathen customs, the Karens as a people have no holidays whatever. These, of course, are all given up on embracing Christianity, and there is nothing left them of a social or festive character, but these appointed religious convocations. How to supply this want has been a subject of frequent discussion, but remains still unsettled.

No one will be surprised to learn that

the young people, and especially the young men, are restive and uneasy, and sometimes seek gratification and stimulus at the boat-races and festivals of the heathen. It will hence easily be seen that these occasions are of no small importance to the Karens, and that much depends on the place at which they are held. It is not quite so pleasant for the foreign teacher to go off into these jungle haunts in the rainy season; but then he is only one, and the people are many. At this time a complete drenching of everything with rain, a walk of some five miles from the landing place, through jungle and mud, bad enough at any season, but at its worst now, together with the annoyance of leeches and mosquitoes, were some of the drawbacks to our comfort. The pleasure of meeting with so many of these Christian disciples in one of their own villages was abundant recompense, and I would not have missed the opportunity on any account.

#### *State of the Churches.*

The pastors gave a good account of the state of their churches, with the exception of Myat lay Khyoung, where Catholic influence is leading away some, and others who had begun well had turned back again to heathen vanities.

#### *Ordination of a Native Pastor.*

The principal event of the meetings was the ordination of Moung Nyo, pastor of the Tha-Ya-Gone church, the second Pwo preacher ordained during this year. Moung Nyo is the youngest of the pastors, was formerly in our family for two or three years, and before our return to America went to Dr. Wade's school in Maulmain, with whom he remained four years, with much benefit to himself and credit to his teacher. The Tha-Ya-Gone church had been sorely distracted and divided for a year or more previous to his going there, and even for some time after; but now all dissension has ceased, and they seem happy and united in him as their pastor. Although so young, about twenty-four

years of age, he is large of stature, has a full, clear voice and pleasing address, speaking with fluency and without the least embarrassment. On this occasion, he took part in the administration of the Lord's Supper with as much ease and freedom as either of the older pastors.

At the close of the meetings he applied to me for several bottles of wine, as he wished immediately on his return to Shway Long to visit all the churches in that vicinity, and administer to them the ordinances of the Lord's house.

There has been no ordained man in that district till now. We have felt anxious for some time to have an ordained pastor in Shway Long, both on account of its distance from Bassein, and also because the Catholics have here one of their largest and most flourishing stations with a resident European missionary, and that only at a short distance from Tha-Ya-Gone on the opposite side of the river.

#### **ASSAM MISSION.**

##### **LETTER FROM MR. WARD.**

##### *State of the Church.*

Sibsagor, Dec. 16, 1863.—We have no record of additions, but have had two deaths, which diminishes by two the number of communicants reported last year. These deaths were both of female members of the church, and were so sudden that no word of testimony was left by either. One was the mother of Batiram, one of the early converts, of whom much has been written. The other was a young married woman, formerly in the girls' boarding school; we trust though they died suddenly and unexpectedly to both themselves and others they may be found at the gathering time among the little ones of the Saviour's flock. There is quite a number of regular attendants upon the Sabbath worship for whom we feel a deep concern, and hope the Lord may yet give them the grace of true repentance and living faith. There are also three or four exclude-

members, who, we earnestly hope, may be yet counted worthy to be restored. But we cannot be in haste, either to receive new members without good evidence of conversion, or excluded members without reformation and true repentance.

#### Sabbath Services—The Children.

Our Sunday employments consist as usual of two services and a Bible class, and Mrs. Ward's Sabbath school. The average attendance at worship is about forty-five or fifty. The whole number of nominal Christians, including children, is not far from seventy. The Sabbath school numbers thirty, and it is an interesting sight to see these children learning, and drinking in with their earliest impressions, correct notions of the one God and our Saviour Jesus Christ, as well as of the whole duty of man. These children, whatever else they may become, can never become heathen. We hope they may form the nucleus of a Christian community, and that the Lord may raise up from among them some who shall be heralds of salvation to their degraded countrymen.

#### Department of the Christians.

The general deportment of our little Christian community is, on the whole, as good as could be expected. The Sabbath is carefully kept. We try to keep the native Christians and their children together, and have them settled down in families where they will have privileges on the Sabbath. Scatter these brands, and the fire will soon go out in the all-pervading damp, and mist, and rain.

#### Printing.

In the printing department we have done what we could. The amount of mission printing has not been very great. The Psalms have been completed, but nothing further in the way of translating has been done. The Orun-oddi has been kept up, and its circulation increased, though it still falls short of paying its own expenses. One influential Hindu native residing in Now-

gong has just sent me 150 names of new subscribers, nearly the whole paying in advance. Many tea-planters take a number of copies to circulate among the natives in their employ. The paper cannot fail to be a powerful instrument in changing the modes of thought of the native mind, and diffusing information among this very ignorant people.

#### Native Assistants.

The native preacher, Kolibor, and tract distributor, Modhu, have been engaged during the year in making known Christ to the people. In the cold season they have visited distant places; but during the rains they find the largest congregations among the people assembled at the Court, where a crowd is always assembled, waiting sometimes weeks for a case to come on. Here they find attentive listeners, and the words heard, as well as the tracts received, are carried home to their several villages, and will be reflected upon there.

#### LETTER FROM MRS. WARD.

##### Review of Three Years.

Sibsagor, Dec. 12, 1863.—We have just completed our third year at Sibsagor. A glance at the past does not bring with it the joy and satisfaction we should like to feel. Before God we can say that it has been three years of missionary work, honest, earnest missionary toil, not seeking our own, but the things that are Christ's. Yet we would not dare to say that more might not have been done, and that what has been done might not have been better done, if we had had more of our Master's spirit. But we toil not only amid deep-seated heathenism and superstition, but amid an ungodly, but so-called, Christian community; and sometimes we feel this latter so great a hindrance to the comfortable pursuance of our work, that we are ready to cry out like Peter, "Lord, save, or we perish." Almost every body in Assam is drawn in some way into the tea specu-

lation. All government officers, English and native, if they cannot attend to a tea garden personally, do it by proxy. Laborers it is almost impossible to get; or if at all, it must be at double and triple the former rates. In fact, the change wrought in the province within the last three years, has changed everything.—The price of everything is twice or three times what it was when we came.

#### **God's Hand—A Good Work Begun.**

But what are all these hindrances compared with the favor of God? O, nothing. We hope we would be satisfied with this, in the absence of all else. Still are they not his providences and indications of his will? As such, may we have wisdom given to read them aright.

We have no desire to leave our work; God granting us life and health, we mean to labor on. And by no means would we think it desirable to give up the mission.. A good foundation has been laid, and patient labor, we fully believe, will rear upon it a glorious superstructure. But where are the laborers?

Mr. and Mrs. Scott feel that their special work is among the Mikirs.—Where are the missionaries for Nowgong and Gowahati, and the printer for Sibasgor?

#### **What is Needed.**

To place this mission in a condition of any working efficiency, three or four families are needed at once. No doubt, the present condition of the mission weighs heavily enough upon the hearts of the Committee. What is to be done? The scarcity of funds, the difficulty of finding men for this field, and the great demand for laborers in fields far more encouraging, make the prospect for Assam look dubious.

#### **The Church—Schools.**

Although we are not permitted to rejoice over many new-born souls, yet through the two native laborers, the circulation of the Orunodoi and other influences, light has been spreading, and much preparatory work has been done. The

church, by the blessing of God faithful exposition of his word from Sabbath to Sabbath, we trust has been growing in grace and in the knowledge of Christ. Its numbers have been slightly increased; during the first eleven were added; since then, four have been excluded, and during the past two have died,—an aged woman young married woman, formerly the boarding school girls. Among more tangible results of labor, we rejoice that that most devotional of God's word, the Psalms of David, have been given to the people in the tongue, and that a Christian day has been established, commencing third year the first of August last, that a day school has also been opened for heathen girls, commencing its year the first of the present month. These, we may hope, will be extensive and permanent means of usefulness; and I heartily wish we had funds for extending these efforts many years the circulation of portions of God's word and tracts and school books be relied on, as the main instruments to enlighten this people. Preaching but a few, and to those few less followed up continuously, very few results in conversion; at least, such has been the experience of many. We have obtained no funds from Government for schools, but must rely on occasional donations from Sabbath school friends at home. We have nearly enough to build a good school-house, and the work has commenced, as the brick work is done before the rains. When the house is complete, I will send a memorandum to the Rooms, to swell the Jubilee

#### **TIE CHIU MISSION.**

##### **LETTER FROM MR. TELFORD.**

##### **The Vicinity of Swatow.**

Swatow, Dec. 23, 1863.—Since my arrival here, I have visited most of the towns in this vicinity, and made

often days into the country. In the region I visited reside some of our most active church members. I visited all at their homes, and was most kindly received. Three of these had made a profession of religion in Siam; one, I had baptised. I had meetings in the streets and in private houses, and met with no molestation. This section of country is very fertile and densely populous. In one town, where we have several church members, the population is estimated at

70,000; in another at 20,000; and another at 7,000; all within a half-hour walk. At the latter place we have some prospect of renting a house. Should we succeed, we think of trying to spend the dry season there. Should we be able to do this, we hope much good may result from it. But we are not sanguine of success. The prejudices of the people are considerably roused, and we may be compelled to abandon the project for the present.

## MISCELLANY.

### HOW MUST WE GIVE?

It seems very sordid to say blankly in so many words, "What is wanted is money;" but alas, this is just the truth. When I sojourned at home for a time, after returning from China, previous to going out to establish the mission to the Chinese in California, and visited many of our churches for the purpose of kindling the spirit of missions, our venerated Secretary enjoined me always to follow a missionary address with a collection. It was something against which my feelings revolted at the time. What! To dwell upon the great and affecting subjects connected with foreign missions, its claims, its sacrifices, its labors, the history of its martyrs, and then pass round the hat for a contribution of money! O, it was hard to do. And yet this is just what must be done. We missionaries become hard-hearted when we see eyes sparkling, and tears dropping, and hear kind and complimentary words, and behold it all become concrete in a few times or a few dollars. How can we care for what will not print a Bible, or give wings to a tract, or impart relief to the sickness of the poor heathen creatures lying in our hospital, or feed a boy or girl in our school, or meet the crying wants of our own families that are living upon a bare sustenance, or pay the rent

of a chapel or a house, or the passage-money for brethren and sisters waiting to come out and bear some share in our burdens, and spread the good work still more widely? How can we care for what does the cause so little good?

It is not so where people are sincere. Even among the heathen, devotees of false religions, we have seen it is not so. We have gone into the splendid temples they build, witnessed the costly sacrifices they offer, noticed the large sums they bestow to print and distribute gratuitously their own religious books, and support their worship. They spend hundreds of thousands of dollars in gorgeous festivals and charitable benefactions.—They give clothes to the living and coffins to the dead. They are glad to build or repair an altar, a gateway, a bridge, whatever will honor and please their idol, and add to the treasure laid up in the future life. They love money dearly, and in eastern countries it is more difficult to get than in the West. Hence what they give is what requires of them most self-denial. This is the best proof of their sincerity, and "fruits" of it. And where there are hearts alive to the honor of the Saviour, they will, they must, "*do*" something to make his name known where it has not been known, and to fulfil his commands.

Look at money as to what it is. Paper has no value; gold and silver have no value, save as they procure or represent something necessary or beneficial. Money represents food, clothing, a comfortable home, power for good or evil, influence with men. So also money represents all kinds of power for good, so far as human instruments are concerned.— You give money, and you thereby give ships, houses, chapels, books, medicine, instruction—whatever money will employ as an implement for the Lord to use in establishing his kingdom. And go still higher, and how blessed is the nature of money as an exponent of Christian experience. It represents faith; the fruit that in its bosom bears seed, thirty, sixty, an hundred-fold. It represents obedience; all cannot go to preach the gospel unto every creature; but all can give that which, while the world is what it is, can alone enable another, perhaps better qualified, to go in their place. It represents trial, the rod which the Father lays upon the son or the daughter, whom He loveth; for what is given in money, especially by the poor, is done at the expense of much deprivation, anxiety, and even temporary suffering. It represents, indeed, every Christian grace in the heart; love, compassion, hope, all are exercised when we contribute liberally to send forth, and maintain, in the various departments of their Heaven-ordained work, those who are engaged in winning the heathen to Jesus.

Men may give from evil motives, and may reap no benefit. But how full is the whole Bible of blessings upon the liberal soul. "Freely give," says Christ, "freely ye have received." And how unceasing and terrible are the woes which Moses, the prophets, the apostles, the Saviour, denounce against withholding. "Take heed, and beware of covetousness." The "goods" our Lord has delivered unto the large majority of Christians, as his servants, are contained, to an important extent, in their two, or five, or ten "talents."

*But to the church of the present day a*

most solemn question to settle is, How shall we give? In what measure? By what method?

Surely the highest wisdom of God's church is to study God's ways. In nature with what wonder and what delight we trace out the constant balancings of the two great principles of law and liberty. "Unity in diversity" is the ever-recurring lesson from tree, flower, bird, fish, beast, planet, or starry systems; generic obedience to laws that never vary in space or in the succession of ages, and yet no two individual things exactly alike.

Is there a Divine law of giving?

God marked all time, from the creation to the millennium, and to the judgment, and all divisions of time, under the old symbolic administration, with the type of seven, to signify his right in it.

God has so marked property, from the earliest record we have of his requirements as to the proportion He claims in tribute to his power and Godhead, but with a different number as the seal, that is, ten.

This was not a Levitical and temporary appointment. The first hints we have in the Bible of number, in regard to sacrifices and offerings, convey the idea that "tithes" in money and decimals in religious and honorary gifts, was a primeval custom with mankind. Abraham paid tithes to Melchisedec; Jacob vowed, "of all that Thou shalt give me I will surely give the tenth unto Thee." The presents to superiors, the gifts to prophets and priests, the measures and weights, were so far conformed to decimals as to make ten appear a specially sacred number. God required, "the tenth shall be holy unto the Lord," as an authoritative expression of this for the term of the Levitical law. Under this dispensation, the Sabbath still stands as the seal, now made red with the blood of Christ, of a right that God enforced, from the day when He rested, and thus hallowed the divisions of time. Nor can a sufficient reason be given why his seal upon property should be removed. We may give

more, as *Joses*, surnamed Barnabas, who, having land, sold it, and brought [all] the money and laid it at the apostles' feet; but can we who have so much more of knowledge, of comfort, of hope, than the Jews, give less? It is not specially enjoined in the New Testament, even as the observance of the Sabbath is nowhere enjoined; but can a loving heart deny the right which Christ as a Saviour has added to that of God as a Father? The churches of the Old World pay their "tithes;" shall we, far more favored, withhold them? The heathen count ten a sacred number; in many languages it signifies "perfection;" shall we, with the Bible, render less to God than they, with but the legendary knowledge of patriarchal ages, render now to false gods?

And now, what is our duty? God works by rule; God works by system. Shall we have no definite rule, no comprehensive system, for the guidance of his church? Not an apple, from Eden to the uttermost parts of the sea, and through all the countless fruit that ever has blossomed, ripened, and dropped to the earth, but knows that inviolable law that first fixed the number of its petals, its styles, its seed-cells. No two of all are alike. Yet the God of order has set his general mark on them. The God of order appointed the minutest particulars in the worship of the Old Dispensation. If there be rudimental principles of atonement that are but expanded in the New Dispensation, are there not rudimental principles of duty? The former dispensation was not wholly formal, and surely this is not wholly spiritual. Human nature, in this world, needs some formal elements, some track of iron, on which to run.

Brethren, led me plead with you in behalf of the perishing heathen. Is not the present great want of the church, in practical matters, system? System in presentation of the claims of each of her great organs in its time, so that the small-~~and~~ remotest congregation shall feel the pulse of life, and return its tribute towards the increase of that kingdom

that is to be ordered and established throughout the earth; so that each believer shall no longer give fitfully, stintedly; if rich, in a proportion that diminishes with the increase of property; if poor, perhaps not at all; but laying by, on the first day of the week, according as the Lord hath prospered him. The objections of our extended territory in America, and more scattered churches, only suggest the necessity of increased effort in establishing system. And let us ministers lead the flock, first in that love and zeal for Christ, which are the foundation principles, then in that self-denial and consecration of property, even out of our deep poverty, which will make an example far more powerful than all our precepts. It is with us, brethren, that a great and mighty work for the salvation of the world must begin.—*Rev. William Speer in For. Miss.*

#### MISSIONS AMONG OUR ANCESTORS.

It was but the revival of a long-extinguished zeal, when Britain, at the close of the last century, awoke to the duty of sending missions to the heathen; and the welcome given on the continent to the agents of British Bible and Missionary Societies might be regarded as the renewal of an ancient intercourse, when Scoto-Irish missionaries from our Western Isles carried gospel light and civilization to the Pagan nations of Central Europe.

Over a space of 1800 years, from the year lately closed, we pass to the time when St. Columba and his twelve companions, in A. D. 563, sallied forth from their Irish monastery on a mission to the Western Isles of Scotland. There was no "Missionary Record" in those days to publish and preserve reports of these visits to the heathen of the Scottish "Polynesia," nor was there any society to call for them. The "Missionary Society" of those times was formed of the missionaries themselves; it went out and labored and migrated as the same body. Whenever Providence led them, there the band

of missionaries settled, and formed a conventional establishment—to be the centre of saving knowledge and domestic industry to the surrounding country.

The monastic character of these early missions may probably have detracted from their interest in modern eyes; for we seem called as it were to grope in darkness when we follow the steps of the monks. Yet it were unjust to pious men and their good works thus to prejudge them all. Indeed, we have seen how successfully the Moravian brethren improved in their simple practical way upon the very system which, in our minds, is associated with indolence, ignorance, and vice. We can visit St. Patrick, "the apostle of Ireland," in his cell, and follow him in his missionary tours; we may observe him, and his followers laboring with their own hands in the building of chapels and dwelling-places amid the forest or the morass; we can enter their lonely abodes and find them studying and transcribing the Scriptures, or instructing the youth who resorted to them, and training them for the work of the gospel among other nations. We may stand and hear them preach to the idolaters, the being, and the power, and the goodness of the One living and true God, and the news of his marvellous grace through his eternal Son the Lord Jesus Christ. Him they proclaimed as the True Sun to be worshipped by all men, the Creator of the sun and moon and stars, to which their pagan hearers were ignorantly bowing. Or we may see the monkish preachers return to carry on the labors of the field for the provision of their own household, and the supply of the needy stranger, and as an example of the blessing of the arts of peace to the ever-warring and never-thriving Irish tribes among whom they dwelt.

A similar report can be given of the disciples and successors of the Irish saint in carrying on the good work he had begun. From Iona we can hear, what our pagan ancestors could attest, that he was no idle monk who found a refuge from stormy seas, only to prepare him to face still stormier fellowmen.

"A worthy successor of the apostle of Ireland, St. Columba, stands forth as at once the type and forerunner of that ardent, enthusiastic missionary zeal which made the name of "Scotsmen" a household word on the European continent during the sixth and three following centuries . . . . Safe in their seclusion, the Columban monasteries rose on all sides with great rapidity, and were filled with inmates in extraordinary numbers. Their labors not only consolidated the efforts of previous missionaries in their own country, but attracted pupils to their schools from every part of Europe, and furnished hosts of missionaries, ready at a moment's warning to go forth, with a zeal which nothing could daunt, whithersoever an opening was presented for their labors."

The Britons are even now proverbial for wandering over the earth; and these missionaries, who, whether coming direct from Ireland or from our Western Isles, were known by the then common name of "Scots," exhibited, along with Christian zeal, a large measure of the love of travel and adventure. So soon as the youth made sufficient progress in their studies in the monastery, or, as it would be more fairly called, the *Missionary College*, they go forth in parties, usually of twelve, with a chief or father over them, to preach the gospel and found similar institutions in foreign lands. So went out Columbanus and his fellow-laborers from the monastery of Banchor, in Ulster, crossed the sea, and, landing in Gaul, pursued their way to the dreary defiles and dense forests of the Vosges Mountains. For these missionaries, although not apparently bound by any express vows, resolutely carried out a system of rigorous hardship and self-denial, along with the fervor of Christian zeal and love. They selected places most desolate for their habitation, and fields of labor most exposed to danger. They delighted as much to bring in waste land that had never been tilled, as to proclaim the gospel in regions where it had never been heard; and, devotedly as they toiled for the good

of others, they accepted nothing but the toil and privation for themselves.

From the borders of Burgundy, after stern endeavors to reclaim the Frankish court and clergy to a purer practice of the Christianity they professed, Columbanus advanced to the shores of Lakes Zurich and Constance, to preach the gospel to the pagan Helvetians; and there was the good work carried on by his follower and fellow-countryman 'Gallus; whence it is that the neighboring Swiss canton to this day bears the name of this Irish saint.

Doubtless these Celtic missionaries found their native tongue, or some dialect of it, still lingering in the hill country of Gaul and among the valleys of Switzerland; but any difficulty of communication in their native languages had in those days a universal remedy in the prevailing use of the language of Rome. Latin was the tongue used by St. Gall in his preaching, as indeed that was the common language of the Scriptures and church services in Western Christendom. But we must remember, that the early churches of Britain and Ireland were not in subjection to Rome, nor did their missionaries, either at home or abroad, acknowledge the jurisdiction of the Pontiff. They retained rules of divine service, handed down from times prior to the great division of Eastern and Western churches, and they conformed in the time of keeping Easter to the Greek, not the Latin church. This independence and nonconformity exposed the British and Irish churches to the persecution of Rome's dominant power; and under this, as it overwhelmed all Christendom, was quenched a light of gospel knowledge and a zeal of Christian love, which had triumphed for a time over the dark idolatries and the savage manners of our pagan forefathers. It is good that we now and then call to mind that our gospel faith and gospel civilization are as truly the result of missionary labor in our land, as these blessings are in heathen lands converted at this present day—results too these are, which we so freely enjoy, of a

stout-hearted courage and all-enduring self-denial, which were inspired by the fervor of Christian charity and the felt responsibility to spend and be spent in carrying out the Saviour's command "to go and preach the gospel to every creature."

Of what sort in heart and in life were the converts to the gospel made by these early missionaries and their monastic system, it is not so easy to estimate. The biographers of these devoted men, writing for the taste of their own times, are more intent on recounting the miracles which accompanied, than the fruits that followed, their missionary labors. We must take into account, that if their system was very different from that of the apostles and evangelists who achieved the first triumph of the church, very different also were the circumstances under which these sixth-century missionaries entered on the work. The medieval age was not as the Augustan; nor were the Picts and Celts, and various Teutonic tribes, to be moved from their savage idolatries by the same means which had convinced the atheistic philosophers of Athens, or converted the profligate citizens of Corinth and Rome.—*Church of Scotland Miss. Record.*

#### MISSIONS IN THE MIDDLE AGES.

Till within recent years, the Middle Ages have been a *terra incognita*, a dark and gloomy region filled with spectres, and all manner of strange and uncouth figures. The Reformation has been viewed as the starting-point of religious life, and of all the progress of modern times. In one respect the impression is correct. No description could depict in colors too deep the degraded condition into which the Church of Rome had sunk when Luther raised that protest which sounded throughout Europe and divided it into two hostile camps. The utter prostration of thought among the people; the low, sensual condition into which they had fallen, under the auspices of the corrupt church; the moral degradation

of the court of Rome; the wretched traffic in indulgences—so aptly described in the language of “Revelation” as merchandise of the souls of men—all furnish a picture whose shadows could scarcely be darker.

In another respect, however, the Middle Ages are much misunderstood. The term is too vague and general to convey any very distinct meaning. It embraces in common parlance a period in the comparatively early history of the church, during which there was much religious life still existing in different countries, in the midst of growing error and superstition; and it covers countries the most varied in their progress and condition, theologians the most cultivated and the most fanatical, poets and philosophers of great enlightenment, and monkish littérateurs, who palmed off monstrous fables on the credulity of the ignorant. Though of use as a general term, marking the period of the decline of the church by the commingling of its truths with the superstitions of the nations which overspread the Roman empire, until the power of God was asserted in breaking the chains of the spiritual slavery, it is ill adapted to convey any intelligent view of the events going on during a long and most important period of more than a thousand years. The Church of Rome, as now constituted, derives a false advantage from such general description; for, standing almost alone during these centuries, it held within its borders many elements of strength and of life, which it lost happily at the Reformation,—which were not due to it, but sprang up from a religious life that existed, despite its baneful influence—the germs of that movement which delivered the best and most enlightened nations from its thralldom, and left to it, speaking comparatively, but the moral wastes of Europe.

By earnest, faithful and heroic enterprises, Christianity was gradually extended over the northern regions of Europe. There are many lessons to be derived in modern times from the meth-

od in which these missions were conducted. The singular amount of living faith with which the pioneers went forth, with their lives in their hands, upon enterprises the most daring and hazardous,—the large views they entertained of what might be accomplished by single individuals, illustrating in practice the precept of our Lord, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you”—their comparative carelessness as to the provision of the means,—their adaptation of their method of living to the habits of the people, and thorough incorporation, so to speak, with the nations whom they instructed, furnish to us examples which, if not to be slavishly copied, are yet worthy of our attention, and well fitted to stimulate our zeal and self-denial in the great and holy enterprise of evangelizing the heathen.

Among the most remarkable missionaries of the early portion of the Middle Ages were the Celtic races of Britain. How the gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in many instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favor of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents,

and both his father and grandfather held office in the church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold.—The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life.

After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but he persevered, and attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, he began with unceasing diligence to instruct the people, preaching the word, collecting assemblies in the open air, to which he read the Scriptures and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions from which he had himself suffered. He at length died in a good old age, having raised up a complete ecclesiastical machinery, and left the greater

part of Ireland attached to the Christian faith.

The most prominent of the Celtic missionaries, in the age succeeding that of St. Patrick, was Columba, born among the wildest of the Donegal mountains, at Gartan, in the year 521. He belonged to one of the royal families of Ireland. He founded various monasteries, but these were very different in their character from the monastic institutions of a later period. The description of the celebrated one on the island of Iona, in Scotland, which became the centre of his operations, shows the simplicity and self-denial which he maintained. "It included a chapel, a dwelling-house for the abbot and monks, another for the entertainment of strangers, a refectory and kitchen; and outside the trench, a rampart, a byre for the cows, a barn and storehouse for the grain, and other out-buildings. All these were constructed of timber, or wattles." His appearance is thus described:—"Tall of stature, of a vigorous and athletic frame, of a ruddy and joyous countenance, which, as Adamnan (his biographer) has it, made all who saw him glad, he attracted the hearts of all. He was celebrated also for the power of his voice, which could be heard, according to his biographers, at an amazing distance, and for a practical turn, which enabled him to render aid when required in any emergency. He could bale the boat, grind the corn in the quern or hand-mill, administer medicine to the sick, and superintend the labors of the farm." Thus with the spirit and characteristics of the true missionary, establishing himself in his island fortress, he sent forth his agents through the Western Highlands of Scotland, and eventually across the whole country, and became the means of converting the barbarous tribes of the Picts to Christianity. After a life of constant labor, and many perils in crossing, in the frail vessels of the period, the stormy seas which roll in between the west of Scotland and the north of Ireland, he died, honored and beloved, in his seventy-seventh year.

Between the periods of St. Patrick and St. Columba the superstitions and monastic elements had made considerable progress, even in the British or Celtic church; and we may trace in the work of the latter many of those corruptions which afterwards destroyed the kernel of that living faith which undoubtedly inspired the mind of this devoted evangelist.

About the time of Columba's death, St. Augustine, commissioned by Pope Gregory the Great to seek the conversion of the Anglo-Saxons, landed on the Isle of Thanet—then a real island—and sent messengers to Ethelbert, king of Kent, to announce that they had come from Rome, that they were the bearers of joyful tidings, and could promise him “glory in heaven and a never-ending kingdom with the living and true God.” The way had been partly prepared by Ethelbert having married a Christian princess. The king came to visit the monk and his followers—to hear, by word of mouth, what message they had to bear. In the reception given him we see the departure from primitive simplicity, and the admixture of that worldly element which at length undermined the life of Christendom to its foundation. Augustine “advanced in a solemn procession to meet Ethelbert, preceded by a verger carrying a silver cross; then followed one bearing aloft on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own, as also for the eternal welfare of the people among whom they had come. The missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One, there depicted, had left his throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers.” On admission afterwards to “the rude wooden city of Canterbury, then embowered in thickets, they chanted as they went along one of the solemn litanies

which they had learned from Gregory.”

Notwithstanding such admixtures of that worldly pomp and ostentation, so opposed to apostolic example, there can be no doubt that Augustine and his followers were sincere, self-denying, and, in many respects, enlightened bearers of the Christian message. Augustine himself spoke with great eloquence of the character and the history of our Lord, and of the wondrous works wrought by his hand. “They gave themselves up,” Bede tells us, “to prayer and fasting, and recommended the Word by their own self-devotion and pure and chaste living.” They succeeded partially in their mission, and in less than a century, through the labors of themselves and their successors, and of missionaries from Iona, the whole Anglo-Saxon race had professed the faith of Christ.

As the centuries advance, the history of the conversion of the many European tribes lying outside the Christian pale becomes more and more mixed with monkish legends, leaving, however, a substratum of truth indicative of the great self-denial with which, one after another, men of God were raised up in the then deeply corrupted church for the enterprise of converting the heathen. One of these legends, the locality of which was in Friesland, describes the deliverance of two boys dedicated as human sacrifices, by which a strong impression was made upon the people. “A stake was erected on the sea-shore, to which the boys were fastened, and they were left to the mercy of the rising tide in a spot where two seas met. As the tide crept nearer, the elder of the two children tried, by supporting the other on his shoulders, to save him for a time from his too certain doom. Amidst the vast crowd that had flocked to the shore to witness the cruel spectacle, one heart alone was touched. The bishop went boldly into the presence of Radbod, and begged the life of the children, declaring it iniquitous that beings made in the image of God should be exposed to the sport of demons. ‘If your god Christ,’

Radbod replied, ‘will deliver them from their present peril, you may have them for your own.’ Thereupon the bishop prayed mightily to God, and, as the story runs, the waves seemed suddenly to gather into a heap and leave the spot where the children stood, so that it became as dry land. Then the bishop flung himself into the waves, and seizing one of the children in his right hand and the other in his left, conveyed them safe to land and restored them to their mothers.—They were afterwards baptized, together with a considerable number of the Frisians.” In this story there is probably an admixture of truth with fiction, pointing to the bishop’s willingness to encounter peril, and steadfastness in exposing the superstitions of the people. The incidents may have been colored at a later date in the quiet recesses of the monastery.

One of the most celebrated missionaries of the eighth century was St. Boniface, an Englishman of noble family, who set himself to the task of evangelizing many of the still heathen portions of Germany. Thuringia was the chief scene of his labors. After ten years’ work with unflagging energy, “numbers were baptized, heathen temples disappeared, humble churches rose amid the waste forest lands overspread with oaks; monastic cells sprung up wherever salubrity of soil, and especially the presence of running water, suggested a healthy site; the land was cleared and brought under the plough; the sound of prayer and praise awoke unwonted echoes in the forest glades, and the simple lives of Boniface’s little band of missionaries won the hearts of the rude but hardy tribes.” Boniface invited assistance from England, and was cheered by the flocking to him of numerous laborers from his native land. His disciples spread abroad over many parts of Germany and Holland, and one of them established, about 755, a missionary college at Utrecht, where youths assembled to be trained to evangelistic work, from England, France, and different countries of central Europe.

Missions to the north of Europe, to the Scandinavian races, occupied much attention in the ninth and tenth centuries. “While every estuary and river were darkening under the dark sails of the Northmen’s barks, men were found bold enough to penetrate into the dreary regions whence they issued forth, to seek them out amid their pine forests and ice-bound lakes, and implant the first germs of Christian civilization in the last retreats of the old Teutonic faith.” The methods, however, by which in many cases Christianity was introduced into these gloomy northern regions, were characteristic of the spirit of the times, and showed how little the stalwart kings and chieftains understood of the religion they had embraced, and which they forced upon their subjects. In 963 the sons of Eric assumed the supreme authority in Norway, and having been baptized in England, thought it their duty to pull down the heathen temples, and forbid sacrifices in all places where they had the power. A little later, Olaf, famed for his piracies, touching at the Scilly Islands, was persuaded by an old hermit to be baptized; soon after which, and in ignorance of this event, he was chosen king unanimously by a general “Thing” (parliament) held at Drontheim. As soon as he had strengthened himself on the throne, he resolved on the extermination of heathenism. He began by destroying the heathen idols and temples, and made public proclamations to the people of Norway that Christianity was henceforth to be the national faith. He went from one kingdom to another, summoned the parliaments, and compelled them to accept the Christian faith. When in one of these he had ended his speech, a member stood up, but “when he would begin to speak, such a cough seized him, and such a difficulty of breathing, that he could not bring out a word, and was obliged to sit down again.” Another and another tried with like results, and it came to this,—that all agreed to what the king proposed; and all were baptized before the “Thing” was dissolved. In

another district he offered the alternative, "either to accept Christianity or to fight." Thus proceeding from one part to another, he forced all whom he encountered into a nominal adhesion. His motives may have been partly fanatical and partly political. At a period when Christianity was becoming so corrupt as about the year 1000, the change from heathenism was not so great after all. Soon schools and monasteries arose, and civilization made rapid progress. The way had been preparing for Olaf by the gradual intermixture of these races with those to the south who were further advanced in civilization.

The Slavonic races were brought within the Christian pale about the same period as Norway, but by means better suited to the genius of Christianity. In the eleventh and twelfth centuries, Poland and Pomerania were rescued from heathenism. Not till the twelfth or thirteenth centuries did Christianity penetrate into large sections of the east of what is now the kingdom of Prussia; and the last territory of Teutonic heathenism in Lithuania was unreclaimed till the beginning of the fifteenth century—not very long before the time of the Reformation.

Thus for upwards of 1000 years, embraced within the period usually termed the "Middle Ages," there was an active aggressive work going on, in which for a long period Britain took a most prominent part, and by which all Europe was delivered from the observances of heathenism. This work was conducted with more or less zeal, self-denial, and devotion; and, especially in the earlier periods, possessed champions of whom, though we may lament many of their errors, and regret that they did not confine themselves more to the simplicity of the gospel, and did not follow more strictly early Christian example, the church of Christ has no reason to be ashamed. There is, especially in their faith and courage and devotedness, much that is worthy of imitation. As the corruptions of the church increased, the work became more super-

ficial, and depended more upon the arm of flesh for its prosecution.

A notice of Missions of the Middle Ages would be imperfect without a reference to the missions of purer churches, which continued amidst the general delusion to burn as lights in a dark place, and which were directed towards the members of the Church of Rome herself. These missions, centering in the Alpine fastnesses of the Waldenses, and conducted with no lordly pomp or show of earthly power, but in the apostolic method, by the simple preaching and teaching of the message of salvation, permeated through a large portion of Europe, and aroused many from the slumbers of a corrupt faith. In the very darkest ages of the church, there was not a town or village from London to Turin, where friends of the pure gospel were not to be found, to give refuge and comfort to the sympathizing traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe. Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who by their writings and preaching, kept alive the fire of a living godliness, which long smouldering beneath, burst forth at the Reformation, to deliver many of the nations from the thraldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.—*Christian World*



#### ARRIVAL OF MR. DOUGLASS.

Rev. J. L. Douglass, of the Bassee Mission, who has labored for a considerable time past in this country, reached his station in Bassein, Dec. 19, 1863, and received from the "missionaries and disciples a warm, hearty welcome back from Burmah."

## AMERICAN BAPTIST MISSIONARY UNION.

## ANNUAL MEETINGS.

The fiftieth annual meeting of the American Baptist Missionary Union will be held in the city of Philadelphia, Pa., on Thursday, May 19th, 1864, at 10 o'clock, A. M. The annual sermon will be preached by Rev. S. L. CALDWELL, D.D., of R. I., or by Pres. M. B. ANDERSON, LL.D., of N. Y., his alternate.

*Newton Centre, Mass., March 16th, 1864.*

O. S. STEARNS, Rec. Sec.

In accordance with a provision of the Constitution, the fiftieth annual meeting of the Board of Managers of the A. B. M. Union will be held in Philadelphia, Pa., immediately after the final adjournment of the meeting of the Union, which convenes on Thursday, May 19th.

S. D. PHELPS, Rec. Sec.

*New Haven, Conn., March 16th, 1864.*

## DONATIONS.

## RECEIVED IN MARCH, 1864.

## Maine.

Skowhegan, Rev. Charles Miller and wife 10; Lewiston, 1st ch. 33; Livermore Falls, ch., mon. con., of wh. 10 is fr. Geo. M. Robinson, 18; two friends, 3 ea., Jubilee offering, 6; East Winthrop, ch. and soc., with bequest of Dea. L. Perkins, to cons. Alonzo Bunker, of Newton Theol. Inst., H. L. M., 75; Camden, 2nd ch., the ladies, per Mrs. I. G. Mirick, 17; Hancock, Rev. R. Y. Watson 5; North Livermore, ch. 12; a friend of missions 1; Jefferson, 1st ch. and soc. 6; Pembroke, ch. 14; Wayne, ch., of wh. 4 is Jubilee offering, 24; New Gloucester, "friends," per Sewall Gross, 13; Bluehill, 1st ch. 7; Alma, ch., an. contrib. 32.30; Jay Bridge, Rev. P. Bond, Jubilee offering, 2; Waterville, 1st ch., of wh. 40 is to sup. Adiram, nat. pr., care Rev. M. Bronson, Nowgong, Assam, and to cons. Dea. W. A. F. Stevens H. L. M., 111.68; Biddeford, ch. 34.58; Buckfield, ch. and soc., of wh. 1 is fr. Mrs. D. B. Spaulding, tow. edu. of nat. pr. in Dr. Binney's theor. school, Rangoon, Burmah, 12.07; Baring, ch. 15.24; Calais, 1st ch., of wh. 3.76 is fr. Sab. sch., 20.75; with prev. donas. of these cha. to cons. Mrs. Harriet Newell Burgess H. L. M., 158.33; Hallowell, ch. 25; Topsham, ch. 21; Calais, 2nd ch., Wm. Woods tr., to cons. Gordon DeWolf H. L. M., 100; Kennebunk Village, ch. 10; Saco, ch., B. Seavey tr., 59.10; Mon-

son, of wh. 20 is fr. "a friend to the missionary cause," and 2 fr. Rev. D. P. Bailey, 22;	247.10
Turner, ch., several members, Jubilee offering, 5; Brunswick, Main st. ch. 5;	
Warren, Ladies' Bap. For. Miss. Soc., Mrs. Eliza A. Kennedy tr., 24; South Berwick Village, ch., 161.65;	185.65
Lincoln Asso., Thomaston, 2nd ch.	10.75
Penobscot Asso., J. C. White tr., West Hampden, E. Pickard 2;	
Etna, ch. 15; Bangor, 1st ch. 100; 3nd ch. 28; Kenduskeag, Rev. T. B. Robinson, Jubilee offering, 5; with prev. donas. to cons. David Storer, M. E. Rice and Francis Barnes H. L. M.,	150.00
Portland, 1st ch., 500; Free st. ch. 680;	1180.00
	— 2231.18
New Hampshire.	
Plaistow, ch., bal. 7; Romney, ch., Charles C. Smart tr., mon. con. addl. 3; Bow, ch., of wh. 100 is fr. Dea. T. Hammond, 110.85; — "a friend and his daughter" 3; Fisherville, ch., of wh. 41.15 is fr. Sab. sch. to cons. Dea. Frank A. Abbott H. L. M., 100; Newton, ch. 10; West Swanzey, ch. 13.50; Milford, ch. 32.62;	279.97
Exeter, Elm st. ch. 5; East Jaffrey, ch. 21; Rindge, Mrs. A. P. Abbott 5; Southampton, ch. 11.50; East Northwood, John L. Crockett 2;	44.50
Concord, 1st ch., Dea. Isaac Elwell tr., of wh. 88.55 is mon. con., 300; Nashua, 1st ch., of wh. 203.50 is mon. con., and 50 Jubilee offerings, 253.50; Keene, ch. 25; Claremont, ch. 26;	604.50
Milford Asso., John Atwood tr.,	88.00
	— 1018.97

## Vermont.

Lunenburg, ch., Chester Thomas tr., mon. con. \$; North Bennington, ch. 21.60; Brandon, ch. 30; West Albany, ch. 7; Derby, ch. 12.50; Ludlow, ch. 20; Thetford, W. W. Baker 3; Headville, Rev. Rufus Smith and family 10.25; Bennington, ch., Jubilee offering, 23; Mid-dletown, ch. and soc. 16; Essex, Ira Abbey 4.70; 156.05  
 Brattleboro' ch. of wh. 20 is fr. Rev. and Mrs. Mark Carpenter, 10 ea. fr. Jacob Estey and Jonathan Cutler, 6 fr. Isaac Hines, 5 fr. O. R. Post, 4 fr. James A. Chase, 3 fr. A. J. Nourse, 2 ea. fr. Thomas Avery, Royal G. Wood and Alonzo Church, 1-.50 fr. Ozari Stoddard, 1.35 fr. Ann Wheeler, 1 ea. fr. L. H. Dearborn, L. H. Crane, Benson Jones, E. H. Burnham, H. P. Green, John P. Liscom, I. B. Estey, Ransom Covey, Porria Simonds, C. L. Brown, Miss Helen Gill, Levi K. Fuller and Ann Field, 50 cts. ea. fr. Daniel Snow, Mrs. Sarah Gill, Mrs. Sophia A. Miner, Geo. W. Fuller, Mary B. Knight and Albert Cheney, 75 cts. fr. Mrs. Evans, 25 cts. ea. fr. Francis Edward Carpenter and Mrs. Charlotte Allen, 50 cts. fr. Mary Miller, 50 cts. fr. Mrs. Levi Boyden, and 16 fr. three mon. ea., 101.00  
 Windsor, ch., Jubilee offering, 26; Fairfax, ch. 32; Chester, ch. 21.50; Colchester, ch. 15-.70; Waterbury-Centre, ch. 15; 100.20  
 Addison Asso., Panton, ch. 8.00 — 374.25

## Massachusetts.

Massachusetts, a friend of missions, Jubilee offering, 500.00  
 Boston, Union Temple ch., Geo. W. Chipman tr., Jubilee offering, 238.85; H. A. S. 6; "gift of Little George, deceased, son of Rev. D. M. Crane, 9;" "a friend, for distrib. of Scriptures, 5; Reading, Dea. Eaton 7; Se-Dedham, one who loves missions 5; South Yarmouth, Wm. Leach 25; East Brookfield, Jennie O. Simons 1; Uxbridge, two friends 5; North Uxbridge, of wh. 1 is fr. Palmer Brayman, 3 fr. J. W. Russell and 2 fr. Rhoda Russell, 6; Shelburn Falls, Rev. D. W. Wilcox 5; Cochesett, Mrs. Hulda T. Pratt 3; Cummington, Mrs. Aaron Bigelow 1; Chelsea, Mary Ann Willis, deceased, per Rev. A. P. Mason D.D., for Bur. Miss., 10; East Boston, Mrs. Baker, per Dea. N. Boynton, 2.50; Montague, Apollos Gunn 5; Saugus, J. D. Lawrence 3; 238.33  
 Boston North Asso., Boston, 1st ch., C. A. Turner tr., 75; Bowdoin Square ch., C. H. Moulton

tr., an. coll., 132.67; Charlestown, 1st ch., Judson Miss. Soc., Miss L. S. Arnold tr., of wh. 65 is Jubilee offering, 100; Bunker Hill ch., John Parsons tr., 18.19; Somerville, 1st ch., Jubilee offering, 28; Medford, 1st ch. 19; Woburn, 1st ch., B. Millett tr., 70; Cambridge, 1st ch., R. O. Fuller tr., of wh. 92.22 is mon. con., 165 fr. Sab. sch., to sup. Motng Reuben, care Rev. J. M. Haswell. Maulmain, Burmah, 1919.61 an. coll., of wh. 100 is fr. Geo. Cummings, 23.17 col. at chapel, 1805; 2nd (East Cambridge) ch. 70; North Ave. ch., Warren Sanger tr., of wh. 38.55 is mon. con., and 1.04 fr. Master Chester Franklin Sanger, for Bibles for the heathen, 277.81; West Cambridge, ch., Dea. T. O. Hutchinson tr., 130; Chelsea, 1st ch., James Loring tr., of wh. 49 is Jubilee offering, 348.09; Cary Ave. ch., E. C. Fitz tr., of wh. 82.55 is mon. con., 50 cts. fr. a friend, Jubilee offering, and 100 fr. Eustace C. Fitz, Jubilee offering, and to cons. himself H. L. M., 131.05; Watertown, ch. and soc., Samuel Noyes tr., 123.92; Framingham, 1st ch., Warren Nixon tr., 16; 3086.68

Boston South Asso., Boston, Rowe st. ch., Dea. Charles D. Gould tr., of wh. 49.58 is mon. con., 861.22; Charles st. ch., Paul Adams tr., 175.40; Harvard st. ch., Dea. John Putnam tr., of wh. 10 is fr. Daniel Cheasman, Jubilee offerings, addl. 11; Shawmut Ave. ch. 208.81; South ch., R. N. Mayhew tr., of wh. 150 is fr. Charles W. Dexter and 21 mon. con., 267; 4th st. ch. 82; Roxbury, Dudley st. ch., Dea. Kendall Brooks, tr., 800; Brookline, ch. and cong., Dea. Geo. Brooks tr., of wh. 10 is fr. Mrs. Elijah Corey, 30.55 mon. con., and 200 an. coll., 240.55; Newton Centre, 1st ch., of wh. 1000 is fr. Gardner Colby, of wh. 500 is tow. sup. of Rev. J. W. Johnson, Tie Chiu Mission, Swatow, China, and 500 tow. sup. of Rev. C. H. Carpenter, Rangoon, Burmah, 250 fr. Thomas Nickerson, 200 fr. Geo. S. Dexter, 25 fr. Jos. G. Gunderson, 820.75 coll., per Rev. O. S. Stearns, 1795.75; Newton Theological Institution, of wh. 15 is fr. Soc. of Inquiry, and 5 fr. a friend, Jubilee offering, 30; Newton, Upper Falls, ch., of wh. 9.51 is mon. con., 9.50 fr. Ladies' Soc., and 1 fr. Miss Eliza Jameson, Jubilee offering, 20.01; Newton Corner, ch., H. N. Hyde tr., of wh. 30 is fr. Sab. sch., to sup. nat. Karen teacher, 52; Brighton, 1st ch., A. Learned tr., 46.18; Dorchester, 1st ch. 46; Hyde Park and

Fairmount, ch., of wh. 50 is fr. T. C. Evans, 25 Jubilee offering, 56; Canton, Aaron Tucker tr., to cons. Rev. Theron Brown H. L. M., of wh. 1 is fr. Mrs. Wm. Bense, Jubilee offering, 101; Needham Plain, ch., Geo. Howland tr., 4.38; Needham, ch., Dea. John Burnham tr., Jubilee offering, 21.76; Sharon, ch., 23.10; Hingham, ch., of wh. 6 is fr. two friends of missions, Jubilee offering, 70; 4851.15	
Barnstable Asso., Barnstable, ch., Jubilee offering, 3.00	
Salem Asso., Lowell, Worthen st. ch., D. W. Long tr., mon. con. two quarters, 76.06; Haverhill, 1st ch., Geo. Appleton tr., of wh. 81.45 is mon. con., 100; 8d ch., E. R. Gage tr., 65; South Reading, ch., A. G. Sweetser tr., with other donas. to cons. Rev. Geo. Bullen H. L. M., 70; Lynn, High st. ch., E. H. Perry tr., 50.02; Salem, Central ch., J. H. Carleton tr., 80; Georgetown, ch. 8; Gloucester, ch., to sup. nat. pr., care Rev. M. Bronson, Nowgong, Assam, per H. G. Sanford, 80; Newburyport, 1st ch. 52; 529.07	
Lowell Asso., Lowell, 1st ch., Dea. J. A. Brabrook tr., 190; Lawrence, 1st ch., Benev. Fund, Charles F. Crocker tr., 11.55; Littleton, ch. and soc. 19; Groton Centre, ch. 19; North Tewksbury, ch., with other donas. to cons. Loring W. Lewis H. L. M., 65; 234.55	
Taunton Asso., New Bedford, 1st ch., Luther G. Hewins tr., mon. con. 84; 3d ch. 15; Fall River, 1st ch., E. Warren tr., of wh. 90 is fr. the Mee Shway-ee Soc., tow. sup. of the Amherst school, care Rev. J. M. Haskell, Maulmain, Burnham, 70; Taunton, Winthrop st. ch., per Rev. A. Pollard D.D., 200; North Attleboro', ch., T. A. Barden collector, to cons. Joseph A. Albro H. L. M., 100; Somerset, ch. and cong., Jubilee offering, 15; 1116.00	
Old Colony Asso., Middleboro', Central ch., C. D. Thatcher tr., to cons. Mrs. Mary A. Abbott H. L. M., 103.70; Kingston, ch. 25; So. Hanson, ch., J. Barker tr., 8; 136.70	
Worcester Asso., Worcester, 8d ch., E. Bemis tr., 188.81; Webster, ch., of wh. 8.01 is fr. Sab. sch., tow. sup. of James Converse, nat. pr., Telogoo Miss., Naiore, India, and 15 fr. Dea. Salmon Robinson, tow. sup. of nat. Karen pr., Toungoo, Burma, care Rev. F. Mason D.D., 28.33; Ashland, ch. 18.50; Greenville, ch., bal., 5; North Oxford, ch., E. Smith tr., 74.40; 316.04	
Westfield Asso., Westfield, 2nd ch. 12; Central ch. and soc., of wh. 8 ea. is fr. Rev. John Jennings and Mrs. S. C. Jennings,	
and 1 ea. fr. Miss Alice C. Jennings, and Miss L. F. Boyce, are Jubilee offerings, 19; Chicopee, 1st ch. 104; Central ch., L. D. Bushee tr., 30; Agawam, ch. 52.80; Springfield, ch., Freewill and Jubilee offering, of wh. 21.03 is fr. Sab. sch., 348; 565.80	
Wachusett Asso., Fitchburg, ch. 200; Feltonville, ch. and cong., Henry Coolidge tr., 50; West Boylston, ch. 92; Holden, ch., a few members 6; 278.00	
Sturbridge Asso., Belchertown, ch., of wh. 2 is Jubilee offering, 1 fr. Sab. sch., infant class, 22; East Brookfield, ch. and soc., of wh. 24.04 coll. 27th inst. and sub. of prev. week, and 8.31 mon. con., 32.25; 54.25	
Franklin Asso., Greenfield, ch., to cons. Mrs. George P. Metcalf H.L.M., 150.00	
	—12,109.52
	Rhode Island.
Providence, of which 25 is fr. Rev. F. Wayland, D.D., 50 fr. Mrs. Titus and 15 fr. Mrs. Cozzens, for the Shan Mission, Toungoo, Burnmah, care Rev. M. H. Bixby, 90; George J. Shermer and wife, Jubilee offering, 40; a friend 1; 131.00	
Newport, "B," Jubilee offering, 10; "a friend" 4; "I" 10; Pawtucket, "a friend of Jesus," Jubilee offering, 25 cts.; Warren, ch., N. Drown tr., Jubilee offering, 100; Central Falls, ch. 30; 154.25	
Newport, Central ch., R. H. Stanton tr., of wh. 50 is Jubilee offering, 25 fr. Sab. sch. and 20 fr. Young Men's Miss. Soc., to cons. Philip Stevens H. L. M., 150; 2nd ch., of wh. 10 is Jubilee offering, 108; Westerly, 1st ch., I. A. Morgan tr., 116.10; Bristol, 1st ch., Charles H. Spooner tr., 13.15; 387.25	
Providence, 1st ch., of wh. 100 is fr. a lady, 4, Jubilee offering fr. Wm. H. Smith, and 50 fr. Sab. sch., Jubilee offering, 164; Brown st. ch., A. G. Stillwell tr., 81.43; 3d ch., Dea. I. Stoddard tr., of wh. 42 is fr. Sab. sch., C. E. Paine tr., 100; 335.43	
State Convention, R. B. Chapman tr., Providence, 1st ch. and cong., of wh. 154.35 is fr. the ladies, Mrs. H. C. E. Read tr., 30 fr. Mrs. Pardon Miller, 40 an. sub., per S. Durfus collector, 37 per A. Harkness collector, 48 per G. W. Robinson collector, and 28.45 mon. con., 337.80; 4th ch., G. B. Peck tr., of wh. 56.85 is fr. Fem. For. Miss. Soc., Miss H. Peck tr., 93.57 fr. Sab. sch., of wh. 50 is Jubilee offering, 230; East Providence, 1st ch., of wh. 36.75 is mon. con. and 45.25 fr. Sab. sch., 82; Wickford, 1st ch., N. N. Spink tr., mon. con. 45; Pawtucket, High st. ch.,	

per Rev. A. Sherwin, 17; Warren, ch., Nathaniel Drown tr., 187.50; Pawtucket, 1st ch., James Olinay tr., an. sub. for 1863 and 1864, of wh. 100 in fr. Stephen Benedict, to cons. Mrs. Kate A. Smith H. L. M., 211.65; 1060.95

— 2068.88

#### Connecticut.

Norwich, Central ch., B. T. Cranston tr., of wh. 100 is to cons. Thomas Cranston H. L. M., and 5 fr. "a friend," Jubilee offering, 105; New London, 1st ch. 145.64; Huntington at ch., Peter D. Irish tr., 50; Wethersfield, Merit Butler and wife, for Burman and Karen Missions, 100; Newington, Mrs. Lydia D. Frances, for Burman and Karen Mission, 10; Waterbury, ch., of wh. 10 is fr. Mrs. Mary J. Picket, 110; Wallingford, ch., of wh. 15 is Jubilee offering, and of this 1.55 fr. Miss Mary Barber, and 15 for Bibles in foreign lands, 95; Haddam, ch., mon. con., 28; Milton, "Litchfield friend" 25; 668.64

New Haven, 1st ch., of wh. 131 is Jubilee offering and 245.67 per G. O. Sumner, Chairman For. Miss. colls., 376.67; German ch. 18; 389.67

East Lyme, James M. and Rev. N. Judson Clark and Misses Amanda E. and Mary E. Clark, in conformity with the dying request of their late sister, Mrs. Catharine G. Manwarin, to cons. Miss Amanda E. Clark and James M. Clark H. L. M., 194.82

Mystic River, Union ch., of wh. 94.80 is an. coll. and 30 Jubilee offerings, of wh. 10 ea. is fr. Mrs. M. L. Randall, Wm. H. Randall and Hannah B. Gallup, 124.80; Norwalk, ch. 30; Mansfield ch. 4; Mansfield Centre, of wh. 75 is fr. Timothy Merrick and 75 fr. Austin Merrick, to cons. Rev. S. D. Merrick, Webster, Monroe Co., N. Y., H. L. M., 150; Willimantic, ch., 100; Essex, 1st ch. and soc., R. E. Whittemore tr., 350; Preston, ch. 24.45; Stafford, ch. 25; Middletown, ch. 50; New Britain, ch. 40; Danbury, 2nd ch., J. Ambury tr. Male Miss. Soc., 101; Montville, Union ch., "first offering" 10; Tariffville, ch. 7; North Stonington, 3d ch 12; Putnam, ch., J. W. Manning tr., 31; 1059.25

Baptist State Convention, W. Griswold tr., Suffield, 1st ch. 12.50; 2nd 400; Pequonoc, ch. 13.80; 426.10

— 2738.48

#### New York.

Churchville, Mrs. Ann E. Bliss 15; Whitesboro', ch. and Sab. sch., Jubilee offering, per Rev. J. R. Hawwell 90; Cooperstown, ch. 7; Armstrong, ch. 1.50;

Perry, Dea. James S. Bough-ton 10; Oswego, 1st ch. 40; West ch. 47.55; Madison, Rev. Carlos Sw ft, Jubilee offering, 4.50; Clifton Park, ch., for distrib. of Scriptures in Burmah, 29.58; Moriah, ch., Jubilee offering, 5; Lake Ridge, Mrs. Eliza G. Duzenberry, Jubilee offering, 1; Mt. Vernon, Mr. and Mrs. Charles W. Waterhouse 10; New York, "a friend" 3; Suspension Bridge, "M. J. N." Jubilee offering, 1; Skaneateles, ch. and soc. 20.50; Almyra Town 10; Hamilton, Rev. H. Harvey 9; Marcellus, ch. 8; Johnson's Creek, George C. Walker 50; Clayton, ch., Jubilee offering, 6; Cassville, ch. 21.60; Adams Centre, ch. 18; Ovid, ch. 40.35; Lockport, ch. 52.10; West Henrietta, ch. and soc., Jubilee offering, 15; Etna, ch. 14.35; Mason Village, ch. 10; Waterloo, ch., Miss. Soc., James C. Hallsted tr., 7.50; Vernon, ch. 18.50; Cazenovia Village, ch. 26.15; Fenner, ch. 5.75; Adams Village, ch., of wh. 16.15 is Jubilee offering, 22.65; Trumansburg, James McLallen 1; West Leyden, ch. 3.25; 584

New York city, German Pilgrim ch., of wh. 71 cts. is fr. Sab. sch., 30 cts. savings of a little daughter of a poor widow, 70 cts. savings of the boy who last year gave the Missionary Chicken money, 25 cts. fr. a brother, 1.15 fr. a brother and sister, contents of their Stove Miss. box, all Jubilee offering, Saratoga Springs, ch. 52.25; Mrs. T. P. Cushing, for the Shan Mission, care Rev. M. H. Bixby, Toungoo, Burmah, 20; Rochester, 2nd ch., Adolphus Morse, tr., 31.22; S. H. Phinney, tow. sup. of nat. pr., care Rev. M. H. Bixby, Shan Mission, Toungoo, Burmah, 10; Wyoming, Rev. Wm. Dean, D.D., to sup. A Tui, nat. pr., Tie Chiu Mission, China, care Rev. J. W. Johnson, 100; Wilson, 1st ch. and cong. 114; Albion, 1st ch. and soc., Lemuel C. Paine tr., 205.50; Fredonia, ch., an. coll. with prev. dona. to cons. Thomas B. Sweet H. L. M., 85; Homer, ch., Sab. sch., Miss L. Chittenden tr., to be expended under direction of Rev. E. B. Cross, Toungoo, Burmah, per Thomas S. Ranney, 64; a friend of missions, by Miss Amelia Bennett, per T. S. R., 4; 61

Albany, 1st ch. 100; Syracuse, 1st ch., Geo. N. Harris tr., 62; Utica, Welsh ch. 26.23; 18

Black River Asso., J. G. Har-bottle tr., 1  
Cortland Asso., Groton, 1st ch. Orleans Asso., Sherman Dibble tr., Gaines and Murray, ch., of

. Sab. sch.	30.25	Yonkers, S. R. Syme 250;
Rev. O. Dodge,		Hastings, ch. 25; H. G. Munson 25; C. W. Thomas 400; N. Y., 1st ch. 1406.57; Brooklyn, Central ch., F. M. Soc. 225; . 2506.57
clearville, ch.	6.10	Broome and Tioga Asso., Seely Creek, Jane A. Hadley 2;
Buffalo, Cedar st.		Spencer, ch. 26.25; Saratoga Asso., Stillwater, 2nd ch. 25; Gloversville, ch. 180-. 90;
Sardi: ia, ch. 22;		Franklin Asso., Unadilla, ch. 5.00
ch. of wh. 8 is fr.		Monroe Asso., Rochester, 2nd ch., of wh. 104.84 is fr. Sab. sch., Jubilee offering, 840.84
; Mrs. Maria Up-		St. Lawrence Asso., Fort Covington, ch. 25.00
188.10		Dutchess Asso., Franklindale, ch. 26.00
Asso., Little Falls,	25.00	Ontario Asso., Manchester, ch. 33.00
Warsaw, ch.	15.00	Madison Asso., Hamilton, ch., of wh. 14 is fr. Sab. sch., 110.74
North Asso., Hills-		Seneca Asso., Romulus, ch. 90.00
; Albany, Samuel		Orleans Asso., Knowlesville, ch. 15.00
ip. nat. prs., care		Union Asso., Carmel, Mrs. W. S. Clapp 55.00
Ingalls, Rangoon,		————— 19,134.95
; Tabernacle ch.		
unswickler 100; Mr.		
orrell Humphrey,		
pr., 100; Water-		
Powers 20; Troy,		
h. 100 is fr. Sab.		
forth ch., of wh.		
Sab. sch. 251.65;		
ch. 17; Westkill,		
Iudson, ch. 32.38;		
nd ch. 12.54; Sau-		
Jane Dedrick 1;		
, ch. 42; Albany,		
500; Washington		
1461.12		
South Asso., Flush-		
; H. H. Seabrook		
ch., bal., of wh. 50		
ch., 10 fr. W. Cru-		
brooklyn, Lee Ave.		
grin ch., N. Y.,		
wh. 20 is to be		
ra. Wade, Maul-		
nah, 45; N. Y.		
le ch. 57; G. W.		
lvary ch., bal., 8;		
ch. 25; Madison		
Stout tr., of wh.		
F. M. Soc., 5000;		
le 100; Rev. I. S.		
Williamsburgh, 1st		
wh. 25 is fr. Sab.		
; Bushwick Ave.		
omas H. Maghee		
lyn, 1st ch. 110;		
ch. 216; N. Y.,		
ch. 300; J. H. Ad-		
reenwood ch. 54;		
Washington Ave.		
ch. 450; Strong		
co. Allia tr., of wh.		
Bible distribution		
lee offering, 1962;		
L. E. Kingman 50;		
le E. Sheldon 25;		
ch., of wh. 25 is for		
b., care Rev. E.		
D. Prome, Bur-		
g; Brooklyn, Tab-		
100; Pierrepont st.		
N. Y., McDougal		
Hannah Vanness,		
D. Gillette, 50; 11,843.45		
so., Fayetteville,		
Edwards, Jubilee		
114.47		
so., N. Y., 5th Ave.		
wh. 25 is fr. Sab.		
dents in Dr. Bin-		
school, Rangoon,		
; Greenport, ch.		
brooklyn, ch. 80;		

## New Jersey.

Flemington, ch., an. contrib. 300;	
Holmdel, ch. 150; Elizabeth.	
1st ch., John Q. Sloan tr., of	
wh. 8 52 is fr. Sab. sch., 18.28;	
Bridgeton, Anna M. Mulford,	
Jubilee offering, 100; Caldwell,	
ch. 5; Newark, 1st ch., F. F.	
Randolph tr., 56.50; 529.78	
Collections per Rev. O. Dodge,	
agent, viz.,	
East N. J. Asso., Middletown,	
2nd ch. 23; East Orange, ch.	
Sab. sch. 11.66; Key Port, ch.	
19.25; Plainfield, 1st ch. 67.75;	
Somerville, ch. 50; Morristown,	
F. M. Soc. 13.75; 185.41	
Collections per Rev. J. French,	
agent, viz.,	
East N. J. Asso., Newark, South	
ch. 404; 5th ch., Jubilee offer-	
ing, 30; Fairmount, ch. 5.55;	
German ch. 28; North Orange,	
ch., of wh. 300 is Jubilee offer-	
ing, 805.10; Hudson city, of	
wh. 50 is fr. Rev. H. W. Knapp	
and 85 cts. fr. "little James R.	
Parker, now in heaven," 101.	
45; Hoboken, 1st ch. 56.30;	
Bloomfield, ch., of wh. 75 is fr.	
Sab. sch. and 60 Jubilee offer-	
ing, 50 ea. fr. ch. and Sab. sch.,	
to sup. nat. prs., care Rev. C.	
Hibbard, Maumain, Burmah,	
160; Mt. Bethel, ch. 3.85; Mill-	
lington, ch. 12.70; 1606.95	
West N. J. Asso., Moorestown,	
ch., of wh. 28.68 is Jubilee off-	
ering, 71.65; Cape May, 2nd	
ch. 3.75; 1st ch., with other	
donas. to cons. Rev. Wm.	
Swinder H. L. M., 40; Calvary	
ch. 25; Bordentown, Capt.	
Wright 3; "prem." 55 cts.	
"Cash" 80 cts.; Stockton 5;	
Salem, of wh. 10 is fr. Mrs.	
Low, Jubilee offering, 94.90;	
Cohansey, 2nd ch., of wh. 50	
is fr. H. J. Mulford and 5 fr.	
pastor, 172; Trenton, Central	
ch., of wh. 12.50 is fr. Sab.	

sch., 42.50; Woodstown 14.35;	
Woodbury, of wh. 5. is fr. Rev. S. Dyer, Jubilee offering, 7.34; Pemberton, 2.50; Upper Freehold 24; Haddonfield, of wh. 36 is fr. Sab. sch., for the education of a nat. convert, care Rev. A. R. R. Craig, Bassein, Burmah, 72.60; Hammonton 3; Somers Point 2; Central N. J. Asso., Manasquan, ch. 30.20; Lambertville 30; Hamilton Square 50; Freehold 28;	584.24
	148.20
	— 3054.58
<b>Pennsylvania.</b>	
Philadelphia, Rev. Wm. F. Hansell D.D., Jubilee offering, 600; Miss Sarah Richards 189.90; Spruce st. ch., of wh. 1 ea. is fr. Mrs. Stone, Jane Conway, L. D. Gore, Mrs. Geyer, Jno. Good, Julia Goodfellow, S. B. Dewey, S. C. Dewey, E. I. Lowry, C. Jones, Cash, M. A. Jones, and Ann Service, 2 ea. fr. I. D. Dowling, Mrs. Dennison, A. L. Johnson, E. L. Brown, Annie E. Brown, Laura Goodfellow, James Goodfellow, and Mrs. Feinow, 3 fr. Mrs. and Misses Dowling, 2.50 fr. Thos. B. Bolt, 5 ea. fr. David Wood, L. Shumway, F. A. Anable, Mrs. Anable, George B. Morse, Mrs. Rathburn, Geo. Downing, A. Macalitana, R. Leonard, and E. M. Davis, 5 fr. Geo. and Richard Mercer, 50 cts. ea. fr. Mrs. Snyder and A. Lowry, 10 ea. fr. Miss C. Sheldon and Mrs. Master, 20 ea. fr. Miss Anable and Wm. E. Ganett, and 15 fr. S. A. George, 165.50; Montrose, Bridgewater ch., M. S. Wilson tr., of wh. 5.50 is fr. a few ladies, Jubilee offering, 26.08; Barryville and school, ch., per Rev. O. Dodge, agent, Collections per Rev. J. French, agent, viz., Abington Asso., Abington, 1st ch. 30; Bethany, of wh. 1 ea. is fr. Eunice, Lois and Ann E. Torrey, C. B. Reed, A. Bartlow and S. M. Brooks, 5 cts. fr. M. Chase, 50 cts. fr. Chaney and Lillie Brooks, 25 cts. fr. B. T. West, 17 cts. fr. V. Olmstead, and 88 cts. fr. N. Brooks, 8.30; Blakeley, 10.25; Carbondale, 6.50; Damascus, 1st ch., Jubilee offering, 14; Honesdale, of wh. 8.08 is fr. Sab. sch., Jubilee offering, and 2 fr. L. H. G., a soldier, 35.08; Scranton, 25; Scott Valley 9.75; 188.83	974.46
Beaver Asso., Rochester, Meass. Shellenberger	10.00
Bridgewater Asso., Gibson and Jackson, ch.	5.15
Bradford Asso., Union, ch.	4.00
Central Union Asso., Brandywine, ch. 25; Phoenixville, J. M. Davis 1; Holmesburg, G. W. Holme 5; Pottstown 2; Milestown, Union ch., of wh.	

16 is fr. Sab. sch., 41.20; Centre Asso., Logan's Valley 31.95; Miscel. 20.28; Clarion Asso., Strattonville, ch., Hon. A. Myers 2; Berean, Brady's Bend, 3; Wyoming Asso., Pittston, of wh. 25 is fr. John Embleton, less 50 cts. counterfeit, Monongahela Asso., Monongahela, Union ch.	74.20
Pittsburg Asso., Mt. Hope, 14.50; Salem, of wh. 15 cts. is prem. on Mary Ellen Shellenberger's pennies, 10.15; Pittsburg, 4th ch. 10; Pittsburg, Union ch., of wh. 61.66 is fr. Sab. sch., 20 Jubilee offering, of wh. 10 is fr. Mrs. Sarah A. and 5 ea. fr. Dr. M. R. and Miss Susan Trevor, 25 ea. fr. W. W. Ball, and B. L. Fahnestock, 20 ea. fr. Dr. M. R. Trevor and G. B. Jones, 10 ea. fr. James Lippencott, Mrs. Sarah Jones, Shelman Jones, and O. B. Jones, 5 ea. fr. F. Van Gordon, Ann E. Jones, Charlotte B. Jones, A. V. and Mrs. Sarah J. Verner, and Rev. Joe Walker, 3 ea. fr. Miss Susan Trevor, J. C. and Mrs. Mary J. McCullock and T. T. Myler, 2 ea. fr. Mrs. C. C. Myler, John Beck, Mrs. J. A. McClintock and Cash, 1 ea. fr. Mrs. Lewis, Mrs. and Miss May Woods, John Owens and James Carroll, 50 cts. ea. fr. Mary E. Callie and Trevor Myler, and 25 cts. ea. fr. Tommv and Anna S. Myler, 268.66; Sattsburg, ch., of wh. 1 ea. is fr. D. Henderson, John Weaver, Andrew and J. Johnson, 2 fr. J. B. Smith, 50 cts. ea. fr. J. Martin, Mary Tyler, E. Johnson and Mrs. Mary Jayne, 25 cts. ea. fr. R. M. Williams, R. J. Porter, A. Tyler, J. E. Johnson, J. Walkinshaw, Mrs. J. Keitz, Francis Laird, Thos. and J. K. Weaver, and 20 cts. fr. Sarah Duncan, 11.55; Welsh Asso., Pittsburg, Welsh ch., Wm. Owen Jr.	314.86
Northumberland Asso., White Deer, Rev. J. Miles 1; McEwenville, ch. 4.65; Treverton, of wh. 20 is fr. G. Mowton, 10 fr. Mrs. Mowton, 5 fr. N. A. Mowton, 10.40 fr. Sab. sch., to educate a heathen boy to be selected by Rev. J. L. Douglass, Bassein, Burmah, 45.40; Anthony township, German ch., Sab. sch. 11.30; Miscellaneous, Brian Rush 1; Sarah Mitchell 25 cts.; Salathiel Mitchell 25 cts.; North Philadelphia Asso., Philadelphia, 1st ch., of wh. 100 ea. is fr. Thomas Wattson, W. S. Hansel, John C. Davis and J. F. Page, 50 fr. Miss Bonney, 10 fr. J. Morgan, 10 fr. Mrs. E. W. Moore, of wh. 5 is Jubilee offering, 5 fr. S. R. Hansell, 20 fr. J. Hanna and 1000 fr. Sab. sch., Jubilee offering, 1685.69;	63.76

50; Nicetown, of  
fr. Sab. sch. and  
the Sab. sch., 12-  
town, M. Brooks  
ronstellen 5; Hat-  
5 is fr. C. McNair,  
Pa. Vol., 37.50;  
Rev. A. B. Still  
Rev. J. B. Wil-  
Mt. Pleasant, of  
Sab. sch., 33.95;  
34; Reading, of  
Sab. sch., 62.86;  
1918.91

co., Philadelphia,  
h. of wh. 200 is  
ey, 100 fr. Benj.  
Rev. B. Griffith,  
Jubilee offering,  
v. S. J. Creswell,  
ansell, P. H. Cas-  
C. Hollis, 25 ea-  
ion and Mrs. Ma-  
20 ea. fr. Rev.  
D. D., and Levi  
ea. fr. O. Fales  
Harris, 5 ea. fr.  
ta, J. Kershaw  
Ingen, 4 fr. Sa-  
ly, 1 fr. Matilda  
F. Mustin, 1 fr.  
50 cts. fr. Isabella  
idow's Mite, and  
Kochesperger,  
h. 17.70; Twelfth  
is fr. Sab. sch.,  
Philadelphia, Be-  
noe Tolman 5;  
2nd ch., of wh.  
as Wier 5 ea. fr.  
Edw. M. Nanby  
e, 1 fr. H. New-  
ith ch., Wm.  
"Bhubon," nat.

r. M. Bronson,  
man, one year,  
ch., Mrs. Joseph  
nd, ch., J. Lewis  
estnut Hill ch.,  
is fr. Sab. sch.,  
wine, Del. Co.,  
e, ch., of wh. 5  
82; Schuykill  
50 is fr. Mrs. E.  
18 fr. Sab. sch.,  
h 15.70; Goshen,  
fr. J. S. Evans,  
r. J. Casper and  
ave, 1 ea. fr. W.  
t. S. B. Pierce,  
anderson, De-  
noon and Geo.  
Marcus Hook,  
J. N. Tage, for  
ev. F. A. Doug-  
Mission, Nel-  
prem on silver,  
Tage and Mrs.  
ath ch., Phila.  
. Wilson Jewell  
offring, 10 ea.  
Mrs. Harrison, 2  
ea, 1 ea. fr. Jo-  
and Lilly Har-  
Young Ladies'  
50 fr. Sab. sch.,  
gion ch., of wh.  
, 30; Easton, of

wh. 5 is fr. Rev. J. N. Folwell  
and 62 cts. fr. Mrs. Folwell's  
infant class, Sab. sch., 21.75;  
Philadelphia, Miss Mary A.  
Longstreth, to sup. a pupil in  
Rev. C. Hibbard's school, Maul-  
main, Burmah, to be selected  
by Mrs. Wade, 25; Mrs. "C.  
A. L." March offering, of wh.  
5 is for nat. pr., 15; 2038.64  
— 5041.31

## Delaware.

Philadelphia Asso., Wilmington,  
2nd ch., per Rev. J. French,  
agent, 30.00

## District of Columbia.

Washington, Prof. Wm. Ruggles,  
to sup. nat. pr. in Burmah,  
200; "a friend" 10; E. st. ch.,  
Miss. Soc., David Hazard tr.,  
Jubilee offering, 180; Rev. A.  
J. Furman, Chaplain 7th Regt.  
Penn. Vol., per Rev. J. French,  
agent, 2; Georgetown, Signal  
Camp of Instruction, Rev. J.  
H. Barker, Jubilee offering, 1; 303.00

## Illinois.

Upper Alton, ch., Washington  
Leverett tr. of wh. 2.75 is mon.  
con., 38.25 Jubilee offering, and  
5 fr. Coal Branch Sab. sch.,  
Jubilee offering, 67.85; Sang-  
amon Bottom, ch. 5; Bristol,  
J. M. Boomer 5; Bloomington,  
a friend of missions, wife and  
child, for the Gowabati station,  
Assam Mission, 2.50; Green-  
ville, Almira college, Miss.  
Soc., Agnes Morrison Cor.  
Sec., sell. an. contrib., to sup.  
nat. prs. among the Shans,  
care k. v. M. H. B. xby, Toun-  
oo, Burmah, 54.55; 133.90

Collections per Rev. S. M. Os-  
good, agent, viz.,  
Carrollton Asso., Carrollton, ch.,  
of wh. 4 is fr. Sab. sch., and  
1.25 fr. Rev. C. Scandreth, 33;  
Berean ch., K. P. Ki er, Thom-  
as Clover, Joseph Hoffman,  
Miss V. Gildermanster, and  
Miss Flanagan's Sab. sch.  
class, 1 ea., 5; 38.00

Chicago Asso., Waukegan, ch.,  
of wh. 2 is fr. Mrs. I. L. Clark,  
Jubilee offering, 62.27; Elgin,  
ch., of wh. 22.50 is Jubilee of-  
fering, 32.50; Chicago, Taber-  
nacle ch. 202.75; 207.52

Dixon Asso., Lindon, J. M. Scott,  
L. E. Rice and Henry Gould,  
5 ea., tow. sup. of Mikir pupils,  
care Rev. E. P. Scott, Now-  
gong, Assam, 15; Mt. Carroll,  
ch. 23.65; Galena, ch., of wh.  
10 is fr. Sab. sch., for Assam  
Mission, care Rev. M. Bronson,  
Nowgong, and 50 cts. ea. fr. J.  
W. and a friend, Jubilee offer-  
ing, 30; Dixon, ch., Jubilee of-  
fering, 8; 75.65

Edwardsville Asso., Alton, 1st  
ch., of wh. 27.11 is tow. sup. of  
Thah-oo, nat. pr., care Rev. J.  
L. Douglass, Bassin, Burmah,  
41; Jubilee offering, 19.06 fr.  
Sab. sch., for Rev. Dr. Binney's

theol. school, Rangoon, Bur-			
mah, and 50 fr. Sab. sch., Ju-			
bilee offering, 130.16; Upper			
Alton, ch., H. N. Kendall, Ju-			
bilee offering, and to cons. Mrs.			
H. N. Kendall H. L. M., 100;			
Brighton, ch., Mrs. A. A. Hil-	285.16		
liard, Jubilee offering, 5;			
Fox River Asso., Mokena, ch.			
6.15; Hadley, ch. of wh. 7 is			
Jubilee offering, 26.70; Chica-			
go, North ch. 24.65; Wabash			
Ave. ch. 100; Sandwich, ch.			
10; Joliet, ch. 20.61; Warren-			
ville, ch., of wh. 5 is Jubilee			
offering, 10;	197.11		
Galesburg Asso., Ontario, ch.	5.00		
Illinois River Asso., Lacon, ch.			
3.85; Galva, ch. 33.10; Lafay-			
ette, ch. 12.50; Steuben, ch.			
12; Farmington, ch. 7.25;	68.70		
Illinois River East Asso., Tre-			
mont, ch. 31.25; Delevan, ch.,			
Jubilee offering, 20;			
Nine Mile Asso., Sparta, ch., of	51.25		
wh. 10 is Jubilee offering, 25;			
Ebenezer, ch., Mrs. Maria Ev-			
ans 5;	30.00		
Ottawa Asso., Tonica, ch. 66.52;			
LaMoille, ch., of wh. 1.15 is fr.			
Sab. sch., 32.15; La Salle, ch.			
16.50; Johnson's Grove, ch. 19;			
Tiskilwa, ch., of wh. 7.50 is fr.			
Sab. sch., 30.25;	164.42		
Quincy Asso., Belmont, ch., J.			
B. Cooper 4; Mt. Sterling, ch.,			
Jubilee offering, 3; Rusaville,			
ch. 5; Griggsville, ch. 58; Pay-			
son, ch., of wh. 11.80 is Jubilee			
offering, 5 fr. Mrs. Col. Bane,			
and 15 fr. Sab. sch., for the As-			
sam Mission, care Rev. E. P.			
Scott and wife, 31.30;	101.30		
Rock Island Asso., Rock Island,			
ch., of wh. 1 is fr. Rev. A.			
Briggs, Jubilee offering,	12.10		
Rock River Asso., Belvidere, ch.			
48.50; Marengo, ch. 10; Rock-			
ford, 1st ch. 39.02; State st. ch.			
13.75;	111.37		
Salem Asso., Plymouth, ch., Sab.			
sch.	.50		
Springfield Asso., Stonington, ch.			
10; Decatur, ch., Mrs. E. Wes-			
sels 3;	13.00		
	— 1534.88		
Indiana.			
New Albany, Mrs. Mary Ann			
Richards, Jubilee offering, per			
Rev. F. Augustus Willard, 5;			
Jeffersonville, ch., Jubilee of-			
ferings, per Rev. F. A. W., 20.-			
35;	25.35		
Long Run Asso., Switzerland,			
ch., Miss Mary Hadlock 60			
cts.; Mrs. H. Wiels 50 cts.; Dr.			
E. R. Mulet 50 cts.; per J. L.			
Thiebaud,	1.50		
Laughery Asso., Vevay Bap-			
tists, Miss Oriena Thieband			
25 cts.; Mary McCallum 1;			
Mrs. J. L. Thiebaud 5; J. L.			
Thiebaud 5; per J. L. T.,	11.26		
Collections per Rev. S. M. Os-			
good, agent, viz.,			
Flat Rock Asso., Flat Rock, ch.			
8; Columbus, ch., of wh. 2 is			
& Sab. sch., 18; Shelbyville,			
ch., mon. con., 2.75;			
Indianapolis Asso., Indianapolis,			
ch., of wh. 165.56 is fr. Sab.			
sch., to sup. nat. pr., care Rev.			
B. C. Thomas, Henthada, Bur-			
mah, one care Rev. C. Hib-			
bard, Maulmain, Burmah, and			
of this 25 to sup. a Mikir pupil,			
care Rev. E. P. Scott, Now-			
gong, Assam, 300.00			
Judson Asso., Deer Creek, ch.,			
B. N. Bennett 3; Rev. M. H.			
Waters 2;	5.00		
Laughery Asso., Lawrenceburg,			
ch. 15; Aurora, ch. 38; Eben-			
exer, ch. 9.50;	63.50		
Mt. Zion Asso., Bethel, ch.	3.10		
Northern Ind. Asso., Door Vil-			
lage, ch. 6.50; Valparaiso, ch.,			
Jubilee offering, 6.75;	13.25		
Tippecanoe Asso., Grand Prairie,			
ch.	5.00		
Union Asso., Vincennes, ch., W.			
D. Williams 2.60; Veals Creek,			
ch., of wh. 5 is fr. Rev. P. H.			
Evans, an. payment, tow. sup.			
of nat. pr. in Burmah, 10.55;	13.15		
	— 45		
Iowa.			
Burlington, ch., of wh. 2.50 is fr.			
Rev. L. B. Allen, 1 ea. fr. Mrs.			
L. B. Allen, Miss J. B. Cutter,			
Lieut. W. P. Allen, E. A. Van			
Meter, Sheldon Hawley, L. T.			
Bush and J. S. Halliday, 2.50			
fr. J. T. Sunderland, and 5 fr.			
H. H. Hawley, Jubilee offer-			
ings, 18; Des Moines, ch., "of			
wh. 38 cts. is fr. the widow and			
two little boys of a Bap. minis-			
ter who died in the army," 17;	35.00		
Collections per Rev. S. M. Os-			
good, agent, viz.,			
Bedford Asso.	13.40		
Burlington Asso., Danville, ch.			
1.65; Washington, ch. 10; Mt.			
Pleasant, ch. 15;	26.65		
Central Iowa Asso., Monroe, ch.,			
Rev. J. Currier and wife 10;			
Mary E. Currier, Edward J.			
Currier, J. F. Woody, Wm.			
McDonald, C. M. Livingston,			
T. C. Livingston, S. B. Teff,			
I. Yorkman, and R. C. Ander-			
son 1 ea., 80 cts. fr. J. F. Rob-			
inson and 20 cts. fr. C. F.			
Boockenooger;	20.00		
Davenport Asso., Hickory Grove,			
ch. 5; Lyons, ch., Jubilee offer-			
ing, 7; Clinton, ch., of wh. 5 is			
Jubilee offering, 10; Mt. Olivet,			
ch. 6.25;	28.25		
Dubuque Asso., Cascade, ch. 7;			
Dubuque, 2nd ch., of wh. 5 is			
Jubilee offering, 10;	17.00		
Fox River Asso., Bloomfield, ch.,			
Rev. R. T. Peak	1.00		
Keokuk Asso., Mt. Zion, ch. 20;			
Keokuk, 1st ch., Sab. sch., Ju-			
bilee offering, 30;			
Linn Asso., Cedar Rapids, ch.,			
Jubilee offering, 28.92; Rogers			
Grove, ch. 2.60; Marion, ch.			
6.47;	50.00		
Oskaloosa Asso., Ottumwa, ch.			
16; Pella, ch. 3.25; Oskaloosa,			
ch. 19.50;	37.89		
	38.75		
	— 26		

<b>Michigan.</b>		
H. Hobart 5; Grand ch., mon. con. 17;	22.00	
er Rev. S. M. Os- t, viz.,		
Asso., Davisonville ay, ch. 4;	14.00	
Asso., Ionia, ch.	23.15	
o., Coldwater, ch.	40.29	
o., Mason, ch. 5; ch. 2.50;	7.50	
Asso., Ceresco, ch. 1200, ch. of wh. 50 two nat. prs., Mau- Sa Kye, 30 fr. Sab. p. another nat. pr. ev. B. C. Thomas, Burmah, 1 fr. Clark, Jubilee offer- lessburg, ch. 4.50;	113.50	
., Medina, ch., Rev. Jubilee offering,	1.00	
so., Pontiac, ch. 5; 7; Detroit, 1st ch.		
	33.00	
River Asso., Liber- Colon, ch., Rev. G. 1; Niles, ch., Sab. 1; 5;	5.00	
Asso., Clinton, ch., well 2; Ann Arbor, 1.81 fr. Sab. sch.,		
., Howell, ch., Mrs.	11.52	
	1.00	
	— 271.89	
<b>Minnesota.</b>		
"a friend of Mis- sion dollar and avail- er Rev. S. M. Os- t, viz.,	1.66	
Paul, 1st ch., Sab. Mrs. Ward's school, same, 25.70; North- wh. 5 is fr. Rev. J. 2 fr. Mrs. L. B. C. fr. Miss M. L. J. cts. fr. Frank J. ea. fr. Messrs. Slo- an, Davis, Dickin- son, Fox, Whittier 50 cts. ea. fr. Mes- Terry, Meadamea, A. Stewart, Whit- and Leach, 25 cts. Dickinson and Miss Jubilee offering, 20- ch. 1; Belle Plaine, 2 is fr. Rev. M. wife, Jubilee offer-		
	51.20	
stral Asso., Austin, L. I. Parker 4; Mrs. er 3; Miss Anna M. Edwin A. Parker, Minn. Vol. 2,—11; 7.30; Mitchell, ch. ia, ch., of wh. 2.50 sch., Jubilee offer- Rice Lake, ch., Ju- le, 50 cts.; Owatona- lee offering, 3; alley Asso., Winne- ka. Asso., Winona, Eliota, ch., E. L.	34.00	
	2.05	
	19.35	
., Kalmar, ch. 18-		

.80; Concord and Ellington, ch. 8.50;	27.30	
	— 136.56	
<b>Ohio.</b>		
Cincinnati, Mrs. Bascom, Jubilee offering, per Rev. Wm. Dean D.D.; Cheviot, Bethel ch., of wh. 15 is fr. Dea. Joseph Hil- dred, 1 ea. fr. Robert McFar- lan, Mrs. Ade, Melissa Brown, Eliza Harwood, Wm. M. Eng- lish, Susan Columbia, E. V. Wood, D. E. Strathem, Jacob Hildred, Mrs. E. Simpson, Miss Sallie Simpson, Mary J. Bruce and Peter Craig, 10 fr. Mrs. Ann McFarlan, 10 fr. D. and E. S. Shepardson, 2 ea. fr. Miss Ann McFarlan, Isaac Strathem and Jemima Gaforth, 5 ea. fr. Gilman A. Platts, Fay- ette Wood, David Shepardson and Wm. W. Rice, 3 fr. Phebe Hanniford, 1.50 fr. Ann Eliza Gaines, 50 cts. ea. fr. Benj. Griffenz, Mrs. Margaret Bald- win and Fannie Simpkins, 50 cts. fr. H. J. and M. E. Shep- ardson, 4 fr. Rebecca Richard- son, 7.80 fr. Sab. sch., 92.80; Cleveland, Erie st. ch., A. J. Farrar tr., 35; Dayton, 1st ch., C. W. Chamberlain tr., of wh. 55 is fr. Sab. sch., to sup. "Ta- boo," nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 200.11; Marietta, 1st ch., R. K. Shaw tr., 128.81; Parisville, Welsh ch., for distrib. of Bibles in for. lands, 8; Wooster, "F. I. H." 5; Henrietta, ch. 14.70; Pomeroy, Welsh ch. 43.50; Middleport, Welsh ch., Sab. sch., Missionary box, 12.50;	544.92	
Collections per Rev. S. M. Os- good, agent, viz.,		
Auglaize Asso. Lima, ch.	80.00	
Caesars Creek Asso., Xenia, ch. 36.50; Little Miami, ch. of wh. 5 is fr. Rev. Samuel Marshall and wife, 20; Centreville, ch. 13.50;		
Cleveland Asso., Richfield, ch. 10.60; Strongsville, ch. 4.50; Chester, ch. 5; Cleveland, 1st ch., of wh. 153.15 is Jubilee offering, 206.23;	316.33	
Columbus Asso., Columbus, 1st ch. 31.20; Welsh Hills, ch. 10;	41.90	
Huron Asso., Norwalk, ch. 27- 2; Auburn, ch. 10; New Lon- d., ch. 5.15;	42.45	
Lorain Asso., Huntington, ch.	17.50	
Maumee Asso., Bryan, ch.	3.50	
Meigs Creek Asso., McConnells- ville, ch. 35.66; Manchester, ch. 30.50; Caldwell, ch. 7.05;		
Miami Asso., Lebanon, ch., of wh. 25 is fr. Mrs. Geo. R. Sage, Mrs. Tho. Corwin, Mrs. Dun- levy, Mrs. Suydam, Mrs. Boake and Mrs. Corlis, to sup. Sau Thah, a nat. pr., care Rev. C. Hibbard, Maulmain, Bur- mah, 25 fr. Sab. sch., to sup. Thah Levy, care Rev. H. L. Van Meter, Bassine, Burmah, 108 fr. indiv., to sup. nat. pr.,	63.31	

care Rev. M. Bronson, Now-gong, Assam, and 46.23 mon. con., 204.23; Cincinnati, 1st ch. 117.89; Hamilton, ch., of wh. 37.70 is fr. Sab. sch., 114; Franklin, ch., Sab. sch., girls' dep't., tow. sup. of Oo Gan, nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 11.16;		China, 815.15; Wright city, Rev. James E. Welch 10; A. Welch 50; Pleasant Hill, A. J. Bowen, Co. K., 2nd colored cavalry 5; Hannibal, ch., per Rev. S. M. Osgood, agent, 10;
Miami Union Asso., Springfield, ch. 32.20; Troy, ch., Rev. A. P. Agenbroad 5, John Palmer 1, Sarah M. John 50 cts., Jubilee offering, 6.50; Piqua, ch. 10.01; Dayton, Wayne st. ch. 10;	447.36	Tennessee.
Mt. Vernon Asso., Mt. Gilead, ch. 10; Fredericktown, ch., of wh. 65 cts. is fr. Sab. sch., 20.40; Chester, ch. 8.55; Chesterville, ch. 9.95;	58.71	Kentucky.
Ohio Asso., Portsmouth, ch. 40.35; Beulah, ch., mon. con., 5;	45.25	Lexington, Miss Louisa Robinson, for distrib. of Bibles in heathen lands,
Portage Asso., Akron and Middlebury, ch.	130.50	Louisville, Walnut st. ch., members, of wh. 5 is fr. Mrs. Mudgett, for Baptist church edifice or chapel in Paris, France, 56; Pastor, Rev. J. H. Heywood, and memb. of the Unitarian congregation 25; memb. of the Christian congregation 20; individual friends of missions, of wh. 5 to Jubilee offering, fr. Prof. B. M. Patten, 40;
Trumbull Asso., Youngstown, ch.	12.75	141
Zanesville Asso., Zanesville, 1st ch. 5; Blue Rock, ch., of wh. 10 is fr. Mrs. R. Ruemer, all for Jubilee offering, 16; Zanesville, Market st. ch., Jubilee offering, 42;	63.00	Virginia.
Green township, ch., per Rev. James French, agent,	5.50	Mason city, Welsh Bap. ch. 1.70; Hartford city, Welsh Bap. ch. 5.80;
	— 1941.00	Oregon.
		Portland, ch., per Rev. O. Dodge, agent,
		United States.
Wisconsin.		Camp Fortwood, mon. con., per Dr. Proudfoot, chaplain, per Rev. O. Dodge, agent,
Collections per Rev. S. M. Osgood, agent, viz., Dane Asso., Madison, ch.	64.00	New Brunswick.
Dodge Asso., Fox Lake, ch., of wh. 30 is Jubilee offering, 42.50; Beaver Dam, ch., of wh. 100 is fr. A. Joy, to sup. Shway Thah and Thah Po, nat. prs., care Rev. B. C. Thomas, Henthada, Burmah, and to cons. E. G. Joy H. L. M., 3 fr. Rev. C. S. Tucker and 3 fr. Mrs. S. B. Tucker, Jubilee offering, 121;	163.50	St. Johns, Rev. E. C. Cady, per N. P. Kemp, Germany.
Janesville Asso., Union ch. 10; Janesville, ch. 35;	45.00	Hamburg, collections, per Rev. J. G. Oncken, for the heathen,
La Crosse Asso., La Crosse, ch. 3.37; Sparta, 1st ch., Jubilee offering, 31;	34.27	Sweden.
La Fayette Asso., Mt. Pleasant, ch.	.70	Alnon, Erick Carlson, for Scriptures for the Karens, 175; Baptists in Sweden, for Bap. missions, per Rev. A. Wieberg, 1200; per Rev. James French, agent,
Lake Shore Asso., Milwaukee, West ch.	40.00	Burmah.
St. Croix Asso., Prescott, ch.	8.00	A missionary and his wife, Jubilee offering, 20; Prome, "a friend, for assistants," 63.90; Rangoon Mission, collections, per Rev. D. L. Brayton, 581.36;
Walworth Asso., Elkhorn, ch.	10.00	
Winnebago Asso., Appleton, ch. 2; Lamertine, ch., Rev. A. Potter, Jubilee offering, 1. Berlin, ch., a few members, 4.05; Waupun, ch. 8;	15.05	Legacies.
	— 290.52	East Winthrop, Me., Dea. L. Perkins, per F. Fuller, Exr.,
		Thetford, Vt., Silas Follett, per W. W. Baker, Exr., in part,
Kansas.		Fayetteville, N. Y., Mrs. Hannah Macomber, H. Edwards, Exr., per Rev. O. Dodge, agent,
Topeka, 1st ch.	8.05	Cheviot, O., Dea. R. Gaines, per Rev. D. Shepardson,
Ottawa Mission ch., per Rev. J. G. Pratt,	36.00	Lima, O., Mrs. N. G. Moore, per Rev. J. L. Moore, D.D.,
	— 44.05	— 25
		— 33
		— 50
Missouri.		— 25
St. Louis, 2nd ch., D. B. Gale tr., of wh. 9.85 is bal., to sup. nat. pr., care Rev. Wm. Ashmore, Tie Chiu Mission, Swatow,		Total from April 1, 1863, to Marc \$115,470.36.

THE

# MISSIONARY MAGAZINE.

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No. XLIV.

JUNE, 1864.

No. 6.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### ASSAM MISSION.

LETTER FROM MR. BRONSON.

#### Effort to save Gowahati.

Nowgong, Feb. 3, 1864.—My previous letters will have informed you of the necessity of prompt effort to save Gowahati. That station has been left alone now years. The non-arrival of a missionary for them is having a discouraging effect, and something must be done at once.

#### Encouragement at Nowgong.

It is a sore trial for us to leave Nowgong, in the uncertain state of our health. We, too, at Nowgong our hands are full interesting work, never more hopeful than now. The Mikirs are losing their wives, and coming in to our worship and school. The tide is rising. I wrote my last that br. Scott would go and remain at Gowahati until some one could come to relieve him. But we read the effects on the Mikir interest. They were disappointed when their former teachers, the Tolmans, left, and the presence of their present teachers is important.

Besides, what Gowahati needs now is a preaching missionary. So, throwing personal preferences wholly aside, and looking at the great interests of the cause, I go, trusting in God for health, strength and wisdom to rear the standard again at Gowahati, and stand by the colors till you can send us help and relieve us next spring, and then we can return.

I often groan over the inefficient manner in which the mission is manned, and I feel it now the more in view of the necessity of this temporary removal to Gowahati. You should not have less than two men at each station. Then, with the blessing of God, large results might be realized.

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#### JOURNAL OF MR. BRONSON.

#### Visit to Gowahati—Painful Contrast.

Nowgong, Nov. 25, 1863.—Br. Scott and myself set out by boat to visit our people at Gowahati, and the newly formed outstation at Durrung. With hard pulling reached Gowahati at four, P. M., the following Saturday. Our native brother Kandura, who is in charge of the station, with some of the other disciples, hastened down to the river side the moment our boat hove in sight. Both the mission bungalows being rented, we put up in the school-house, one of the brick walls of which having tumbled down, we were not very comfortable; but they had made every preparation for our comfort that the circumstances allowed.

I was painfully reminded of the different state of things in Gowahati now from what it was a few years ago, when our mission was manned. Then our coming was welcomed by fellow missionaries.—Then many warm friends and open houses received us. Nearly all of these

have removed. Mr. Robinson, our best male member of the church, died a few months ago. New families have taken the place of the old. These know us not. Similar changes have occurred among the natives, so that aside from our own little flock, we are in Gowahati almost as strangers. But there is one advantage in this. We can pursue our great work less interruptedly.

#### Sabbath Worship at Gowahati.

29.—Sabbath. The gong struck at eleven o'clock for native worship in our pleasant brick chapel. About thirty persons were present, and some outside listeners. Preached from Matt. 9: 86—88. Subject, Christ's compassion on the multitudes. Urged upon the disciples the duty of feeling for the perishing multitudes of Assam, and that they should make their personal duty to make Christ known to their countrymen, a subject of special prayer, especially as they had so few missionary teachers.

#### Affecting Plea for Gowahati.

The tablet of the lamented Barker, our early associate, placed by friends for whose spiritual good he zealously labored, in the wall behind the pulpit, still witnesses for him, and forbids our ever allowing this house of prayer to be shut up, or sold at auction to be converted into a house of merchandise. I thought also of Mrs. Barker's late offering to sustain this neglected mission, where she herself has so long and so faithfully labored, by means of the pay and bounty money of her only son, slain in battle; and I said in my heart, God forbid that the American Baptist Missionary Union should ever say, "Let Gowahati pass from our hands and perish." I thought of the years of labor bestowed here. I looked upon the little band of disciples and their native preacher before us. I thought of the many interesting openings around Gowahati, and felt that I should sin, deeply sin, were I not to plead with the Union not to think of abandoning Gowahati, *but to re-man it speedily.*

#### The Garrow Converts.

At our previous visit at Gowahati, we baptized two Garrow disciples.\* They have had to live in the sepoy's lines, and have been subject to reproach and many temptations. But I was happy to find them still immovable, bearing the cross humbly, and laboring to bring others to the Saviour. They expressed their desire to enjoy the teaching of a missionary, so that they could understand and defend the Scripturea. They said, "If there was a missionary here, or at Gowalpara, we would strike our names from the list of sepoyas, and go and teach our people.—But we have no one to teach us, and we are too ignorant now to go forth. We often get worldly and wicked during the week; but when we come on the Sabbath and hear brother Kandura explain the Bible, our hearts get happy and fixed."

#### Garrow Youth to be Instructed.

An interesting Garrow youth, who had come up from Gowalpara to study and to inquire about the Christian religion, was with them awaiting our arrival. We have brought him to Nowgong with us, to instruct him, hoping that he is a chosen vessel of mercy. I was glad to hear Major Agnew, our Commissioner, give these Garrow converts a good character. They have daily worship at home, and try to strengthen each other in the Christian course. I think they may be employed at once as colporteurs, or Scripture readers. Who will give six dollars a month each for their support, and send them out, with the Bible in hand, to their countrymen?

#### A Convert's Appeal for Help.

Dec. 4.—The church met on Friday evening for business, preparatory to communion on the following Sabbath. During the day, our native brother Apinta, who was placed out in the Kachari villages by brother Danforth, as an assistant, came in and joined us in our religious exercises. Each spoke freely of their religious feelings, temptations and trials.

\* See Mag. for April, p. 106.

All expressed a desire to live as Christians should, and never go back from the Saviour. Apinta plead for himself and wife, left for six years alone among idolaters. In the duties of his office he had had many temptations. With no one to help him keep the Sabbath, no one to converse with or pray with but his wife, and being often ordered to do worldly business on the Sabbath, (being collector of revenue in a district,) he had become almost as worldly as the heathen around him. It pained him when he remembered that his kind teacher, Mr. Danforth, placed him where he was, in the hope that he would teach his countrymen about the Saviour; but none had been as yet converted by him. The Kachari people around him often listened and appeared well until they drank liquor; then every good impression seemed to be lost. "Can't you," said he, "send a Christian brother to live with me, to teach and explain the Scriptures, and help us in keeping up our regular Sabbath meetings? Would we not come out and visit him, his wife and people in the month of January, when he and his people would have the most leisure to hear?" It seems every way important to send out a colporteur to join him and carry out vigorously br. Danforth's original plan. The time has come when we have some native brethren who can, with God's blessing, do good out in the villages; and so long as I remain in this mission, I shall ask you to give me the means of sending into the harvest field every one that can hold a sickle, and gather even a few sheaves for the Master.

#### **Exclusion, Restoration and Admission.**

We had the painful duty, at our Friday evening meeting, of excluding one member of the church, who for years has received the instruction of our missionary sisters in Gowahati. Her husband died. She had no funds to support herself and family. Although work was supplied her, yet she fell into temptation and sin, and at length married a Mussulman, and

says she herself has adopted that religion. It was a source of great grief to the little church, and it seemed to be their fervent prayer that she might yet return to Christ and be saved. An old excluded member of the church who had manifested great hardness and said, "Once out of the church, always out," professed penitence and desired forgiveness. She had long desired to tell the church this. Her husband also applied for admission. Those two cases the church thought favorably of, but wished to have a little more time before receiving them. An elderly woman, formerly a great opposer, but who during our former visit expressed penitence for sin, again presented herself for admission, and was cordially received a candidate for baptism.

#### **Licensed Assistant.**

The church was also unanimous in licensing our brother Kandura to preach the gospel, wherever God might open the door. He had hitherto been improving his gift at my request, without license from the church.

#### **The Flock Increasing.**

6.—Declined an invitation to preach in the English church, now destitute of a chaplain, as we felt it duty to give our time to our native Christians, who have been so long left alone, and for whose benefit we have come among them.—Preaching at eleven in the morning. Repaired to the water side, immediately afterwards, and baptized the candidate previously mentioned. Communion at four, P. M.,—a pleasant and interesting occasion. I was gratified to see that thirteen rs. was handed in voluntarily for the church fund. One by one this little band of disciples is increasing, and greatly do they need the care of an under shepherd.

#### **Parting with the Converts.**

7.—Left the little flock, after spending two Sabbaths with them, amid protestations like the following—"Teachers, do listen to us. There are three mission stations and three missionaries. We have

been left alone six years. Let each station have a missionary to remain at the stations. Our teachers sicken and cannot live in the hills; let them stay and work at the stations, counsel and direct us, their assistants. We will go out to the people on the hills; we will go and live in the villages, and our teachers can come and visit and travel with us occasionally," &c., &c.

#### Native Laborers—A Request.

Breaking away from them, we set out for Durrung, where our native brother and preacher, Bhubon, S. B. Swaim, is located. Ascending the Brahmaputra two days, we reached his village, and found him and his wife living in an humble hut, on the very spot where he was born. Here, parted from every Christian associate, and surrounded by heathen relatives and acquaintances, they have entered heartily into the work of making known the gospel of Christ.

Both of them are evidently much interested in their work. His wife, Shree Moti Torassee, is often talking and reading with the women, and wants to gather the girls into a school. Will any Sabbath school in America send her five dollars per month, sixty dollars per year, for this object? If friends in America, who in past years have contributed to maintain our boarding schools for girls, could visit us and ask what good has been accomplished by our means, I would like to point them to the wives of several of our native Christian brethren, now bringing up their families in every way vastly superior to their heathen neighbors, and exerting an influence to enlighten their sisters in heathen darkness.

#### Idol Worship—Practical Difficulty.

At this outstation we spent five days, including one Sabbath. We lived in a little shanty, slept on a bed of straw, and held ourselves always ready to talk with any who visited us, morning and evening. Numbers attended our morning and evening worship at this place, and during the day we visited several villages in the vicinity. At one of them we came

upon a most obscene stone image of Moha Deu, which has for many years been an object of worship. Here a large crowd collected and listened without disputing, while we exposed the sin and folly of such worship, and told them of the only living and true God and Saviour. Two or three books were given here, but most of the people are unable to read. The people generally are cultivators, simple-hearted, and have very little regard for priests or caste. When we appealed to some who had heard considerable about the Christian religion, to embrace it,—“Yes,” said they, “we are ready as soon as others do so. Go and instruct them. We believe as you do; but just now it is difficult for us to break away from our countrymen. Who will help us in trouble and sickness? Who will bury us? Who will eat with us? To whom shall we give our daughters in marriage?—Where shall we get wives for our sons?”

#### An Interesting Gooroo.

Among other visitors, the case of one was specially interesting. We were just about sitting down to a social meal, prepared by our native Christians, when two very ordinary looking men approached; the leader struck up a tune from a rude flute, made of bamboo. “This,” said Bhubon, “is my friend, Boga Bhagoti, the gooroo. He always gives notice of his coming by the use of the flute. He has hundreds of disciples, and has most candidly talked with me about the claims of the Christian religion, and is carefully reading our books. He will be pleased at seeing us all eat together. He sat down on a mat placed for him until we had eaten, evidently much interested by what he saw.”

#### New Sect.

He proved to be a Siri Soitongo Bhotot—a new sect, that is rapidly gaining ground in this vicinity and in several parts of Assam. This sect began with twelve persons, sent out as apostles to travel, and preach, and make disciples. They believe in one God, the Creator, Preserver and Destroyer. They ridicule

dol worship, evil spirits, or the gods of the mountains, hills and valleys. They eject charms and incantations. They refuse to worship Hindu priests, and at heart reject caste. They meet at night to worship, eat and drink, what the rules of caste strictly forbid, and are evidently working to throw off caste openly. When any one wishes to be made a disciple, the gooroo first orders him to light a lamp. He then proceeds to instruct the candidate thus. God is a spirit, He is light, like this lamp. Worship no more idols, or evil spirits, or trees, or anything.—Worship God only. Call every body brother. Know no distinction of caste. Pouring a cup of water on his head, he pronounces him a disciple, and adds, "Go, teach others. Be humble, forbearing. If any one reviles you, revile him not in return. Injure not him who injures you."

This gooroo is a man of keen intellect. Although he has rejected so many errors, he has his peculiar ideas about eating no flesh but fish, and that his bhokots or disciples worship God when they worship each other. He says there is but little difference between his belief and Christianity; yet I suspect it will be harder for this man to believe on Christ and be saved, than it will be for many a gross idolater. He urges Bhubon to become a brother gooroo, and Bhubon in return urges him to become a brother Christian. Such a man, truly converted, would be like Paul among his countrymen.

#### Meeting in a Cow House.

We found at this outstation that it was necessary to make some provision for a place of worship, as they were actually meeting in a cow-house. Placed a small sum in Bhubon's hands for the erection of a temporary building, to be used as a chapel and school-house. This outstation is only a day and a half distant from Apinta's station, and all around is a dense population.

#### Parting Request.

14.—Early this morning parted with our native brother and sister, set our

faces homeward, and on the evening of the sixth day (Saturday) reached our families in health and safety. Bhubon's request as we parted was, "Pray for me, I am now only Junghy;" meaning—"I have left all pleasant society and comfort; none around me but untaught idolaters; pray for me." Christians at home should remember such, for they are called to deny themselves and grapple with many difficulties and much opposition.

#### Growing Importance of Assam.

During this tour I have seen much to show that Assam is fast rising in importance. Three steamers lay in the river before Gowahati. Tea lands are being taken up in every direction. The pretty hills along the river side, near Gowahati, are now covered with tea plants. Tea speculators are making independent fortunes in a very short time. A large trunk-road is being constructed by the government through the whole valley of the Brahmaputra, from Bengal to Sadiya. The telegraph wire, to connect Gowahati with Bengal and Calcutta, has already reached Gowahati. There is a change coming over this province. It is destined to be an important country. Now is the time to follow up with the gospel.

#### LETTER FROM MR. WARD.

##### Baptism at Sibsagor.

Sibsagor, Jan. 12, 1864.—Last Sabbath we had the pleasure of baptizing one young man, the oldest child of our native Christian community, the teacher of our native Christian school. He had been a kind of prodigal son; but we trust that through the grace to which nothing is impossible, he is now a true spiritual believer in Christ. He had several times desired baptism, but I had resolved that I would not move in the matter, but leave the church to act spontaneously, after they had seen abundant evidence of the young man's complete reformation. Since he first professed to have found mercy of the Lord though he has had

many temptations, he has steadily grown in the confidence of the members of the church and ourselves. Two others have expressed a desire to be baptized. Were I in haste to baptize, I might have half a dozen candidates. We hope and pray that the Holy Spirit may make them truly heirs of grace; and we shall be most happy to receive them into the inner temple by the rite which belongs to believers only.

#### JOURNAL OF MR. SCOTT.

##### Tour to the Mikir Hills.

Nowgong, Jan. 25, 1864.—Br. Bronson and myself have just returned from an interesting tour of the Mikir hills. I copy a few extracts from my journal.

Jan. 5.—We left home, accompanied by Sunaram, my native teacher, and Thang Long, a Mikir youth who has been studying with us for several months. He is our guide.

##### Healing the Sick.

7.—Entered the first Mikir village on our route. We were here last year.—The villagers at once recognized us, and flocked around to hear our words and to get medicine. The order of a missionary's outfit is, 1. A Bible; 2. Medicine chest; 3. Hymn-book, &c. Christ healed the sick that were brought to Him.—Wherever the missionary goes, he is beset by those afflicted with divers diseases. To refuse help to these sufferers when one can relieve them with little trouble, is to throw away an element of power, while such relief given opens the door to the hearts of the people.

##### Brahmin Missionary.

We here met a sly old brahmin, who is also on a missionary tour to gain disciples to his faith and to prejudice the people against Christianity. Seeing the villagers gathering around us, he came and quietly took a seat a little way off, apparently as an earnest listener to the truth. But bearing his favorite doctrines assailed and in danger of being

exposed in all their absurdity before the people, he marched up boldly to their rescue, and threw down the glove for combat. Of course his challenge was accepted. For a time he maintained a spirited contest; but very soon he found it too hot a place for him in the hands of br. B. and my pundit, who were well skilled in all the arts of his cunning arguments. Observing also that the good sense and tide of feeling in the crowd were with us, he betook himself to his last and most forcible argument, a dogged, defiant silence, till we were done with him. After we were gone, he doubtless reviewed the whole argument before the people, with such explanations as would tend to establish his faith and falsify ours. We find many such men secretly at work among the Mikirs. But as yet their success is not very encouraging to them. The manly spirit of the Mikir is not easily persuaded to yield servile homage to either priest or idol. Idols are an abomination to them. They worship only the Unseen.

##### Waiting for a Teacher.

8.—Pangti village, where Mrs. Tolman remained some time during br. T's tours. Considerable interest is manifested in our preaching. The women gathering about me began, "The Tolman mem sahib once lived with us. She loved us much and we loved her much. We are waiting for her to come back, as she promised when she went away. When will she come?" I could only answer, "Yes, she still loves you much, and but for sickness in her family she would soon come back." "But," said they, "when you were here last year, you told us that you had a mem sahib like her, and that you would bring her when you came again. But we do not see her. Has she, too, gone over the sea?" "No," I replied, "but since last year the great God has given her a 'ba-ha' boy, as yet too young to be left alone or brought through the jungles to the hills."

These people are thus waiting and watching for a Christian teacher to come

and live among them. And but for the earnest warnings of the older residents of the country, we should not leave these shepherdless ones to wait and watch for another year. Doubtless these wild, malarious jungles in some way praise Him who made them thus, even though they forbid his ambassadors a dwelling among them. But the Sower can pass through their gloomy paths, casting in the seed of truth as He goes. As I go from village to village and from house to house amid these wilds, my heart cries out, "When shall these be the homes of Christian men?" The thirty-fifth chapter of Isaiah gives me great comfort; for all the promises of God "in Him are yea and in Him amen."

#### A Christian Magistrate.

9.—Reached the village of Sarnem, the home of Thang Long. He had sent word of our coming; so that we found a house built for us on our arrival. We were received with a hearty welcome. On Sabbath, had a very attentive audience. But so little Assamese is understood, that only a few were able to comprehend even the simplest truths. We greatly needed an interpreter. At this village we were met by Rong Bong, the first and as yet only baptized Mikir.—He came from his village, one day distant, to guide us to his home. He is a Mozadar, i. e., an officer appointed by Government to take charge of a certain district, usually containing from twenty-five to forty villages, assess and collect taxes, furnish laborers, provisions, &c., for Government service when required. In short, he is clothed with the authority of a petty tributary king. These officers are almost without exception "full of oppression and robbery." There are but two Christian mozadars in Assam, so far as we can learn. Rong Bong is one of them. He suffers reproach and scorn from other officers, because he has taken the Christian name and refuses to strike hands with them in their wickedness. As a term of contempt, they call him "Rong Bong Christian." But he thus

far stands firm, "choosing rather to suffer affliction with the people of God." We hope to reap the advantages of his widespread influence. We feel it now. He has built a fine school-house in his village at his own expense; also a comfortable house for us, in the hope that we would occupy it this year.

#### Hospitable Reception—Mikir Preaching.

15.—Paisa, the home of Sar Lok, another of our Mikir boys. He had taken leave from school after we left Nowgong, and went to give his people notice of our coming. A new house, with mats all laid, was waiting our arrival, and pleasant, though strange faces greeted us, with a hearty welcome. Rice, fowls, yams, eggs, &c., were brought for us with all that generous hospitality which everywhere characterizes the Mikir.

Sabbath evening.—We have had a large and unusually interesting congregation to-day. Many from neighboring villages came in to hear us. But here again we find so little acquaintance with the Assamese, that but few could lay hold on the truth. Save on the countenances of those few, there was that blank expression which told of darkness within, though striving to get the light. Br. B. preached from Luke 2: 10. When, now and then, such few Mikir words as we had picked up were uttered, at once as their ear caught the familiar sound, every eye kindled with a new light. O for a Mikir tongue! I am more than ever assured that the gospel must be given them in their own language, though on common business subjects they can converse quite freely in Assamese. This is the largest village we have seen, and within three hours' walk are eight or ten other villages. Also it is a healthy location.

#### Christian Hymns.

Last evening, just as I was going to sleep, my ear caught a familiar sound. I listened. It came from a group of heathen children near our tent. They were singing in charming harmony that song, "There is a happy land." How my heart

leaped with a strange joy as this song thrilled my soul, blending dear memories of the past with fond visions of the future. I rose from my bed and joined their song.

#### The Children's Testaments.

18.—To-day met Bura, another of our Mikir pupils. He came out some distance into the jangle, to greet and conduct us to his village. He also had asked leave from school to give notice to his people. Here, too, we were met with a warm welcome. We find an interesting state of things. As soon as these lads learn to read, we give them a Testament. I find that these boys are in the constant practice of taking their Testaments home at each visit, and reading them to their village neighbors. Let me here say to those of the Sabbath school children who gave me money to buy Testaments for the heathen children, These are the Testaments your money bought. Yes, children, your dimes and quarters have already begun their blessed mission of travelling through Indian jungles, preaching Christ. Are there not others who wish to have their pennies and dimes doing the same work? I shall be most happy to act still as your agent.

#### Inquiring Chief.

At this village, we were listened to with deep interest apparently. There was one man of unusual earnestness.—He is the chief of a village some miles distant. Having heard of our expected coming, he came with rice, fowls, &c., to meet us at this village. He at once made known his wish to hear of our "new religion." Being imperfectly acquainted with the Assamese language, he could not lay hold upon the truth with clearness, but saw "as through a glass darkly." In the evening he staid unsatisfied till a late hour, and the morning found him at our tent door before we awoke. He accompanied us to the next village. On the way, from the top of a *high hill*, he pointed out the curling

smoke of his own village nestled among the distant hills, and he greatly wished us to go and speak our good words to his people. But from where we were it was difficult of access, while before us on our direct way lay many villages. He seemed much pleased when I told him that at my next trip to the hills I would visit him and his people, if God permitted. He promised us to abstain from sacrificing to the mountain deities for one year, though he greatly feared they would be angry and kill him and destroy his village.

#### Character of the Mikirs.

I seem to have only begun the record of what we saw and heard. We visited about twenty-five villages. During this visit we could do little more than to begin an acquaintance, yet hoping that not all the precious seed sown will be lost. The more intimate my acquaintance with the Mikirs, the more deeply I am interested in this peculiar people. Of large stature, muscular and active, they are proverbially peaceable. From their enemies ever fleeing, never fighting, while among themselves such harmony prevails, that though rarely less than two or three families live in each house, I have never in all my travels among them, heard an angry or unpleasant word—They are strangers to family and neighborhood quarrels. According to the latest estimate by government officers, the Mikiri number from 30,000 to 40,000.

They have never had a written language. But they are not always to sit in darkness. Already they are waking up from their sleep of ages. They begin to realize that they are beings created for a higher destiny than simply to eat and drink and die. We have now nine of their young men and lads with us, learning to read and write, and receiving instruction in the Christian religion—They are preparing to return with us to the hills as teachers of their countrymen. Many others we find desiring to come and learn in the same way.

#### Who will Help?

But these lads and their parents are

## Ningpo Mission.—Letter from Mr. Knowlton.

able to support themselves in If we bring them to the plain to I learn with us, we must give use, food, clothes, books, teach- nese all cost money. Where is ie from? Shall I ask the Mis- Union, already burdened with lls, for an appropriation for this ? Or, will some Christian heart ed by the silent appeal of these i their fellows, and send relief? l we feed and clothe them from ey allowed for our own food and , as we now are doing? Or, hese sources fail, shall they be k, thirsting for the water of life, dark home, to live and die in m of a rayless night, uncheered right hope of a glorious resurrec- nning? No, brethren, they must sent back thus. Their souls are . They feel it. I feel it. You Let us strike hands afresh for liverance ! few years by the blessing of God, oung men now with us are to be dard bearers of the Cross among untrymen. Upon them depends od very largely the early success abors.

not some church, Sabbath school idual take up one of these youths icate him and give him a name ? enses can be met with twenty-five per year.

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### LETTER FROM MRS. SCOTT.

#### The Mikirs Waking.

ong, Jan. 14, 1864.—My heart over my poor, ignorant Mikir and I fear I shall never be able much for them, unless I can visit their own mountain homes. The are waking up as they never have fore, to the interest of their al and spiritual welfare. are now evincing a great desire ka. Especially do they seem de- read the word of God and learn ur holy religion.

Mikir lads, of whom we now have

ten under religious instruction, are r better pleased than when we tal them of the great and merciful God, gave his Son a ransom for sinful me

The godly fear and reverence evi by them might well put to shame i of our Sabbath school lads in Chri America. One of them who has with us only a few weeks, said to few days ago, when I was trying to plain the 3d commandment, "Madam account of that commandment I lie to sleep and arise in the morning wi prayer, just like a beast. I wai pray; I feel sometimes that I must j but I tremble and fear lest I might the name of God in vain. O ma please tell me what is it to take the of God in vain?"

My knowledge of the language sufficient yet to make the truth clear to these inquiring minds, and frequently under the necessity of c on my good sister B. to help me my difficulties. My interest in dear Mikirs increases every day.

Measrs. Scott and Bronson are nc the hills and will probably be gone a month. Shortly after their re Mr. S. and I will start for Gowahati. From reliable sources we learn that Mikirs can be reached from that st as well if not better, than from this. will at least remain at Gowahati d the rains, and do what we can in little church there. O that this J year may echo over the sea in the Christians in America a glad jubilan from many a heart which has hit dwelt in the thick darkness of heism.

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#### NINGPO MISSION.

##### LETTER FROM MR. KNOWLTON.

###### Visit to Kinghwa.

Ningpo, Dec. 30, 1863.—I int start for a tour to Kinghwa on the or 13th. I should have left some since, but have been waiting for Teh-king, a younger brother of Teh-piao; but his business has &

him, and whether he will go with me or not is still uncertain. It is quite a disappointment to me, as I hoped to establish him there as an assistant. I fear that mammon is getting a controlling influence over him. There is a young man however at Kinghwa, by the name of Nyi, who formerly spent several months at Ningpo, of whom all who know him speak highly, and who, since his baptism, has been a faithful, active Christian, and is a pretty good scholar. I have hopes that this man will become a reliable and useful assistant. The present number of members from Kinghwa is fourteen; whom I intend to organize into a church at this visit. I shall probably be absent a month or six weeks.

#### The Jubilee Meeting.

American Baptists come so far short of doing for missions according to their ability and duty,—a large number of churches indeed doing nothing—that a meeting for fasting and prayer would seem more appropriate than a Jubilee. You may think this the language of despondency. But no; it is apparent that the great majority of those even who do something for missions, are interested only incidentally and superficially in the work, and not with the whole-souled, determined interest and purpose, by which great enterprises are accomplished. The conversion of the world to God, being the greatest of all great enterprises, demands an intensity of interest, a firmness of purpose and an energy of effort which the churches have hardly begun to exercise. To be sure, much has been accomplished, and it is very appropriate to have a Jubilee, and thank and praise God for his mercy. And I should enjoy much the privilege of meeting those interested in this great work, and uniting with them in thanksgiving to the Lord for the rich displays of his grace in heathen lands. Still, I feel that were I present at the Jubilee, the thoughts of the vast work that still remains to be accomplished, and of the small and utterly inadequate interest

manifested in it, would greatly detract from the pleasure. However, I trust that meeting will serve to deepen the interest, and excite to greater efforts than have hitherto been put forth.

#### Variation of Dialects.

The Ningpo dialect is spoken purely only within a radius of thirty or forty miles; beyond that distance, for another thirty or forty miles the dialect gradually becomes so changed as to form a new dialect; and so, as we pass on from one place to another, the colloquial dialect is constantly changing. What is called the Mandarin or official dialect varies so little as to be understood throughout the empire by those who have learned it. The dialect at Kinghwa is so different from that at Ningpo, that two uneducated persons, who can only speak the common vulgar colloquial, cannot at first understand more than one sentence in ten of each other's talk. By omitting some provincialisms and mixing in a little of the official dialect, of which most tradesmen and literary men have a little smattering, these two classes of persons can with some difficulty understand each other. A missionary, therefore, who intends to labor in any particular locality, should at once go to the place and learn the dialect there spoken. To labor to acquire first another dialect, would be labor lost, and time thrown away.

#### RANGOON MISSION.

##### LETTER FROM MR. CARPENTER.

##### Visit to the Villages.

Ratho, Jan. 5, 1864.—We have been sojourners here for about one month. Raytho is a large Christian Karen village in br. Vinton's field, some thirty-five miles north of Rangoon. We made the journey in bullock carts, passing through the two villages of Kambet and Ananben. In the latter place we spent a night, experiencing much kindness from the Burmese pastor. We had a little prayer-meeting in the evening. If you had been there, you would have shaken the hand

of every member of that little church, and you would have heard the good man tell of his own entrance out of darkness into light, and what God had enabled him to do for his friends and neighbors. These villages are outstations of Rangoon, under br. Stevens' care.

Our object in coming hither was not so much to engage in proper missionary labor,—for this we cannot yet do effectively,—as to become familiar with the language as it is spoken in the jungle, and to learn the ways and character of the Karen themselves. Our opportunities for becoming acquainted with the people have been better than we expected,—far better than we could have wished; for great trouble came upon them in the sudden death of their excellent pastor, Mau Yay.

#### **Death of a Karen Pastor.**

Just as we had finished prayers in the chapel at sunset on the last day of the old year, a young man came in, breathless and greatly agitated, saying that teacher Mau Yay was shot. Within two or three minutes, I suppose every man and boy in the village was on his way to the scene of the accident, and many of the women had commenced their peculiar wailing and lamentation as for the dead. We hoped that the wound was not serious, and busied ourselves in getting everything ready for his reception. Shortly after I went out to meet him. As I came up, the litter stopped. I pressed some cordial to his lips, but the light of the lantern told a mournful story. He showed no signs of life. Still I could not believe that the strong man was really dead; and, hastening the bearers, we returned to the house to make, if possible, one effort to save him. But it was too late. His faithful friends laid the body carefully and tenderly upon the bed. It was not yet cold; but the heart beat no longer; and as we worked over him, the limbs grew stiff and cold. The wound was in the upper part of the right thigh. The bullet passed clear through, shattering the bone, and so high up that a suc-

cessful use of the tourniquet would have been difficult, even if a skilful person, with the requisite means, had been at hand.

He went out to shoot jungle fowl with a friend, Koh-neu-moo by name. In a dense thicket, coming up from an unexpected direction, he was mistaken for a bear or wild hog, and received the fatal shot. Poor Koh-neu-moo has continued ever since weighed down with grief.—He has received a great deal of religious instruction in the families and schools of the missionaries, and was for two years an assistant of the devoted Whitaker, on the Toungoo mountains. He has preached a good deal since, but of late has been drawn into government service as a surveyor.

#### **Secular Work and the Ministry.**

It is not strange that fifty rs. per month and easy work should have attractions for a man who receives but ten. The heavenly reward seems remote, and loses some of its reality at times, to the native Christian as well as to his teachers. A Karen can frame as plausible an argument with which to silence his conscience as an American. "With fifty rupees a month, I can support a preacher myself. In the pursuit of my business, I come upon many out of the way places, where no preacher ever goes. All Christians cannot be preachers. The church needs good, pious surveyors. The best preaching is that of a consistent life," &c., &c. He would not be likely to add, as he might if it were suggested to him,—A true, Christian surveyor can exert an influence over minds which no professional clergyman can reach.

We hope this event will lead him again to consecrate himself to the service of his Master, and to do all that he can to repair the loss which the Karen church has sustained, and for which he feels himself in some degree responsible.

#### **Death of Another Karen Pastor.**

This accident causes us all the more sadness, because it follows so closely the

death of another valuable ordained man in this district. Only two weeks before, Shway-Poo, the pastor of a church which was set off from this a few years ago, was shot under precisely similar circumstances, and died almost instantly. But one ordained Karen pastor is left in the whole Rangoon field. Br. Vinton will miss them both very much, for they were his right hand men. Mau Yay, especially, was a tried man. He had been through great persecutions in Burmese times for his faith and for his persistency in preaching the gospel. We believe that now his spirit is among the blessed.

#### **Reverence for the Sabbath.**

One little incident came under my own notice, which showed the character of the man. A week ago last Saturday, a gentleman in government service came to Raytho for the purpose of prospecting the route of a proposed new road from Raytho to Pegu city, to unite at this place with the new Rangoon and Prome road. He expressed at once the intention of spending the afternoon and night only with us, saying that his business was pressing and obliged him to continue his journey the next day. The necessity was not so apparent to us, for his journey from Rangoon had been made in a very leisurely manner, shooting by the way and spending some time with a brother officer. But he said he must go, and should require the headman of the village to furnish him with a guide. I said nothing until evening. When the Kares had returned to their houses and eaten their rice, they came up to us in a body, with Mau Yay at their head. I stated to him the requisition and asked for his reply.

"To-morrow is Sunday, teacher, but this man is the governor's servant; what shall we do?" I told him that he knew the law of God as well as I, and must answer for himself, as he thought would please God best. After a little consultation with the leading men, the reply came in this form. "We are Christian Kares, and are not accustomed to travel on the

Sabbath; but the Burmans, who do not worship God, have no Sabbath. We will send for their headman and let him furnish the white stranger a guide." Whether Mau Yay in the absence of a missionary would have had the firmness to take this position and hold it under a threat of punishment, I do not feel sure; but I am quite sure that he never would suffer one of his people to do it voluntarily. If done at all, it would be under protest, as a service which the magistrate would compel them to render. As to Mr. —, he was too much of a gentleman either to show that he was cut by the implied rebuke, or to dissent from the proposed arrangement.

This I fear is but a specimen of the stumbling blocks that are continually thrown in the way of the heathen and native Christians by godless men, who wear the dress and bear the name of Christians.

There is great need of prayer for these large flocks that are thus left shepherdless. We feel also, as never before, the need for them and for us of more Christian knowledge and a deeper spiritual-mindedness.

#### **BASSEIN MISSION.**

##### **LETTER FROM MR. CRAWLEY.**

Mr. Crawley, of the Henthada Mission, being on a visit to Mrs. Ingalls at Thongzai in Dec., 1863, arranged to accompany her to Baasein, and spend a few weeks before the meeting of the Association in aiding br. Douglass. Under date of Bassein, Jan. 20, 1864, he writes as follows:

##### **Preaching in Bassein.**

We have been here since the 1st inst. Several native preachers came with us, and after preaching from house to house during the day, we have had a meeting every evening in the town, among the heathen. The attendance has been large, and on every occasion the audience has been most orderly and attentive. The result will prove, we hope, that the good seed has not been sown in vain.

The delegates have now all arrived

and the Associational meetings will commence to-morrow.

### HENTHADA MISSION.

#### LETTER FROM MR. CRAWLEY.

##### Statistics.

Jan. 20, 1864.—There are two outstations, Danoobyo and Myiudai; and six native preachers, stationed as follows; at Henthada, one; at Danoobyo, one; at Myiudai, two; and two itinerants. Studying with a view to becoming assistants, three.

These all, students as well as assistants, with the exception of one, who is partially supported from the United States, are sustained by the churches in Nova Scotia and New Brunswick, and Prince Edward's Island.

Baptized during the year, four. At present connected with the church, 43.

Though the number baptized during the year is small, still there is more markedly than in previous years, an awakening among the people, a spirit of inquiry, and a willingness to hear the truth, which are most encouraging.

At Myiudai, twenty miles below Henthada, a new interest has commenced, and a small church has been established. There are there now several candidates for baptism.

##### Schools—Contributions.

The school in Henthada has this year had an increase in numbers from among the heathen. A new school has been auspiciously commenced at Myiudai.—Both these schools are sustained by funds from the British Provinces.

Ru. 200 have been contributed by the members of the church for all benevolent purposes,—a fact which furnishes an indication that the native Christians are maturing from year to year under the influences of the gospel.

##### The First Decade in the Henthada Mission.

A few months more will complete the first decade in the history of the mission. The present number of communicants does not, it must be remembered, repre-

sent all that the mission has accomplished for Burmah. If such a representation is attempted, all who have died in faith must be included. But how shall we estimate the silent, unobserved, but no less certain influence which has been exerted far and wide by the persistent preaching of Christ crucified, and by the distribution of tracts, bearing to the eye the same blessed story?

### PROME MISSION.

#### LETTER FROM MR. SIMONS.

##### Religious Services.

Prome, Jan. 12, 1864.—We began the year with prayer, in concert with Christians in England and India, from whom circulars had been received. Closed the meeting with the communion service on Lord's day.

Religious services in the town have been regularly conducted in the same places as reported last year, with an additional afternoon service occasionally at Myaben, distant two miles, where two assistants, Ko Bo and Moun En, and other members reside. On Lord's day the children are assembled at nine, A. M., the service for preaching commencing at half-past ten, excepting for two or three months in the hottest season, when half-past seven, A. M., is preferred.

At the close of the month of February, a general three days' meeting was held, at which assistants and others were present from some of the outstations. On Saturday there was an interesting service, at which addresses were delivered by several assistants who had recently been at different and distant parts of the district, laboring among the Burmese, Karens and Kyens. On Lord's day seven persons were baptized, and shortly after the baptism the communion was administered. On Tuesday, March 3d, Ko Shway Mgyo was set apart to the work of an evangelist by ordination.

As Ko Hmong and Ko Myat Poo had been laboring for a short time successfully at the village of Myoung near Myodwen,

in the Tharrawadi district, where Moung Shangalay and others reside, it was desirable to have an ordained native assistant there, and Ko Shway Mgyo was sent. Soon after he had commenced his labors, he sent a letter to say that there were several good inquirers, and some were asking for baptism. Six persons were baptized there by Mr. Kincaid in April.

#### Persecution for Christ's Sake.

Ko Shway Mgyo soon had to suffer persecution. A man, whose wife with her parents were members of the church, and at whose house he boarded and lodged, charged him with stealing his clothes, and was about to have him arrested; but his friend Moung Shangalay and others stood security for him, while the case was being examined. The accuser soon became ashamed of his conduct, confessed that the charge was false, and that it was his deep-set hatred to the Christians and their religion which caused him to bring the accusation against the teacher, hoping thereby to bring him and them to disgrace. As he had confessed his fault and begged forgiveness, he was forgiven. Ko Shway Mgyo's expenses for travelling and living were met by Moung Shangalay and others.

#### Religious Interest at Enma.

In the middle of the rainy season, Enma was visited by that dreadful scourge, the cholera, and several of the inhabitants were suddenly taken off by it; but only one of the disciples, and he an elderly person, died. The medicines with which they were supplied, taken in the early stages of the disease, were the means of saving them, their families, and some of their neighbors. A deeper interest in favor of the religion of Jesus Christ has been gradually increasing among the inhabitants, and several have been baptized. Ko Shway Mgyo, on a visit to his family, reported by letter that he had baptized twelve persons, that three good inquirers had gone to Thongzai on business, where they expected to be baptized, and four were still remaining. Moung

Shway Mee, a Karen assistant, has been stationed some time among the Karens at Enma, and has taught a small school. A few meet with him and his wife for worship on Lord's day; no opposition is now shown. The inhabitants of a village near by have expressed a wish for an assistant to be placed among them to teach their children to read, and to explain to them the word of God.

#### Encouragement at Thayet.

Ko Myat Poo has spent two months at Thayet, and has been much encouraged to see the change among the Burmese inhabitants. Formerly they showed much opposition; now all are willing to hear, and anxious to have books; some are good inquirers. The same encouraging features are observed at Meaday and Allamyo, villages across the river. As the funds for native assistants were hardly sufficient to pay one-half of them, and Mr. Rose wished to have Ko Myat Poo to assist him, he has gone to Rangoon.

#### Journal Items.

A spirit of inquiry is abroad. The following notes are a few among many, of visitors coming for books and tracts.

Feb. 11.—Four Kyens from Kangoo village, which is seven miles from Padoung, towards the western Yoma range of mountains. It numbers 100 houses.

12.—A headman from Kathinga village, in an opposite direction, towards the eastern range. It has fifty houses.—Three men from Shwaydoung, paramats; they said they did not worship idols nor the priests.

13.—Two men from Menhla, Burmah Proper. They had read our books and wanted more.

14.—Some brokers from the river side.

March 1.—A young man came with others to witness the baptism. Having often applied for books for himself and acquaintances, he had derived benefit from them, and had given up idol worship at the pagoda.

11.—Some books and tracts had been taken to Mahathama, and among them one recently written by Mr. Stevens,

"Thou shall not kill." It was read with interest by many, and women who could not read were attentive listeners.

Aug. 23.—Returning from a visiting tour, heard a boy reading aloud the tract, "Glad Tidings," on the verandah of a house where was a small school. Several women living in the neighborhood were present, apparently attentive hearers.

31.—Six men from Shwaydoung, returning home, called for a supply of books. They heard Ko Kong preach at Ko Bwah's house the night before, and seemed interested in what they heard.

Sept. 12.—Nine men from Shwaydoung and six from Padoung, all desirous of information about the religion of Jesus Christ.

Oct. 1.—An old man with his son came for medicine. He is a good inquirer, believes in the existence of one only living and true God, the maker and preserver of all things. Looking towards the garden he said, "I see the evidences of his existence in the trees, the flowers, birds and everything." He often meets with Ooyah, the old Shan man, and Oo Shway O, another disciple, and obtains information from them on religious subjects.—Ko Kong and Moung Yan Gen have often spoken to him of Jesus Christ, the Saviour of men.

Nov. 4.—A young man from Sandoway, in service at Prome, had heard of our books, and was desirous of getting some. His family did not believe in idol worship.

Dec. 6.—A respectable merchant said he was familiar with the laws of Gaudama. He wished to have books which would inform him of the Eternal God and his laws. On leaving, he promised to read the books carefully, and said he did not believe in a God that was dead.

11.—Two young men from Shwaydoung professed to be inquirers. They had left off the worship of idols, and were desirous of all the information they could get of the Eternal God.

12.—Moung Net, from Pagan Burmah Proper, brought strangers with him for books. He had often called before, said

he believed in the religion of Jesus Christ and was the teacher's disciple.

14.—The relatives of Ko Poo, the assistant, two men, seventeen women and seven children from a village near the east Yoma range of mountains, had come to worship at the pagoda. Some of the women, matronly looking, said they could read. They took a good supply of books and tracts for themselves and neighbors.

#### Statistics.

The baptisms for the year have been 44; males, 18, females, 26; viz., Burmese, 31; Karens, 9; Kyens, 3; Chinese, 1.—Baptized at Prome, 12; Emma, 12; Kan-seh, 10; Myoung, 10. The Karen assistants state the number of converts to be 20, as the fruits of their labors; but 11 were baptized by Mr. Thomas, whose names have not as yet been entered on the church records. Forty-four entered, and eleven not entered give the full number 55. Excluded, 11. Died, 5; leaving an increase of 39, which, added to 226, makes the present number 265. Most of the cases of discipline were of long standing. These persons know that to return there must be evidence of repentance.

Among the deaths, was the wife of Ko Kong, the pastor of the Prome church, a person in the prime of life. She was drowned in the river on the evening of May 11, and her body was found on the morning of the 13th, opposite our residence, some distance from the spot where the accident occurred. She had gone to the river to bathe and to fetch water, as is usual with nearly all the Burmese females. Her feet were on the edge of a rock, when she lost her balance in reaching over to fill her earthen pot. The river being deep close by, and an eddy formed by the rocks, all efforts to save her proved fruitless. She was a good woman, always ready to get rice cooked for the assistants and others, when they came from the country to put up at her house. Removed so suddenly, it was a great affliction to her husband and relatives. She left two children to mourn

her loss, one a lad nearly grown, by a former husband, and a little boy about five years old.

Books have been sold to the amount of rs. 381.4. Materials are in preparation for the new chapel. The first donation received towards the expenses of building is from a friend to the cause residing in Aberdeen, Scotland. He is a retired medical officer, formerly residing in Burmah. He has sent rs. 50 also to the Toungoo Karen mission.

#### MISSION TO THE SHANS.

##### LETTER FROM MR. BIXBY.

In the Magazine for May, pp. 129—133, Mr. Bixby was reported on the eve of a journey to the Shan country. The following was written after he had been a week on the way.

##### On the Way.

Kyah Maing, Karen Village, on the Mountain Top, Dec. 28, 1863.—When I last wrote, I did not expect to write again very soon, as we were on the eve of our departure to the Shan country. But as an opportunity occurs to send back letters, I feel quite sure friends will be glad to hear from us, even though it be but through a hastily written line. I shall not attempt to forward our journals at present; for we are not sure that packages will go safely. But if we can send a few lines at different stages of our journey, we shall be most happy to do so.

We have been absent from home just one week; the distance travelled is small, even when compared with a week's journey in this slow country; nevertheless, it has been a most successful week's travel. It was necessary on such a journey, of four or five months' duration, provided we are not interfered with, over high mountains and through deep gorges, with only the merest bridle-path, and with our burdens borne on the bare shoulders of men, that we should commence moderately. Furthermore, we have felt it to be duty to preach as we go, to such as are willing to listen to our message.

##### Efforts to Suppress the Insurrection.

There is an extensive insurrection in the Shan States, and the Burman king has sent forth thousands of soldiers to suppress the rebels. Several of the roads leading to the Shan States are blockaded, to prevent the Shans from escaping to British Burmah. On this account it is generally thought we shall find it difficult, if not impossible, to get through; but the Lord's providences up to this day, with my own inward convictions, all indicate that the time has come to undertake this mission to the Shans, and I shall go on till I can go no further.

To escape the blockade we are crossing high mountain ranges by a more circuitous route, which leads, however, through the Bghai Karen country where we now are, more than three thousand feet above the level of the sea. A part of this route lies within the independent States of Karen, and on this account may be more dangerous,—the people being little better than savages.

##### Passing through Savage Tribes.

We are now in sight of mountains which we must cross, where various wild, if not savage tribes live,—the Brec, Lau koo, Harshu and Gekho tribes,—fuller accounts of which I hope to give hereafter. We have committed our way unto the Lord. Various providences indicate that this is our way, and we go forth with confidence and hope. The Lord doubtless has a people among these mountaineers; possibly, I may find some of them. I have engaged a Karen chief, who understands the dialects of these tribes and who is personally acquainted with some of them, to go with us as a guide for four or five days, when we hope to reach the Shans; but our journey will then be only fairly begun.

##### Mrs. Bixby in the Company.

Perhaps it will be matter of surprise that Mrs. Bixby should accompany me on such a journey. Well, if you were one of our company, your surprise might not be lessened; for the road is only a

footpath for Karen; still our ponies can go almost as well as the Karen. Thus far she has endured the journey quite as well as myself, and I doubt not she will go through in good health.

If so, she will greatly increase my usefulness. The women and children without her could not be reached; now they come in multitudes. Furthermore, when a man goes forth with his wife, the people generally are less afraid of him. It is comparatively easy to inspire confidence. It is a great comfort to have her with me, and it is a great pleasure to her to go.

Still, you will easily understand that it cost her a struggle to leave her two dear children. They are with our friends, Mr. and Mrs. Cross, and will be well cared for.

We feel that we are in the path of duty. God's presence is with us, and we find here and there a Bethel.

#### A Promising Village.

One whole village, where I spent last Sabbath, promised to build a chapel and receive a teacher, the chief taking the lead, and Moung Ong, who is now with me, was chosen by the people to be their teacher. On our return, if they remain of the same mind, I shall try to spare him for a few months, if no more. The people generally are Karen, who understand Burmese, and they receive us gladly.

#### GERMANY.

##### LETTER FROM MR. ALF.

##### Trials and Persecution.

Kiciny, Feb. 18, 1864.—It is written that "through much tribulation we must enter into the kingdom" of God. The truth of this I am daily made to experience. I have again to announce fresh trials encountered in Poland. There are two things which I have recently been taught, and that in a very explicit manner; namely, 1. That there is a God who with fatherly care watches over and protects his people. 2. That there is a devil, who as murderer, liar and deceiver,

works through and by means of the unconverted, stirring them to persecute the church and to hinder the progress of Christ's kingdom.

I have already informed you that only a short while ago I was dismissed from the prison at Pultusk, where I, along with the brethren there, had to endure great hardships. I had a variety of ills to contend with in prison, hunger, cold, vermin, and not least, temptation from within. At present Satan seems intent on having my life. There was but a step between me and death on the 26th of January. I left Adamow and went with my family to Kiciny, where I had made up my mind to live, because I have here an extensive field of usefulness. I had also in prospect the formidable journey to Prussia, for which I had four months ago procured a pass. Owing to the distance, and because I had loads of books to take with me, I found it impossible to accomplish this journey on foot. I therefore bought a horse, for which I paid fifty-five Russian roubles. On the evening before I was to set out, this horse broke loose, ran away, and I have not seen or heard anything of him since. I then bought a second, for which I paid fifty roubles, and shall set out, God willing, on this difficult journey in the course of the next week.

#### The Churches in Poland.

Before my departure I felt anxious to visit the different stations in Poland. In the beginning of January I visited the stations behind Warsaw, Podolle, Wadislaw, Mroze, Lopsk and Mentnow. I found all hereabout only a remnant of our members, many having emigrated to Russia during the disturbance. Others we had been obliged to exclude. In Mroze they had been all excluded except five souls, and three were also in a not very healthy state. Although I had had many external difficulties to contend with, still no danger occurred to my life; and after a few days I returned in safety to Adamow.

On the day fixed for my departure I

baptized two souls; this detained me a day longer.

#### False Accusations.

On the 30th of January, I made a journey up the Weichsel to Bogasin, which nearly cost me my life. In this district there had been a great awakening not very long ago, which had now partly subsided. Here, in the beautiful river Weichsel, I baptized twenty-two converts. As the unconverted cherished an intense hatred against them, a persecution naturally ensued. This was gratifying to our opponents, who immediately accused us to the wandering insurgents. One of the ringleaders happening to be in the neighborhood, they went to him, gave him money, and begged him to make an end of the Baptists. They propagated miserable calumnies against us; such as, that the Baptists had hewn down crucifixes, burned or otherwise destroyed the sacred pictures, and called other churches by the name "whore," and that in regard to their prayers and ordinances those of the Baptists were nothing short of idolatry; that they themselves were the alone holy and acceptable to God, &c.

All these calumnies were readily believed, and they lost no time in seeking to vent their rage upon us. They did not meddle with the natives resident there; but as soon as a stranger, and particularly a missionary appeared, they resolved upon hanging him. During the summer, three of the brethren had already been put in confinement and threatened with death. Again in January, about fourteen days before my arrival, another attack had been made upon our missionary in the person of br. Rafalski, whom they would have killed if he had not succeeded in breaking loose and making off. This occurred about ten miles from Bogasin in Bulkow.—Twice were the brethren taken before a magistrate, who recommended them to go home and not to venture again within his boundaries. On the second visit he allowed that they were in the right, but

added that owing to the excitement among the people, he dared not venture to protect them. Even although an attempt was to be made on their lives, he could not prevent it. This persecution immediately extended to the different stations around.

On the 30th January I met the two brethren Bockoski and Schulz here, where on the same day we held a meeting which was greatly blessed. On the Sabbath, the brethren from the different stations met in Bogasin, in much fear, it is true. Still most were of opinion that we should not be disturbed. In the forenoon I preached from Acts 2: 42; in the afternoon from John 6: 67—"Will ye also go away?" After holding a church meeting, in which we endeavored to set every thing in order, we proceeded to the ordinance of the Supper. We had finished at about 10 o'clock, only regretting that the services had come apparently so soon to an end; it had been a blessed day to us.

#### Arrest and Cruel Treatment.

The younger members were still enjoying themselves in singing psalms, while those residing at a distance were preparing to set out on their way home. Indeed, many had already departed, when all at once five armed men burst into the room in search of br. Rafalski, who had escaped from them not long before. They came in front of me, holding pistols in their hands, and asked what sort of a man I was. And when I told them my name, they said they didn't any more wish for Rafalski, they were much better pleased with Alf. They asked me to go with them. "Where?" I asked. "You already know," they replied. They then told me I must go to the preacher at Wisgorod. "It is night," I rejoined; "we can wait till to-morrow." "You must come now." Two of them seized me by the arms and dragged me towards the door. A few of the brethren then sprang forward to prevent my being taken, because, when they once get a person into their clutches, he seldom

gets off with his life. I tore myself from them, ran into another room, and through this into an apartment at the farther end; but here I could find no means of getting out. I next perceived a cellar, darted into it, and hid myself as best I could. They followed with a light, searched in all directions, but could not find me. At length they discovered the cellar, the door of which they opened, and pointing their pistols within called out that if I did not immediately come forth, they would shoot me dead.

I came out to face death. They seized me by the arms and carried me off. The brethren again sprang between us and extreated for me, but in vain. The struggle became every moment more and more violent. The enemy would have me out, and the brethren resisted. At last it came between death and life. My coat and vest were already in tatters. The coat I had got in Hamburg hung in shreds down to my feet, and I had nothing left but my trousers and shirt, the latter of which was covered with blood. Br. Bankoeki had received two wounds in the head. Another brother had got a shot in the shoulder, the ball having carried off part of his coat without inflicting further injury. Another shot was fired which lodged in the bed, without hurting any one. I became quite faint, could scarcely move, and felt as if my joints were dislocated. I thought there was nothing for me but to die.

A sister had gone into the village to seek help, but nobody troubled themselves about us. I called out to my enemies, "If I am to die by your hands, I would rather die here." And while they pointed the loaded pistols at my head and chest, I said, "Do as you like; shoot me dead if you will." Nobody fired, but they proceeded to drag me out, some seizing me by the feet, others by the head and shoulders, and so they went to work with me, just like so many wolves upon a poor sheep.

In this manner they dragged me for about one hundred yards to the conveyance which was waiting for us, threw me

into it, while two fellows cast themselves down upon me, muffling my eyes and closing my ears.

Thus I was hunted forth with wild cries of delight. The brethren were in great distress, cried after me with many tears, but could do nothing towards my rescue, farther than committing me in prayer to God. He alone can help when human help is unavailing.

I expected to die every moment; my heart was filled with peace and quiet, and even joy. My fears had all at once been stilled.

After they had driven me for about a mile, amid shouting and crying, they proposed to turn into the next wood, and then they began to ask one another, "Where shall we hang him up?" To which the leader replied, "Drive to the Weichsel and throw him into the water into which he himself has recently thrown so many people;" referring to the twenty-two converts whom I had there a short time before baptized.

The following questions were then put to me. 1. Whether I came from God? 2. Whether I could speak to God? 3. In what manner I baptized, and for what reason I baptized a second time those who had been baptized in infancy by the parish minister? After I had answered all those questions, and they could find nothing further whereof to accuse me, they asked me to perform a miracle, some suggesting that I should walk on the water like Jesus; others, mocking, said, "Speak to God, and we shall hear if He will answer. You have no God, otherwise He should not have allowed you to fall into our hands. Where is now thy God? Call upon Him and He will help thee. See, we can do with you just what we like; hang you, drown you, or beat you to death; who will hinder us?" I replied, "What good can it do you, although you should kill me? I am quite innocent, have done nothing to deserve death at your hands; and were you to kill me, you must be answerable for this to God. My people are also innocent; they have done you no injury; you your-

selves hewed down the crucifixes and destroyed the pictures." "And you," they retorted, "deserve to be hung upon a cross."

We were nearing the Weichsel; the wagon was drawn up, and they accompanied me on foot towards the river. We were already so near that we could see the ice; they stopped, and the leader asked, "How much will you give us if we let you free? For a hundred roubles you may go." The others said, "Lay him down, rather, and we will give him a hundred blows." I replied that I had no money to give, but that I wished with all my heart they might be led to believe on Jesus, and so become children of God and escape everlasting condemnation.—"Do you think then that we shall be lost, and only you Baptists saved?" I replied, "It is written, 'except ye repent and believe on the Lord Jesus, ye cannot be saved.'" "Go, go," they said, "you are a stupid man; how can you know who shall be saved or lost? If we spared you, you would, perhaps, be returning here. "To be sure, I must return to visit our members, and in order that others may be converted." "You don't convert the people; you only mislead them." "I do not lead any body to lie, steal, or do injury to their fellow-creatures. On the contrary, that they should love and pray for all men." "Do you pray for us, then?" "To be sure, also for you." "Why don't you pray, then, that we may gain the victory over the Russians?" "Turn to God first, and with his help you shall gain all, and heaven likewise, the true Fatherland."

#### *Deliverance.*

I was then cast into a dungeon, and after an hour two of them returned, wrenched the lock, and let me out. Two brethren had come after me, begged for my life, and had given twenty-one roubles as my ransom. In the morning, when the others came and wished to know where I was, these two said that the Baptists had come and stolen him away in the night while we slept; "see, the lock has been forced."

All this I have recently understood. You and all believers must feel needful it is to pray for Poland at this time. I baptized lately in Kiciny nineteen souls, and ten more are to be baptized. Our meetings largely attended that we can hardly find room for all who come. We must try to build a house; but the poverty so great I know not where the means to come from.

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#### FRANCE.

##### LETTER FROM MR. L—.

###### A Prosperous Work.

P—, March 9, 1864.—We continue to be blessed in the work of God here in general. P— always affords encouragement. The meetings are well attended. New and serious hearers constantly attend our worship. Some are to be awakened. Others have peace, and will shortly be admitted into the church. The members exhibit a faith and living piety. Blessed be that He condescends to be with us.

I spent the 4th Sabbath in Fel at C—, (O—). Ten persons presented themselves for baptism. They were examined before the church and a majority of Catholics, all serious, some of whom were deeply moved. One man, who was about to shoot his wife because she could not hear the gospel, was present and affected, both at her examination and at her baptism. The examinations were very edifying, and the baptisms were numerous. The same persons came again in the afternoon, and were so affected by the preaching of the gospel and by partaking of the Lord's Supper, that in the evening after worship gave me the dress, and begged me to visit them in their own homes in C—, C—, and P—. With God's blessing we hope for a delightful revival in these parts. May the Lord help us to glorify His name. We hope soon to have more baptisms. Several persons for various causes were unable to present themselves last Sabbath.

Mr. C—, our worthy evangelist, who takes my place at C—, writes me also that he has several sick persons to visit, some of whom are well disposed. This brother also informs me with joy of several recent cases of conversion.

We have cause to praise the Lord, for He has blessed us.

We absolutely must have more laborers, that the work may make progress.

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LETTER FROM MR. C—.

**More Helpers Needed.**

Feb. 18, 1864.—I am visiting some sick persons, nigh unto death. They are not members with us, but I think they have been converted during their sickness. We always have a multitude at our worship. If we could have an evangelist, I should like exceedingly to have Mr. V— as a colporteur-evangelist at A—, where he would be very useful. Pray for us, and for our work, that we may be a steadfast, faithful, and advancing people.

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LETTER FROM MR. B—.

**Hunger for the Gospel.**

L—, March 1, 1864.—Four or five hundred persons lately came together at a funeral near L—, and listened at-

tentively to the solemn truths which were spoken by br. C—. It was the first time the gospel had been preached in that village, where the priests are ill-disposed. However, previous to this funeral, I had myself attended one at B—, where I also had a crowd of serious and attentive hearers. You can judge of the effect produced in that region, from the fact that one of our friends in the village being seriously sick, many desire that he may die, so that they may attend his funeral.

Having received information of this feeling, I appointed a meeting in that village last Friday. The house was too small, and many had to remain outside. The day was cold, but they all staid till the close; and though I spoke two hours, not one seemed disposed to leave. The number present was about 120. I am told by one of our brethren that there is a great desire in the place to know the truth. He even thinks if the work were duly cared for, a large part of the village would become Protestants. However that may be, it is certain that there is a field there to be cultivated which promises well. But it is also certain that if the seed is only cast into the ground and then left to itself, it will yield little fruit. At least that has been our experience in many other places.

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## MISCELLANY.

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### MISSIONS OF THE GREEK CHURCH IN RUSSIA.

We have been accustomed to regard the Greek Church as but a dead member of the Christian body—especially in respect to propagating the truth (that portion which it holds) among the pagans. Yet for the last half century some Russian missionaries have been laboring successfully among the pagans in north-eastern Russia and Russian-America. This work seems to have grown out of a Bible effort in Russia by the British and For-

eign Bible Society in the beginning of the present century. In this the Emperor, Alexander I., (who gave some evidence of personal piety,) heartily co-operated, becoming himself a member of the Bible Society. The bishops of the Russian church and the abbots gave their sanction, and it seemed for a time that the Greek church was to become an efficient co-worker with the Protestant churches. Under this encouragement, several of the Protestant Missionary Societies sent laborers into parts of the

Russian empire. The Scotch planted missions in the Crimea and in Caucasia; the Basle Society in Georgia and Armenia; and the London Missionary Society in Siberia. This was after 1812, in the last half of the reign of Alexander I. At the same time the Russians sent forth some missionaries. In 1835 the ukases of Nicholas I. began to cripple Protestant operations, and by 1840 had put a stop to them all. The Russian missionaries have, however, carried on their missions in the opposite extremity of the empire successfully.

The most efficient of these is Priest Benjamin, who commenced laboring in 1823 on the peninsula of Alaska in Russian-America. His main efforts at first were for the natives of the Aleutian Islands. He established himself, at length, on one of them (Unalaska), learned their language, translated for them part of the Scriptures and several religious books, and taught them to read and write. It is said that from 1830 onward, these islands rapidly turned from heathenism to Christianity, and to this day remain among the most prosperous of the Russian missions. Priest Benjamin, after a time, removed to New Archangel on the Island of Sitka, southeast of the Aleutian Isles, and near the part of Russian-America, which runs down the side of British-America. From this point he labored especially for the tribes on the southern extremity of Russian-America. Not much fruit was gathered by him; but foundations were laid on which other missionaries have built with success, having translated the gospel of Matthew and some religious books for the natives.—In 1845, one missionary, Sitziazen, Christianized 530 of one tribe, the Koulstres. The number who become converts here annually, since that time, has been about 40. The whole number of converts among them up to 1860, was estimated at 4,700. But on the whole, this mission is not regarded as very satisfactory.

Greater success attended the work on Cook's Sound, further north and west,

among the tribe of the Kenaiz. It is said that nearly all the tribe have embraced Christianity. The missionary, Nervetoff, labored with good fruits among tribes on the rivers Kvickpack, Kooskovim and Nushayack, near Behring's Straits. The extreme northern tribe of Russian-America have manifested a strong tendency towards Christianity, and as no missionary has yet penetrated those wilds, small bands of them often come to the southern coast for baptism.

In all these colonies of Russian-America, including the Aleutian Islands, there were, in 1860, 7 parish churches and 35 chapels, served by 27 priests. Of all the Russian missionaries, priest Benjamin is the most eminent. After laboring for years in Russian-America, he was made Archbishop of Kamschatka and Superintendent of all the Polar churches; with the title, "Innocent I." His diocese is one of the largest in the world; but he still, though very aged, visits all parts of it. Dean Stanley, in his Eastern church, says:—

"Innocent, Archbishop of Kamschatka, is to the Russian church, as the bishop of New Zealand is to our own, an example of the revived missionary spirit in their vast Colonial Empire. Not in canoes or steamers, but in reindeer sledges he traverses to and fro the long chain of pagan islands which unite the Northern frontiers of the Asiatic and American continents, and has, it is said, brought many to the Christian faith."

This good archbishop resides in Kamschatka, surrounded by a number of zealous assistants, among whom some natives have won distinction. By their labors the Kamschatkades were almost wholly Christianized, as early as 1847. Giving up nomadic life, they had settled in small villages, and 3,000 were attending the ten churches erected for them in different parts of the peninsula.

The tribe of Lamutes, on the Gulf of Okotsk, have also been almost wholly Christianized. They have three chapels in the towns of Okotsk and Ajan. Among the people of the Amoor coun-

try, a mission has been established which bids fair to extend its operations into China.

The Christianization of Northern Asia is making rapid progress, and paganism is fast disappearing. Nearly all the tribes are furnishing their contingent to the native priesthood, for the training of which a seminary has been established at Jakutak. As Russia is pushing her border rapidly into the central regions of Asia, the Russian church has before her a most inviting and extensive missionary field—all within her own country. How much is here properly signified by "conversion" and "Christianization," beyond giving a new name and substituting one form of idolatry for another, we have not the means of deciding. But, while in some cases it is nothing more, we hope in many it will be found a real change to a better life. This hope is inspired by the character of the great instrument in the work, Priest Benjamin, and especially by the fact that in several localities, if not in all, the Bible has been translated and the natives taught to read it. This makes a heaven-wide difference between these missions of the Greek church and those of the Roman Catholics, where the Holy Word is not only not translated, but studiously excluded. The Spirit goes in the Word, and we doubt not in the above fields has to a greater or less extent wrought in a saving manner.

We give these beginnings of Russian missions with deep interest, and with much hope for the future in regard to Russian evangelization from within her own resources. This hope is inspired by the one fact that the Bible is allowed, translated, and distributed by their missionaries. This forms a connecting link between the Greek and Protestant churches, and makes it possible for them to work together, as they did under Alexander I., and we trust will again under Alexander II., who has ordered their universities to make a new and correct translation of the Bible into the spoken language of the Russians. The New

Testament is already finished and freely scattered. While it was coming from the press, single gospels and single epistles were struck off and distributed by the 10,000. It is to be noted that Alexander II. did this not at the suggestion of the Holy Synod, but apparently in opposition to their wishes.

When Rev. Dr. Baird was sent by the American Bible Society to Russia, for the purpose of promoting the translating and distributing of the Sacred Oracles in Russia, the emperor took him at once into the Holy Synod, then in session, and had the case laid fully before them. On the point of the suppression of the edition which was issued in the time of Alexander I., the priests or bishops said, "You know, Dr. Baird, that that was a bad translation." "Yes, gentlemen, but has there not been time to make a better?" The result was what I have stated. There is much hope for Russia under her present liberal emperor. Let all Christians pray for him and for her; that those 70,000,000 may be brought to the Saviour.

—*Christian World.*

#### RELIGIOUS LIBERTY IN AUSTRIA.

The 8th of April, 1861, will form in the history of the Evangelical church of Austria an epoch of indisputable importance. The imperial rescript, which appeared on that day, guarantees to Protestants perfect civil and religious equality with Catholics, and announces to the whole Protestant world that the morning of a better fortune is breaking upon a church that has been three hundred years in bondage.

This rescript promises to the Protestants perfect freedom in regulating, conducting, and administering their own ecclesiastical concerns (sec. 1), and full freedom in upholding their confession of faith in perpetuity (sec. 2); all humiliating restrictions on the celebration of the Protestant service are hereby abolished (sec. 2); the unhindered importation of Bibles and evangelical books of all kinds is sanctioned (sec. 2); the admin-

sion of foreigners to schools and church positions is permitted (sec. 11); the rates hitherto levied on Protestants for the Catholic church are abolished (sec. 13); an alteration in that part of the Catholic law of marriage which is so disadvantageous to the Protestant church, is prepared (sec. 14); all rules to the prejudice of Protestants in the enjoyment of public grounds, and use of public institutions, are annulled (sec. 17); the Protestant students are allowed unhindered access to all the German educational institutions (sec. 22), and permission is given to all sects to found religious societies within the country (sec. 23).

This rescript is such an unprecedented thing in the history of the Austrian Protestant church, that we are forced to confess that it is the Lord's doing, and marvellous in our eyes.

These glad tidings were received with joy and with thankfulness. For if within the whole field of Germany, there is one church that has a claim to our sympathy, then it is the martyr-church of Austria. Its wide jurisdiction stretched at one time from the heights of the Riesen and the Carpathian mountains over Bohemia and Moravia, and Upper and Lower Austria, down even to the Alps of Styria, Carinthia and Carniola, and thence again to the shores of the Adriatic sea. There was a time when almost the whole population of this territory was inclined to Protestant doctrine. On this large field there now remain only a few isolated stalks erect, which look up to us as if they would fain cry, "Come, brother, and help us."

Out of the many thousands of evangelical congregations that once covered this vast area, there are now 200 remaining. They are chiefly found on the elevated plains, and in the valleys of those mountains, of which the woods and pits formerly gave a shelter to their forefathers from sanguinary persecutions.

Even at the present day woodcutters and stone-workers find occasionally, in remote dells or in hollow trunks of trees, yellow and weather-stained Bibles, hymn-

books, and works of edification, which were evidently, at one time, used in these parts for religious services during the dead of night. Upon the people, too, the remembrance of these old times is still vividly impressed, and transmitted by them from generation to generation, by songs and narratives.

But however small the army of Protestants now is, they must be viewed with regard and respect on account of their fathers. With the rescript of the 8th of April, 1861, begins a new season of the development of the Evangelical church of Germany.—*Christian World.*

#### THE KOORDISH TRIBES.

The Koords are the wild dwellers chiefly of the mountains in the eastern part of Turkey. They are very numerous, but, as Turkey takes no census, not even an approximate estimate of their numbers can be given. There are three classes, the Zaza and the Koormange, who each speak a language bearing the same name, and the Kuzzelbash, who, according to their location, use either one of the above-mentioned languages, or a mixture of them and the Turkish, or the Turkish alone. The Zaza and the Koormange are Mohammedans; the Kuzzelbash, though they too, (to the Turks), profess to believe in the prophet, behind their backs curse both him and his followers, and have in reality a strange and but little understood compound of Mohammedanism, heathenism, and Christianity. They are believers in Ali, whom, to Christians, they confound with Jesus, saying that they give him this name to deceive the Turks. They have a sort of sacrament resembling the Lord's Supper, in which they are said to use bread and wine; but, as it is celebrated at night, and no one not of their own faith is allowed to be present, we cannot speak of it with certainty. From this sacrament they exclude those who, for any offence, are deemed unworthy to receive it, and by

so much are in advance of the nominal Christians of this land. They believe in the transmigration of souls, and that, according to a man's character here, his soul will after death have a habitation of honor and pleasure or of dishonor and suffering. It is a favorite idea of theirs that the souls of certain men will enter donkeys, and, by enduring blows and hard work, atone for the sins of this life.—“Who knows,” say they, “through how many changes these souls of ours have passed!” They hold many pantheistic notions, supposing, among other things, that the divinity resides in a certain tree, to which their enemies, the Turks, say that they pay divine honors. They say that the divinity resides in certain of their number, who are called dèdè or dada, and to whom they pay great honor.

An illustration of these pantheistic notions, and at the same time, of the readiness and even the earnest desire of some of these poor people to learn the truth, is afforded in an interview which I recently had with one of their number. A number of our Theological School entered my room, saying, “I met a Koord in the market-place, who says that he must see one of the missionaries. What shall I do?”

“Bring him in,” I replied, and in a few moments a white-bearded, venerable-looking man entered, and at once prostrated himself upon the floor, and, before I could prevent it, kissed my feet.

When I said to him, “Stand up! I, too, am but a man—worship God!” he replied:

“I do. You are God.”

“No, no!” I replied, “I am, like you, a poor sinner, who have come to tell you of Christ, the only Saviour.”

“You are Christ,” he replied, with much earnestness.

Supposing him to be insane, I asked the young man who brought him whether it was not so.

“I know not,” he replied. “When he saw me, and learned who I was, he said ‘you must take me to one of the missionaries,’ and the people in the market told

me that he had before made the same request of them.”

The fact was he was giving me the honor of one of their dadas. I then learned from him, when briefly told, the following story, the truth of which I have since learned from others. He is one of seven or eight persons in the Kuzzelbash village of Meughi, some ten miles distant, who have for some years been convinced that their system of religion is false and worthless, and that the truth is with us. They came to this conclusion, not by hearing, but only by hearing *about*, our preaching. Their fellow villagers call them Protestants. When I asked the Koord what he wished from me, he replied:

“I wish you to tell me how to be saved.”

For an hour or so I then preached Christ to him, and finally told him that he would find these and other things written in God's Book, which I would sell him. True to his Koordish nature he told a lie, saying “I have no money.” But, when I fixed my eyes on him, and said “Don't lie, but show me your money,” he took out his purse, containing some nine shillings, and gave it to me. I then set before him the sin of lying, and asked him whether he wished to buy the book. He said yes, and paid me for it. The young student then led in prayer, and at first the old man said “Amen, amen!” Then “Right! that is right!” and at length became so earnest in uniting in the petition that it was difficult to tell which was leading in the prayer.

He then left, promising to come again. A few days afterwards he, with some other Koords, meeting one of our helpers upon the road, told him of the Testament, and that because of it the villagers threatened to drive him from the village. He at the same time openly avowed his faith in Christ as the only Saviour.

The name of Aligako, a chieftain residing some thirty miles north from Kharpoot, has been frequently mentioned.—He has a Bible in his house, and professes to be governed by its teachings so far as he knows them, and has been anxious to

have a teacher reside among his people. We once sent a professedly converted Turk thither; but he lacked the faith and zeal needed to labor in such a field, and soon left, and, for more than four years, Aligako and his people have been alone. A member of our church, a man who, in past years, has suffered much for the gospel's sake, recently offered to go, and we decided to send him on a visit of exploration to Aligako's people. Accompanied by another helper he went, and was joyfully received by the chief, who showed a room which he had built for a school. With some fifty Koords they spent till midnight talking of the gospel, all giving interested attention, as they did during the two days spent among them. But I am sorry to say that the teacher could not remain. A neighboring tribe was making war upon them, and had slain two of their men, and, in revenge, the relatives of the slain men had, contrary to the orders of Aligako, slain one of the other party. The chief said, "If my conscience would allow me to take vengeance on my enemies, I have men enough to go and destroy them; but I have learned from the gospel that it is not right, and thus my hands are tied. What shall I do? I shall only defend myself in case they attack me."

The warfare of the Koords is of the guerilla kind, their attacks being by night, or from ambush upon small parties of men, or single travellers, or men at work in the fields, so that we fear that a long time may elapse, ere Aligako will have peace again. Leaving him, our brethren visited several other chieftains, and were by all received with the greatest cordiality. The wife of one, in her husband's absence, when they proposed to pass on without stopping, replied, "What should I say to my husband, if I let you go away without enjoying our hospitality?"—Speaking of the hope they had, that teachers would come among them, she said, "Why do you leave us in this darkness? Will not our blood be required at your hands?"

At the house of one of the chiefs our brethren met an Armenian blacksmith, who travels from place to place among them, working at his trade, and who said, "The Khoords are all of one mind. All desire that the missionaries would send them teachers." It cannot be doubted that there is a very general readiness there to listen to the gospel message.

But let me caution the reader against inferring too much from these things. One trouble, and quite a serious one it is too, is that when we speak of such encouraging tokens, it is certainly very far from true that all who manifest an interest in the truth are ready to receive it, and that the missionary work is about done among those who have yet the alphabet of the gospel to learn. We know not that there is among the Koords a single man ready to receive the truth in the love of it; but, for some reason, some among them are ready to receive religious teachers; and, be their motives what they may, we may hope that good results would follow sending the right men to tell them the way of life. From 15*l.* to 18*l.* annually would pay the expense of the person before mentioned as ready to labor among them.—*Christian Work.*

#### EGYPT.

In Alexandria the Americans have a zealous and devoted missionary, with a station and schools in a prosperous condition; the German deaconesses have a hospital for the sick, and endeavor to bring Christian influences among their patients as far as is practicable. The church of Scotland have a school also in Alexandria, which, though the pupils are in great part Levantines, is open to natives, and probably receives a mixture of all nations.

In Cairo there are the American Mission, the German Brothers' Mission, the agent of the Moslem Society, and Miss Whately's Ragged School for Moslem girls. All these, though quite independent, yet are animated by one spirit; and looking on the differences of church

forms, and minor arrangements in work, as trifles when compared with their great object of bringing souls to the knowledge of Christ, they rejoice in each other's success, and are on the most friendly terms.

The American mission in some respects succeeded to that of the Church Missionary Society, which was the first Protestant effort in Egypt. It is now not much less than thirty years since the first missionary to the Copts set foot in Cairo; his task was attended with all the difficulties which beset the pioneer in a new scene of action; and according to the idea then so prevalent, that the eastern churches might easily be induced to reform, he was charged rather to endeavor to improve the Copt people than to change their whole views and plainly show them their errors, and, above all, to maintain friendly relations with the priesthood, in the hope that these might be induced to undertake the improvement and reformation of the long-corrupted church. This hope proved delusive; and, though a certain amount of education was given to many scholars of both sexes, and several Copts became attendants on an evening class at the Mission House, no such results as had been looked for took place, and at length the Society withdrew their mission entirely, on the resignation of their agent, the Rev. Mr. Liede, whose age and infirm health unfitted him for any exertions.

The American Mission had been settled for some time in Cairo when the English Mission was broken up; but their success was greatly increased when the whole female school and many of the former scholars of the boys' school, came to them from, the "old mission house;" the furniture of the old schools was very liberally placed at their disposal, and every aid their predecessors in the field could afford was cheerfully given. They had the advantage of some natives partially trained and accustomed to the order of a school, and some agents who were prepared to become useful assistants by knowing already how to read the *Scriptures, &c.* Their mission has

steadily progressed year by year, and increased in its operations; they now possess a large house, given by the late vice-roy, and have a chapel, attended by a small congregation (partly Copts, partly Syrians settled in Cairo), some of whom are communicants and have openly professed themselves Protestants, and three schools—one for boys and two for girls—all well attended and flourishing. By pursuing a bolder and simpler course than that formerly attempted, and openly showing the Coptic people that their church is sunk in error, and urging them to throw off their shackles and come out of her, they meet both with more opposition and more success. Latterly the zealous and excellent Christian ladies who are teachers to the girls' schools, have had cause to rejoice over some dear young converts who have been led by the Holy Spirit to cast in their lot with the people of God, and who have in some cases had to bear much persecution, but yet stand firm, and show by their lives that their conversion is real.

The German Brothers are from that association which sends out pious artisans who devote as much time to mission work as is compatible with earning their subsistence, either in part, or entirely after a certain time; the regulations I am not fully acquainted with, nor how the system in general answers; but I believe the brothers in Cairo are very zealous and Christian men who have been diligent in studying the language, so that though their mission is not of long standing (about three years, I believe), they can read the *Scriptures* to the people; they also have a small school for native boys.

The Moslem Society of London have for nearly two years employed an agent to preach and read among the Mohammedan population, a branch of Christian labor harder than any other in Egypt, and previously unattempted as a distinct work. A single agent, without a house or even a room to receive inquirers belonging to his mission, and with no school as a centre for the work and a means of training future assistants, seemed indeed

like a drop of water in an ocean, so great is the majority of Moslems over any other denomination in Egypt, and so deeply are they sunk in ignorance and fenced by bigotry and superstition. But many great and glorious works have had but a small beginning, and the Society were fortunate in finding an agent (a native of Syria, educated in the American Mission) of no common degree of talent, and devoted in heart and soul to the Lord's work, and bearing a high moral and Christian character, who might say with Obadiah, "I, thy servant, serve the Lord from my youth." Latterly this missionary has been assisted by a younger brother, who is employed by Miss Whately as agent for her school, and is supported by a private friend, in order that the Moslem agent may not have to struggle single-handed against the host of difficulties which beset his path. The want of a centre such as a mission-house or school affords, is felt as a hindrance to progress in the work; but considering the very short time the mission has been in Cairo, those who are well acquainted with the field of action, and with Mohammedans in general, indeed consider that it is a very hopeful as well as an interesting work, though it may be that a long time will yet elapse before the seed now sown will be reaped. God alone knows the times and the seasons; but it is cheering to know that his gospel is being brought before the blinded followers of the false prophet; and that though the missionaries meet with occasional persecution and much indifference, they do succeed in assembling hearers, and are frequently asked to produce the Scriptures and read. In the coffeehouses of the city especially, in the evenings and afternoons they have audiences varying from twenty to even a hundred men, chiefly of the poorest classes (for it is the poorer coffee-houses that are most crowded, and where they find the most attentive listeners). Here they commence perhaps by reading the beautiful story of Joseph, or of Moses (the favorite hero of Egyptian legends), and then proceed, when the ears of the

people are secured, to read from the gospels, and speak plainly of Jesus as the only Saviour of sinners. In the country villages there is usually great willingness to listen, but owing to the expense of locomotion, and the impossibility of obtaining a night's lodging with them (the peasant, Copt as well as Moslem, being too exclusive to admit a stranger to the shelter of their filthy mud dwelling-places!), these can only be visited at intervals and under difficulties easily understood by any who have travelled much in Egypt. There has been, however, a considerable interest raised in two or three villages within a few miles of Cairo, and Miss Whately has endeavored to assist this work by visiting the poor women who are of course more ignorant and degraded than the men; and though the distance and the town occupations prevent anything like a regular system of instruction, she is able frequently to win the attention of a small circle of women and girls to some of the simplest parts of the gospels.

Miss Whately's school was opened with a special view to Moslem girls of the lower classes; a few Copts who wish to attend from its proximity to their houses, are allowed to be among the scholars; but her system of instruction is adapted as far as possible to the Moslem children. It is only a few months since a regularly-trained and efficient teacher, understanding both English and Arabic, was found by the superintendent, who had for a year previously had no assistants but natives, ill-educated, ignorant of school discipline, and only able to afford a very partial degree of aid in the work, so that we can hardly as yet judge fairly of what the school can effect; but it already numbers an average of thirty pupils or thereabouts, many more being on the list, but irregular, as are "ragged scholars" almost everywhere. Most of these are young children, the very early marriages in Egypt making it desirable to get scholars as early as possible. The teacher is anxious to bring them on, and has already a few who can read, beside the grades of spellers and alphabet learners; they all

receive Scripture instruction daily, as well as the learning of texts by heart; and it is touching to hear the voices of little Moslems, some not yet able to speak plain, lisping out, in their own language, "Jesus said, 'I am the way, the truth and the life. No man cometh unto the Father but by me.' " The Holy Spirit may and we trust will one day cause the words to sink into their hearts and lead them to seek the fold of the Good Shepherd.

The utter indifference of Moslem parents as to the education of girls—nay, the actual dislike of many among them to let girls know anything except sewing or bread-making, is of course a great difficulty; the scholars have frequently to be sought for, and their mothers coaxed and talked to, before they can be got to come to school, or to return, when a fit of laziness has kept them away. Their nature is by no means deficient in affectionateness, nor is it found hard to interest them for the time in general; but to keep up interest, to retain an impression, is exceedingly difficult. Their miserable habitations, and the filth in which their poor children live, is what a European can hardly conceive to be compatible, as it often is, with tolerable means and comparatively respectable character. The best hope for the Egyptians, as regards civilization, is work among the children; for adults, reading and disseminating the Scriptures, which when it goes hand-in-hand with schools is likely, by God's grace, to produce a change sooner or later. While using outward means we would not by any means forget or undervalue prayer; but we believe some earnest Christians have been led latterly to make Egypt a subject of special prayer to God, and are thus strengthening the hands of those who are laboring there; and we believe all the mission agencies alluded to are carried on by Christians who know that without Christ they can do nothing, and may therefore feel a sure hope that our prayer-hearing God will call out a people who shall "speak the language of Canaan in five cities of the land of Egypt."—*Christian Work.*

#### MADAGASCAR.

##### Encouraging State of the Mission Churches.

"With regard to the prospects of the mission among the people," says Mr. Sibree, "nothing can be more encouraging. The five chapels are crowded every Sunday, and two more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the gospel; for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have. As far as I can see, there is little to be displaced by the gospel, except the natural enmity of the human heart; and I believe it is welcomed as a bright revealer of certainties in place of the shadowy vagueness of their former belief.

"The church at Analakely being without a European superintendent," writes Mr. Pearse, "at the request of the members of that church I have consented to occupy that position for a time. Here the field of usefulness is large; but at present all that I can do is to read the Scriptures and announce the hymns at our public services, and consult with the native preachers and deacons on matters connected with the church.

"The building in which we worship will hold about one thousand persons, and is usually quite full. There are one hundred and eighty members belonging to the church, and at our church meeting held last Wednesday ten persons were proposed for membership. For these tokens that the work of the Lord is prospering among us you will gladly join in thanking the great Head of the church, and, with your thanksgiving, will join with your distant brethren in supplication that a still greater measure of the Spirit may be poured out on Madagascar, and that to our churches many more may be added of such as shall be saved.

"The building in which we worship is a rude structure of mud and rushes, and would doubtless offend the eyes of many in England who are accustomed to wor-

ship in chapels and churches upon the erection of which, skill and art have been bestowed; but for the natives of Madagascar, many of whom live in houses erected of the same materials, it answers very well, although I shall hail the erection of a more substantial building and shall feel that during this season of the year I am in less danger of getting a shower-bath during the hours of worship, than I am under the present rather porous roof.

"Additions are still made to our churches," says Mr. Ellis, "of such as we have reason to hope are, in the judgment of charity, converted to Christ, and partakers of spiritual life, though that life be but feeble, and, in some of its manifestations, obscure. The majority of those from without, who now frequent our places of worship on the Sabbath and at other times, are many of them such as have been halting between two opinions, but are seeking reasons to decide for Christ, coming to hear and ascertain for themselves what Christianity is; and though the greater portion of these may as yet be but apparent or external adherents to Christianity, they come within the influence of the gospel, and their growing numbers render not only our hope of the future increase of the church stronger, but the improbability of persecution for Christ's sake greater every day.

"The country remains quiet, the government is apparently becoming settled, and no relaxation on the part of the Sovereign and others in visible devotedness to the idols is manifest. No impediment is offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges, and their efforts to extend the gospel to others.

"Never were the people more free to worship whom and what they please," says Mr. Stagg, "than they are at the present; and many high officers now occasionally attend the house of prayer who never did so in the time of the late king.—*Lon. Miss. Chronicle.*

#### LETTERS, &c., FROM MISSIONARIES.

##### Burmah.

**MAULMAIN.**—J. WADE, Nov. 4 (2).—C. HIBARD, Sept. 7 (2), 21 (2), Oct. 23 (2), Nov. 9, 15 (2), 21 (2), Dec. 23 (2).—Jan. 29.—J. M. HASWELL, Aug. 25, Sept. 16, Nov. 29, Dec. 9, Jan. 19, 27, Feb. 8, 25.

**TOUNGOO.**—F. MASON, Aug. 5, 6, 7, 14 (2), 18, 19 (2), 20, Sept. 3, 5, 7, 18, Oct. 2, 23, Nov. 3, 9, 19, Dec. 4, 18.—E. B. CROSS, Aug. 4, Sept. 9, Oct. 27 (2), Nov. 11, Dec. 25, Jan. 13 (2), 21, 29.—M. H. BIXBY, July 18, Sept. 1, Nov. 30, 23, 27, Dec. 1, 28.

**RANGOON.**—E. A. STEVENS, Nov. 6, 14, 28, Dec. 9 (2), 15, 28 (2), Jan. 11, 12, Feb. 10, 11.—J. G. BINNEY, Oct. 24, Nov. 12, 18, 26, Dec. 9, Feb. 2 (2).—Mrs. INGALLS, Aug. 25, Oct. 24, Nov. 14 (2), Dec. 13.—D. L. BRAYTON, Nov. 4, 12, Dec. 15, Jan. 18.—C. BENNETT, Aug. 12, 23, Sept. 11, 27, Nov. 14 (2), Dec. 26, Jan. 8.—A. T. ROSE, Nov. 26, 27, C. H. CARPENTER, Sept. 9, 22, Oct. 21, Dec. 31, Jan. 5, 18, 19.

**BASSEIN.**—H. L. VAN METER, Nov. 10 (2), Dec. 25, Jan. 24.—J. L. DOUGLASS, Nov. 16, Dec. 7, Jan. 14.

**PROME.**—E. KINCAID, Aug. 20, Nov. 13, 14, 29, Dec. 16.—T. SIMONE, Oct. 19, 21, Jan. 5, 12.

**HENTHADA.**—B. C. THOMAS, Aug. 10, 23, Sept. 18, Oct. 18 (2), Nov. 13, 26, Dec. 10.—A. R. R. CRAWLEY, Oct. 19, 25, Nov. 10, 27, Dec. 16, Jan. 20 (3).

##### Assam.

**M. BRONSON**, Sept. 25, Oct. 1, 9, 10, 31, Nov. 25, Dec. 22, Jan. 1, 23, Feb. 3 (2).—E. P. SCOTT, Aug., Sept. 27, Oct. 24, Jan. 4, 25, Feb. 4.—Mrs. S., Aug. 22, Jan. 14.—W. W. WARD, Nov. 2, 21, 24, Dec. 16, Jan. 12, Feb. 5.—Mrs. W., Dec. 16, Jan. 9.

##### Teloogoo.

**F. A. DOUGLASS**, Aug. 6, Nov. 9, 10, 23, Dec. 10, Jan. 21.

##### Siam.

**S. J. SMITH**, Aug. 19, Oct. 5, 20, Nov. 5.—Mrs. S., six articles for the *Macedonian*, no date.

##### China.

**J. W. JOHNSON**, July 24, Sept. 4, Oct. 1, 27, Nov. 24, Jan. 22, Feb. 4. **R. TELFORD**, Aug. 20, Oct. 28, Dec. 23.—**Wm. ASHMORE**, Aug. 22, Dec. 9, 18, 21.—**M. J. KNOWLTON**, Sept. 13 (2), 30 (2), Oct. 22, Nov. 3, 23, Dec. 3, 22, 30, Jan. 11.—**H. JENKINS**, Nov. 6, 23, Jan. 7.

##### France.

**A. DEZ**, Nov. 9, 20, Jan. 14.—**J. B. CRETIN**, Aug. 15, Nov. 5, Dec. 29.—**V. LEPOIDS**, Dec. 23, Jan. 15 (2), Mar. 9.—**J. BOILLEAU**, Oct. 29 Jan. 4.

##### Germany.

**J. G. ONCKEN**, Aug. 21, Sept. 4, Oct. 27 Nov. 28, Feb. 15, Mar. 11.—**G. W. LEHMANN** Sept. 10.—**G. T. ALF**, Mar. 27.

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#### DONATIONS.

RECEIVED IN APRIL, 1864.

##### Maine.

**Sedgwick**, 1st ch. and cong., per Wm. Read, for Asiatic Miss., 18.35; Damariscotta 65; Kennebunkport, Village ch., per

New Hampshire.	
Rev. Jacob Tuck, Ju- nior, 2; Dover, Frank- lin, 13; East Jaffrey, ch., F. Merriam, 2; Clare- mire Swazey, Jubilee of- fice;	129.95
Vermont.	
New Hampton Inst., per names Upham 30; Rut- tle, per Dea. I. Murray, Rutonville, a friend of 8; 2;	18.00
Massachusetts.	
M. B., quar. contrib., Itham, friend 1; Or- W. R. 5;	85.00
orth Asso., Woburn, 1st sn. Miss. soc., to sup- pil in Rev. Dr. Binney's school, Rangoon, Bur- 5; Charlestown, 1st ch., E. Daniels tr., 18; outh Asso., Dorchester, Geo. Eliot tr., 33; Harvard st. ch., per John Putnam, Jubilee of- 10;	11.00
Asso., Worcester, at st. ch., L. Bass tr., on. 50; Northboro' ch., 72 in Jubilee offering 10 mon. con., 75.50;	38.00
ny Asso., So. Hanson, W. Bridgewater, Mrs. Lincoln 1; So. Abing- Edwin Gurney tr., 31-	43.00
Asso., J. B. Bardwell	23.60
ge Asso., Wales, ch., Aldrich, Jubilee offer- 100;	15.41
liso., East Gloucester, Rev. A. Dunn,	9.00
Connecticut.	
on Borough, ch., of wh. fr. S. B. Grant, for sup- Karen pr., 56.58; Nor- Central ch., per B. T. ton tr., Jubilee offering,	7.60
New York.	
h., per L. Martin, 29.05; ch., per Rev. A. L. Farr, offering, 10; Greece, a 30; Gorham, Bethel ch., ev. P. S. Hill, 92.95; Sa- k, a friend 1; New York Wm. A. Hallock, D.D. Home, 1st ch., per Rev. Bellamy, 62.75;	106.58
Asso., Strykersville, ch., Webster tr.,	175.05
Asso., Rochester, 1st ch., 50 addl. in Jubilee offer- 200 fr. Sab. sch., 100 of for sup. of Smith Chris- 100 Jubilee offering,	10.00
River North Asso., Wa-	250.00
terford, Thomas I. Eddy	50.00
Hudson River South Asso., Brook- lyn, W. P. Groom, mon. sub., for sup. of br. Knowlton, Ning- po, China, 75; Washington Ave. ch., bal. 26.52; Mrs. G. Robinson 5; New York, L. Knowlton 25; Concord st. ch. 4.97; Cannon st. ch. 23; Pier- pont st. ch. 10; Hanson Place Sab. sch., to sup. nat. pr., care Mrs. Ingalls, Rangoon, Bur- mah, 25;	184.49
Chenango Asso., Mrs. Jane A. Hadley	3.00
Hudson River Central Asso., Miss L. L. Booth 3; Sing Sing, Fem. Miss. Soc., to sup. nat. pr., 70;	78.00
Cortland Asso., Homer, ch.	73.55
Madison Asso., Hamilton, ch., bal.	1.00
Worcester Asso., D. Starkweather	5.00
Black River Asso., Watertown, ch.	35.00
Saratoga Asso., Ballston Spa, ch.	37.00
New York Asso., Kingstreet ch. 11; Port Austin, ch. 4.54;	15.54
Orleans Asso., East Carleton, ch.	3.50
	916.13
New Jersey.	
Cherryville, ch., for distrib. of Bibles and Testaments among the destitute, per Rev. B. Stelle,	15.00
East N. J. Asso., Bloomfield, Sab. sch., little girl's Jubilee offering,	1.00
Central N. J. Asso., Hightstown, ch. 44.15; Sandy Ridge, ch. 13;	57.15
Pennsylvania.	
St. Clair, Welsh ch., per Rev. Wm. Morgan,	10.00
Bradford Asso., Towanda, ch. 5. .25; Columbia and Wells, ch. 5;	10.25
Abington Asso., Damascus, 1st ch., Jubilee offering,	6.05
Centre Asso., Altoona, ch., of wh. 10 fr. Sab. sch., Jubilee of- fering,	15.00
Central Asso., Pughtown, ch. 2. .66; Nantmeal, ch., of wh. 1 is for Bibles, 8.05;	10.71
Miscellaneous, Anthony town- ship, Ger. Bap. brothers	4.00
North Philadelphia Asso., Enon, ch. 1; W. Calm 2; German- town, ch., of wh. 5 fr. Rev. and Mrs. J. N. Brown D.D., and 50 cts fr. Mary E. Brown, Jubilee offering, 5.50;	8.50
Philadelphia Asso., Mariners' ch. 1; Beakleyville, ch. 3; Chester, ch., Jubilee offering, 7.05; Phil- adelphia, Tenth ch., of wh. 22 is fr. Rev. J. A. Warne, for sup. of Shapau, care Rev. Dr. Mason, Toungoo, Burmah, 23; a friend, for sup. of nat. Karen pr., care Rev. Dr. Ma- son, Toungoo, Burmah, 30; Mrs. C. A. L., of wh. 6 is for nat. pr., 15;	79.06

## Donations.

[June, 1864.]

**Illinois.**

Chicago Asso., St. Charles, ch. 6; Elgin, ch., of wh. 2 is Jubilee offering, 3;	9.00
Fox River Asso., Morris, ch. 19- 90; Aurora, 1st ch., of wh. 11- .42 is fr. Sab. sch., 22.52; Bris- tol, ch. 12;	47.42
Ottawa Asso., Tiskilwa, ch., of wh. 1 is for Rev. E. P. Scott's Mikir school, Nowgong, As- sam,	2.00
Rock River Asso., Rock River, 1st ch.	19.50
Springfield Asso., Springfield, 1st ch.	5.25
Bloomington, Sarah E. Wilson	8.00
	91.17

**Indiana.**

Lowell, ch., Mrs. Blayney, Jubilee offering, 2; Indianapolis, Co. B., 5th Regt. V. R. C., Burnside Barracks, James Field 5; Indianapolis, Co. B., 5th Regt. V. R. C., Burnside Barracks, S. S. Day 1;	8.00
Madison Asso., Madison, ch. 30; Vernon, ch., Wilson Madox 3;	33.00
Long Run Asso., Vevay, J. S. Thiebaud, to sup. a Mikir boy in Rev. E. P. Scott's school, Nowgong, Asseam,	25.00
	66.00

**Iowa.**

Davenport Asso., Iowa city, ch. Keokuk Asso., Denmark, Sab. sch., tow. sup. of nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah,	5.00
Linn Asso., Rogers Grove, ch., 25 cts.; Vinton, ch. 4.50;	8.00
Oskaloosa Asso., Coal Creek, ch. Upper Des Moines Asso., Swede Bend, ch., Jubilee offering, 4;	4.75
Broadfield, R. Williams 5;	3.75
	9.00
	30.50

**Michigan.**

St. Joseph's River (West) Asso., Cassapolis, ch.	5.00
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**Minnesota.**

Minnesota Asso., Lakeland, ch., a thank offering 1; Hastings, ch., Sab. sch., tow. sup. of a colporteur in Nowgong, As- sam, 16;	17.00
Chatfield, of wh. 50 cts. is fr. Mark W. Hopkins and 2.50 ft. Wm. Sinclair, Money Creek, ch., Jubilee offering,	3.00
	20.00

**Ohio.**

Delaware, 1st ch., James Eaton tr., col. 20; Painesville, ch., of wh. 7.85 is Jubilee offering, 13- 58 mon. con., and 4.09 ft. Sab. sch., of wh. 1.53 is Jubilee offering, per S. B. Webster, 25.52; Cincinnati, Union Miss. ch., per T. J. Melish, 18; Gran- ville, ch., of wh. 17.75 is quar. contrib. of Sab. sch., 104.30; Prospect, ch., B. J. George, pastor, 25; Warren, ch., Jubilee offering, 74.27; Andover and Williamsfield, ch., per Lu-	
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**Donations.**

ther R. Jayne, 6;	273.00
Mad River Asso., King's Creek, ch.	10.00
Meigs Creek Asso., Newport, ch.	15.00
Miami Asso., Franklin, ch.	60.00
	358.00

**Wisconsin.**

Janesville Asso., Union ch., of wh. 2 is fr. Rev. A. Whitman, Lake Shore Asso., Waukesha, ch. 27.70; Sheboygan Falls, ch., of wh. 3 is fr. Sab. sch., 17.30;	5.00
La Crosse Asso., Sparta, 1st ch., Jubilee offering, addl.,	45.00
	2.00
	52.00

**Oregon.**

McMinnville, Rev. Geo. C. Chan- dler, per Rev. E. T. Hiscox,	5.00
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**Virginia.**

Camp Sedgewick, N. V. H.,	1.00
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**Maryland.**

Baltimore, High st. Sab. sch., Jubilee offering, Thomas M. Ward tr.,	13.90
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**District of Columbia.**

Washington, Sergt. H. P. Eddy, Co. F, 9th N. Y. cavalry, per J. M. Derby,	1.00
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**Kentucky.**

Lexington, Wm. M. Pratt, Jubi- lee offering, 5; Georgetown, Mrs. Margaret H. Ewing, of wh. 1 ea. is in memory of her father, Gen. Richard M. Gano, and her husband, Robert M. Ewing, and for her brothers, Dr. Stephen F. and John A. Gano, Jubilee offering, 5;	10.00
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**France.**

Mission churches, per Rev. A. Dez, French missionary, Eng- land, per Mr. Gurney, 6758 francs, 45 cent.; Greenwich, Eng., per Rev. B. Davies, 125 fr. 50 cent.; England, sundry friends 296 fr. 35 cent.; Paris, ch. 507 fr. 50 cent.; Chelles, ch. 65 fr.; Denain, ch. 13 fr. 20 cent.; Chauny, ch. 60 fr. Latere, ch. 206 fr. 65 cent.; Verberie, ch. 55 fr.; Mr. Le- poids 48 fr. 75 cent.; 8136 fr. 40 cent;	1,535.07
	33,933.51

**Legacies.**

Albany, N. Y., Wm. Soulard, bal., per W. S. McIntosh Exr., by Rev. O. Dodge, agent,	143.84
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Zanesville, O., Peter Mills, in part, per E. T. Cox and Alex- ander Sullivan, Exrs., by Geo. Gault Esq.	450.00
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Lucas, O., Miss Rachel Ride- nour, per Dea. J. Ridenour, by Rev. S. M. Osgood, agent,	75.00
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Omro, Wis., Mrs. Cook, per W. S. Cook, for Rev. E. P. Scott's Mikir school, by Rev. S. M. Osgood, agent,	30.00
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	698.84
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	84,632.35
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THE

# MISSIONARY MAGAZINE.

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VOL. XLIV.

JULY, 1864.

No. 7.

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AMERICAN BAPTIST MISSIONARY UNION.

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## FIFTIETH ANNUAL REPORT.

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### MR. PRESIDENT AND MEMBERS OF THE UNION:

The Executive Committee, in delivering up the trust confided to them, have directed me to present, in the usual form, a summary of the doings of the past year, both in the home and foreign branches of your enterprise. They have also, in accordance with instructions given at the last annual meeting, prepared several papers on topics suggested by the fiftieth anniversary of your body, all of which they submit to your discretion. Some of them will be found to relate more directly to the work in the foreign field; while others set forth the progress, in several particulars, of our denomination in this country during the half century now closed. No fitting memorial, it was believed, could be set up on this occasion that should be less comprehensive.

### OBITUARIES.

During the year now closed, as in the preceding one, your missionaries have enjoyed a remarkable exemption from mortality, no one of their number, so far as is known, having passed away. When we consider how large a proportion of the whole are advanced in life, and how thin their ranks have become, by reason of death, on the one hand, and of failure on the other to supply by recruits the places of the fallen, this fact should be received as a token of special favor, and ought to call forth devout thankfulness to the Lord of the harvest.

In the home field, we notice the departure of several who have long been "helpers to the truth." Dea. Daniel Sanderson, of Brookline, Mass., Hon. James M. Linnard, of Philadelphia, Penn., and Dea. Jonathan Bacheller, of Lynn, Mass., all men remarkable for simplicity of purpose, fervency of spirit, steadfastness in the faith, and constancy in their devotion to the church and to Christ, the Head of the church. Thoroughly conscious of their own sinfulness, they trusted wholly in Christ for justification; and, having been renewed in the spirit of their minds, they delighted in acts of obedience, and went steadily on to the end in the Christian course. They took comprehensive views of the kingdom of Christ, both in its relation to this world and the world to come, and regarded themselves and all they had as given up and consecrated to the growth and extension of that kingdom. *The busiest and most industrious and economical of all men in the*

affairs of this life, they yet looked upon nothing here as worthy a thought, only for its connection with the cause of Christ, and, more than almost any men of their times, lived and toiled and accumulated property on purpose to have the more to bestow on objects of benevolence. Never, either of them, possessed of large wealth, they gave away more in the aggregate than many millionaires. Often present in your assemblies for forty years or more past, they added largely to the wisdom of your councils, the harmony of your deliberations, the expansiveness of your plans, and the energy of your achievements. Nobly they wrought with God; triumphantly they met the last foe; sweetly they sleep in Jesus. When shall we again see their like?

Dea. Sanderson having for several years served as a member of the Executive Committee, that body, at its regular meeting held the 28th of July, having received the announcement of his death, placed on record the following vote:

"This Committee, having heard of the death of Dea. Daniel Sanderson, late an esteemed member of the Committee, we hereby place on our records, our high sense of his personal and religious worth, and the loss which the cause of missions and of Christ generally sustains in his removal from the circles of Christian activity and influence in which he so honorably moved."

#### MISSIONARY ROOMS.

The persons elected to membership in the Executive Committee assembled on the 16th of June, and organized by choosing Dea. Heman Lincoln, Moderator, and Rev. J. W. Olmstead, Recording Secretary. Dea. Sanderson declining the place assigned him in the Committee by the Board of Managers, his place was filled, after some delay, by the choice of George W. Chipman, Esq., of Boston.

In conformity with provision made by the Board last year for the appointment of an Assistant Secretary, the Executive Committee, early in July, made choice of Rev. J. N. Murdock, D.D., of Boston, for many years an esteemed member of the Executive Committee, and familiar with the affairs of the Union, to fill that office, fixing his salary at \$1,500 per annum. Dr. Murdock soon accepted the appointment; and, relinquishing his place in the Executive Committee, the vacancy was supplied by the choice of Rev. Wm. Lamson, D.D., of Brookline, Mass.

#### RETURN AND DEPARTURE OF MISSIONARIES.

In July last, Mrs. Stevens, wife of Rev. E. A. Stevens, of the Rangoon Mission, and Mrs. Knapp, whose husband died some years ago, and who has since labored as a teacher, in connection with the same mission, arrived in New York. Mrs. Binney, wife of Rev. Dr. Binney, arrived home in June with health much impaired. In September last, Rev. J. L. Douglass set out for his field of labor at Bassein, Burmah, by the overland route, arriving out in December. Rev. I. D. Colburn and wife and Rev. D. A. W. Smith and wife, accompanied by Mr. Albert Haws, mission printer, sailed in October by steamer for England, and thence, by clipper ship, Pembroke Castle, around the Cape of Good Hope, arriving, as we recently learn, at Calcutta, the 12th of March, in good health.

#### RESIGNATION AND APPOINTMENT OF MISSIONARIES.

*The connection of Rev. E. C. Lord, of the Ningpo Mission, China, with the*

Union, as its missionary, closed with the first of July last. Dr. D. J. Macgowan, for many years actively engaged in the same Mission, sent in his resignation in October last. Rev. L. Stilson, of the Maulmain Burman Mission, and Rev. S. S. Day, of the Mission to the Teloogos, seeing no prospect of being able to resume labor in their former fields of usefulness, have resigned; as have also Rev. G. P. Watrous, of the Shwaygyeen Mission, and Rev. C. F. Tolman, of the Assam Mission, for like reasons. Miss Clara Gowin, a teacher in the Delaware Indian Mission, closed her connection with the Union in January of this year. Mr. Albert Haws, of Easton, Pa., was appointed a mission printer, for the term of three years, at an annual salary of \$600, it being understood that should the relation prove satisfactory it will be continued after the expiration of that time.

In April of this year Mr. Edward O. Stevens, of the Newton Theological Institution, born in Maulmain, Burmah, a son of Rev. E. A. Stevens, also Mr. Milton B. Comfort, and Mr. Cyrus H. Chilcott, of the Rochester Theological Seminary, received appointment as missionaries of the Union, their fields of labor to be determined hereafter.

#### PUBLICATIONS.

The number of copies of the Magazine and Macedonian issued during the year does not vary much from that of last year. If there has been any change, it has probably been in the way of increase. We continue to receive assurances of the steady if not growing interest of our people in the missionary periodicals, and we have reason to believe that their influence in the cause of missions is increasingly wholesome. The effort to make the Publication Department self-sustaining is at last successful. We closed the last year's account with a considerable balance in favor of the periodicals. We give a statement of the account.

Receipts for periodicals	- - - - -	\$5,786.55
<i>Expenditures:</i>		
Printing paper,	- - - - -	\$2,983.81
Printing,	- - - - -	992.30
Clerk hire,	- - - - -	765.16
Engravings and contributions,	- - - - -	282.36
Transportation,	- - - - -	82.05
Postage prepaid,	- - - - -	70.61
Incidental expenses,	- - - - -	109.07
Balance of old account,	- - - - -	212.89
		—————\$5,498.25
Balance to new account,	- - - - -	288.30
		—————\$5,786.55

There has been no change in the general policy of the Publication Department, with the exception of a slight reduction in the price of the Macedonian, intended to encourage its circulation among our more feeble churches.

#### RECEIPTS AND EXPENDITURES.

The balance on hand at the date of the last Annual Report amounted to \$512.64. The receipts during the year have been as follows: from donations \$109,519.74; from legacies \$5,940.62; from the United States Government \$10,575; from the American Tract Society, New York,

\$700; from the sale and rent of property at home and abroad, interest and avails of the press at Rangoon, \$8,267.25; making a total of receipts, for the year, of \$135,525.25.

The large amount from the United States Government is explained by the fact that it includes the annual grant of the Government for the support of Indian schools for two years.

It will be seen on a comparison of this statement with the receipts of last year, that our donations, as acknowledged in the Magazine from month to month, are \$28,141.48, in excess of those of last year; that our receipts from legacies are less than last year by \$1,652.02; and that our total receipts are in excess of last year by \$11,861.53. The real comparison in this statement should have respect to the amount of donations and legacies, the stated sources of our annual income. These two items are the true measure of the liberality of our people, and show what they are doing for the cause of missions to the heathen. The excess of donations and legacies over last year is \$26,489.51. This is a large and gratifying advance. We are encouraged to hope that our pastors and churches mean to sustain the unusual burdens of the time in a spirit of loyalty to Christ, and with wise regard to the state of our mission work.

The expenditures for the year have been, for the different missions, \$122,293.08; for the Home Department, including agencies, secretaries' department, treasury department, rent and care of rooms, fuel, stationery, postage, legal expenses, and other miscellanies, \$12,721.60, leaving a balance on hand of \$510.57. It will of course be understood that a large proportion of this expenditure has been for exchange, which has ruled high during the entire year. The Committee have exercised their best efforts to make their expenditure as economical as could be made to consist with efficiency. The missionaries have received their appropriations, as usual, in due time, and it is believed that their wants have been as fully met as the nature of the case would allow.

#### ESTIMATES FOR THE CURRENT YEAR.

In view of the high rates of exchange, to which reference has been made above, we shall need for the current year, 1864—5, merely keeping our appropriations on the same scale as last year, not less than \$150,000. This seems a large sum, but nothing less will meet the demands of the case. We would have the friends and supporters of missions understand what is demanded in the present crisis. We are sure that the missions will not be left without adequate support.

#### AGENTS AND AGENCIES.

The collection districts of the home field remain the same as last year with the exception of the setting off the eastern part of New Jersey from the Central District, and temporarily annexing it to the Southern District. The District Agents in the several Districts have remained at their posts, and have continued to labor with great diligence and with even more marked success than in former years. We cannot speak in too high terms of the intelligent and active zeal with which Messrs. Dodge, French, and Osgood, have done their work in the Central, Southern, and Western Districts. The Eastern District has been in charge of the Corresponding and Assistant Secretaries, who have also, on three or four occasions, rendered such help as they were able in the Central and Southern Districts.

**EASTERN DISTRICT.**—The Executive Committee, in assigning the duties of the Assistant Secretary, voted not merely to intrust to him "so much of the correspondence, in the entire home field, as relates to District Agencies and the collection of funds," but also to place "the Eastern District under his supervision," the Corresponding Secretary retaining a general superintendency of the whole work. The charge of collections in the district has accordingly been chiefly committed to the Assistant Secretary, with such occasional help as the Corresponding Secretary has been able to afford. The Secretaries have visited Associations, State Conventions, local Missionary Conventions, and churches, presenting the cause of missions, and helping and encouraging pastors and churches in the diffusion of missionary intelligence and the gathering of missionary contributions. These labors have been subsidiary to the other and larger duties connected with the general field at home and abroad.

The work of collection has been done by the pastors and churches, without help or interference, other than the general co-operation above mentioned. The result, on the whole, has been very gratifying, and seems to demonstrate that the form of agency most needed on this field is chiefly of the nature of impulse and encouragement. It has been most gratifying to the Secretaries to witness the growth of missionary intelligence and missionary zeal, both among pastors and churches.

The following is a general summary of the work of the year in this District as compared with the year previous. Whole number of churches in the District, 912 against 903 last year. Of these churches 373 have contributed this year to our treasury, against 301 last year, a gain of 72 churches. The whole amount contributed in the District for the year is \$85,612.69, against \$28,366.70 the year before, showing a gain of \$7,245.99. The following statement shows the number of churches contributing in each State and the amount of the contributions of each State.

Maine, 82 churches contributing	-	-	-	-	-	\$4,189.80
New Hampshire, 24 churches contributing	-	-	-	-	-	1,508.90
Vermont, 30 churches contributing	-	-	-	-	-	953.20
Massachusetts, 172 churches contributing	-	-	-	-	-	19,938.54
Rhode Island, 19 churches contributing	-	-	-	-	-	3,538.07
Connecticut, 46 churches contributing	-	-	-	-	-	5,484.28
<b>Total,</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>\$35,612.69</b>

There has been a gain both in the number of churches contributing, and in the amount contributed in each of the States composing the District, except New Hampshire, which shows a falling off of 3 churches but an increase of \$107.46 in donations. Maine shows 22 more churches contributing than the previous year, and an increase of donations to the amount of \$667.12. Vermont brings 11 more churches into the work, with \$40.02 increase of donations. Massachusetts shows 32 more churches contributing, with an increase in donations of \$2,934.67. Rhode Island brings in only 3 more churches, but swells its donations by \$1,165.63. Connecticut adds 6 to the number of her contributing churches, and \$2,380.99 to the amount of her donations.

The amount of legacies received from the District during the year is \$2,185.52, a decrease of \$1,838.73 from the previous year.

CENTRAL DISTRICT.—We give the labors and results of this agency in the condensed and very satisfactory summary presented by Rev. O. Dodge, District Agent:

"In presenting my report for the year ending March 31, 1864, I would acknowledge the kind care of a Heavenly Father over me and my family, which has enabled me to prosecute my agency through the entire year without interruption.

"I have been very kindly received by the pastors and churches, and find that our present plan for raising funds to carry on our mission, meets with general approval, though it will require time to bring all the churches to act; but it seems quite evident that it is a move in the right direction, and will in the end prove a success.

"As the year progressed, several things seemed to be in the way of our collections; but, attending exclusively to my own business, they have not proved as formidable as was feared.

"After taking the churches in East New Jersey from the Central, and adding them to the Southern District, there are left in the Central District, exclusive of Canada, 45 Associations with 834 churches and a membership of 92,280.

"Of the 834 churches, 421 have contributed during the year, which gives an increase of contributing churches, 42.

"The amount received in donations from churches and individuals is \$33,285.45, being an increase of \$10,980.16 on the receipts of the previous year. The amount of legacies received is \$3,249.14, being \$858.35 more than in the previous year.

"Whole amount of donations and legacies, \$36,534.59, which is an advance of \$11,858.51 on the preceding year.

"The expense of cultivating the district has been less than last year, as the agent has not had assistance as in former years. Whole expense \$1,674.10, exclusive of an allowance recently made the agent.

"There has been a fair increase in the circulation of the periodicals during the year through the New York agency; but as I have not a list of those ordered directly from the Rooms, it is impossible for me to give the exact increase in the District.

"In the prosecution of my labors for the year, about 12,000 miles have been travelled, 177 churches visited, 12 Associations and one State Convention attended, also a large number of Pastoral Conferences and other meetings of the pastors and brethren, 178 sermons and addresses delivered, about 1,500 letters and 800 circulars sent among the churches, and I have done what I could to increase the circulation of the periodicals and promote the general interest of the Union. Received and accounted with the Treasurer for \$28,898.02.

"I see no occasion for discouragement in my district; the cause has a deep place in the hearts of the brethren, and a spirit of liberality has been manifested by many churches and individuals greatly in advance of what I have before witnessed during the many years of my agency.

"I regret that so many churches have failed to contribute, and trust that the number of non-contributing churches and indifferent pastors may grow fewer and fewer, until every church shall know the luxury of contributing for the spread of the gospel.

"As I said last year, I see no reason why we may not anticipate an increasing harvest from year to year."

WESTERN DISTRICT.—We give the results of Mr. Osgood's labors and successes in his own words as follows:

"The year closing March 31, 1864, has been one of unusual toil, but with results which are very gratifying. Early in the year it was manifest that the friends of missions were beginning to feel that something must be done to meet the pressing demands of the enterprise, and that it was not money alone that was needed, but sympathy and prayer also. Through the entire year my correspondence, as well as public and personal interviews with pastors and churches, has cheered and encouraged me in my work. The result shows an increase of more than one-third in the contributions of this District. There is also an increase in the number of contributing churches, though by no means to so great an extent as desirable.

"The following table will show the number of churches in each of the seven States mentioned, the number which have contributed in the past year, and the aggregate of their contributions; added to these are the miscellaneous contributions, such as collections in Associations and other public meetings, donations of individuals, &c., also the legacies, making up the total of receipts from each State.

STATES.	No. of churches.	No. of contribut- ing churches.	Contributions to churches.	Miscellaneous con- tributions.	Legacies.	Total.
Illinois .....	557	118	\$3,748.20	\$447.70		\$4,195.90
Indiana .....	446	62	1,109.97	268.82		1,378.79
Iowa .....	276	48	524.52	145.42		669.94
Michigan .....	226	73	1,217.27	257.23		1,474.50
Minnesota .....	104	28	805.14	57.80		862.94
Ohio .....	483	120	5,244.52	698.88	\$465.96	6,846.86
Wisconsin .....	178	37	702.45	40.44		742.89
		481				
		442 in 1862-63				
		39 "increase."				
Total.....	2,270	481	\$12,882.07	\$1,863.79	\$465.96	\$15,171.82
Add Kansas, \$44.06; Kentucky, 146; Missouri, \$686.80; Nebraska, \$8.65; Oregon, \$87.....						\$922.00
Total in Western District.....						\$16,098.82

"The above shows an increase over the contributions of the preceding year, in Illinois, of \$1,080.91; Indiana, \$372.08; Iowa, \$312.07; Michigan, \$237.59; Minnesota, \$223.75; Ohio, \$2,582.94; Wisconsin, \$212.98; Kansas, \$26.05; Kentucky, \$60; Missouri, \$279.02; Oregon, \$30.80; Nebraska, less, \$7.35. Total increase, \$5,508.84.

"The number of copies of the Magazine, taken in the District, is about 670, and of the Macedonian, including copies sent gratuitously to pastors, 3,765, against about 600 of the Magazine, and a little over 3,000 of the Macedonian.

"The following is a summary of my labors and their results. Miles trav-  
-5,614; public meetings attended, 42; churches visited, 98; ad-

dresses delivered, 187; letters written, 1,910. Of three circulars issued, 8,750 copies have been sent out; also about 2,000 extra copies of the Macedonian and 400 copies of the annual report. Collections made and forwarded, \$12,142.44. Subscriptions made or renewed for 857 copies of the Magazine and 3,206 of the Macedonian. Collections on old accounts for the periodicals, \$184.08.

"I have been much aided in my work by Rev. Dr. Dean, who performed about two months' service, mostly in Ohio and Michigan, by several pastors, who have performed gratuitous labor, and by my daughter, who has devoted much time to my correspondence.

"The expenses incurred in the supervision and cultivation of this District for the year, including the salary and travelling expenses of Dr. Dean, printing, stationery, &c., is \$2,299.30.

"My convictions in regard to the wisdom of our present plan of operations has been gradually strengthening, but a re-adjustment of the District may be found desirable.

SOUTHERN DISTRICT.—Mr. French reports as follows respecting his field of labor. It will be seen that his hope is encouraged and his desire enlarged.

"Notwithstanding the enlargement of this District by adding Sussex and East Jersey Associations, requiring a month of agency work on the portion annexed, and of course diminishing as much the time occupied on the field of the previous year, yet the collections, during the year just closed, have amounted to \$20,725.88, being \$7,227.37 more than on the same territory the preceding year, and about double the amount of the year 1860-1.

"About two-thirds of the churches, or 342 out of 520, participate in accomplishing this result, and 20 out of 23 Associations increased the aggregate of their contributions.

"Such largely increased liberality would at any time be gratifying. Especially is this the case at such a time as this, when civil war is taxing our utmost energies, interrupting travel, demanding the strength of our country to sustain the Government, to guard railroads and bridges, to build fortifications, to provide for immense armies in actual war, and for multitudes more made dependent by its ravages. During that struggle which culminated with the great battle at Gettysburg, I volunteered my services with others, and procured a rifle and ammunition and went out to assist in repelling an anticipated attack on the Pennsylvania Central Railroad. At that time professors in colleges, ministers of the gospel, and all who could shoulder a gun or carry a spade, were expected to do what they could to hinder the approach of the invaders. Under such adverse circumstances, these results could not have been achieved without a very general and hearty co-operation on the part of ministers and other friends of missions.

"I have travelled during the year nearly 14,000 miles. But a large portion of the agency expense has been for correspondence printed and written. No outlay has paid better than that for printing and sending out special circulars adapted to particular fields and particular work.

"The following table shows the amount of collections in each Association in this District for the last four years, with the number of churches in each which contributed in 1863-4.

ASSOCIATIONS, ETC.	Amount given in 1863-64.	Amount given in 1861-62.	Amount given in 1862-63.	Amount given in 1863-64.	Number of churches contributing.
Abington, Penn.	\$156.49	\$163.50	\$176.11	\$196.88	15
Beaver, Penn.	126.82	129.43	165.02	218.38	16
Bradford, Penn.	53.40	107.49	190.26	210.31	6
Bridgewater, Penn.	42.82	45.68	88.58	89.46	4
Central Union, Penn.	205.74	207.19	188.37	228.58	9
Centre, Penn.	107.73	128.59	192.72	194.97	15
Clarion, Penn.	89.00	133.03	90.96	131.90	21
Clearfield, Penn.	20.39	18.72	47.38	62.94	7
French Creek, Penn.	16.23	14.76	48.00	83.07	11
Monongahela, Penn.	12.07	101.28	126.83	159.10	12
North Philadelphia, Penn.	769.73	694.23	868.86	2192.90	18
Northumberland, Penn.	147.50	289.14	173.74	318.53	20
Philadelphia, Penn.	4924.04	6694.20	6308.91	8414.50	40
Pittsburg, Penn.	239.84	268.11	405.06	634.10	16
Two Mills, Penn.	88.74	81.98	189.27	102.62	16
Tysco, Penn.	58.24	96.86	158.07	67.98	10
Wyoming, Penn.	59.60	22.50	66.17	137.93	7
Wick 2 Asso., Penn.	88.00	26.10	57.10	189.25	13
West New Jersey, N.J.	893.65	941.71	1292.12	1900.97	34
Central, N.J.	635.38	506.02	545.60	547.71	13
Jer., N.J.	1549.95	1635.64	1924.18	2924.08	32
Upper, N.J.	46.31	12.46	12.50	10.00	1
District of Columbia	182.81	*220.38	225.00	631.75	3
Delaware	68.47	*56.00	*89.12	*106.72	2
Maryland	88.11	79.56	88.52	268.65	1
Sweden				1375.00	
	\$10,397.64	\$12,682.06	\$13,498.01	\$20,725.38	842

\* Included in Phila. Asso. in part.

† The contributions from Sweden have heretofore been included with those of the 5th ch., Phila.

#### HONORARY MEMBERS FOR LIFE.

Number of Honorary Members for Life, constituted since April 1, 1863, \$19.

## THE MISSIONS.

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### MAULMAIN KAREN MISSION.

**MAULMAIN.**—Rev. J. WADE, D.D., and Mrs. WADE, Rev. C. HIBBARD and Mrs. HIBBARD.

**NATIVE ASSISTANTS.**—Pah-poo and twenty others, of whom eight are ordained.

**OUTSTATIONS.**—Dongyan, Ka-do-ko and others, to the number of fourteen.

*State of the Churches.*—These, as in many past years, have been under the care of Mr. Hibbard. Of the several native preachers and workers, he has furnished the following details.

Prah-hai is stationed at Ka-do-ko, on the east bank of the Salwen, above tide water. Besides ministering to the church, of which he is pastor, he has made frequent tours among the heathen in the surrounding country. Many listen to the gospel with interest. He has baptized 8 during the past year, and his church now numbers 82. During the year he taught a small school.

Myah-oo is stationed at Mezine, on the west bank of the Salwen, the mouth of the Yunsalen. He is an indefatigable laborer, and the number of Christians in that region is yearly increasing. The communicants now number 30. He has also had a school during the rains.

Shwa-Tsah is stationed at Mau-ko. He is laboring faithfully, and without fruit, six having been received by baptism the last year, which makes the membership of the church 49. U-ah-hai is laboring in the region of Lamaney and Ya. He appears to be faithful, and a knowledge of the gospel is widely diffused in that district.

Tah-oo is pastor of Th'mee church on the Attaran, which numbers 120 communicants, residing in several small hamlets near the river, about 15 miles from Maulmain. He is an old man, but still an efficient and zealous minister of the gospel. He is assisted by Tah-bee-hai, a young preacher of excellent spirit.

Ko Paulah, who is pastor of the church at Tah-krai on the Dag, has been an efficient minister of the gospel for many years, but his work is almost done. The church numbers 173 communicants, of whom 150 have been baptized during the year.

Ter-lan is another faithful minister whose work is almost finished. He is pastor of the church at Don-gyan, and is assisted by his son, Kone-hai, who is an excellent man and good preacher, and will probably succeed his father as pastor. The church numbers 60.

Kurnah is pastor of the church at Sah-gyin in the Martaban division, about 35 miles west of Martaban. He is a zealous preacher and had baptized seventeen during the year embraced in his last returns. There are sixty-eight members in his church—part of them residing at K'talk-

and part at Tauk'nee on the Beling river. He is assisted by Thah-a who resides at Tauk'nee.

Tah-pooloo is in charge of the Toonoo church on the Attaran, which numbers 58 members. He has had a theological training and is a good preacher. It is expected that he will soon be ordained.

Sau Dega, pastor of the T'mopee church, is a young man of amiable spirit and zealous in the Master's service. The church numbers 53 members. They have during the past year erected a wood chapel, at an expense of more than 300 rs.

Sau Totay is in charge of a small church of 16 members, about 12 miles south of Amherst. Sau Kaimah is pastor of a small Pwo church of 16 members on a branch of the Gyne.

Chung-teeyai is pastor of a Pwo church on another branch of the Gyne, numbering 24 members.

Sau Pahsoo is stationed on the Pelagune, where there are seven church members.

Sau Pwa-tee and Shwamaing are itinerant preachers.

Sau Wauhai is a valuable young man, who is engaged in assisting Dr. Wade in making and translating books for the Karens.

Pah-poo, the head master of the Maulmain Karen Normal School, is one of the best educated and ablest men among the Karens, second perhaps only to Quala. Since the close of the school in October, he has been at Tung p'taing, a large Pwo Karen village across the mountains from Dongyan. There is but one Christian family there, but a number of lads and young men of the place have been in the Normal School during the past rains. Pah-poo found many of the parents ready to listen to the gospel, and some seem to be searching after the truth. All, both Christian and heathen, were anxious to have a school among them. Under the direction of Pah-poo, aided by the Christians of Dongyan, they are erecting a chapel, which is nearly completed, and a school of forty pupils will soon be opened.

*The Normal School for Karen* lads and young men averaged 75 pupils during the rains. The success of the school was chiefly owing to the efforts of Pah-poo, who went from village to village, urging the importance of such a school, inducing the parents to send their sons and contribute towards its support. The amount contributed by the Karen Christians, the past year, for the school, was in cash, rs. 406; in paddy, rs. 220; besides various articles of food brought in from time to time.

The branches taught were reading, writing, geography, arithmetic, elements of natural philosophy, land measuring and grammar, besides religious instruction, all in Karen. The Burmese language was also taught. Mr. Hibbard gave from four to six hours daily to the school, while Dr. Wade rendered efficient aid by teaching the Karen Grammar, a work recently prepared by him. The efficiency of the school would have been much promoted by a more liberal support.

*There are eleven district schools supported wholly by the people.* These have generally been taught only during the rains, and numbered 230 pupils.

*Statistics of the Churches.*—During the year, 72 have been baptised, 16 received by letter, 5 dismissed by letter, 8 suspended, 5 restored, 17

excluded, 25 have died; present total, 800, a gain of 31 as compared with the previous year.

#### LITERARY DEPARTMENT.

It is forty years last June since Dr. and Mrs. Wade sailed from the port of Boston for the mission field in Burmah. By the good hand of our God upon them they have been preserved until the present time, and, according to the measure of strength bestowed, are still performing their life work. Dr. Wade is giving his declining years to the preparation of book for the Karen. During the last year he has completed the revision of Dr. Barth's General History on Scripture Principles, which is now going through the press at Rangoon. The revision of Pilgrim's Progress has also been finished and the work printed. The Karen Morning Star has been edited and printed as heretofore. To these facts Dr. Wade adds:

"During the rains I have taught a class of eighteen from the Normal School in Karen Vernacular Grammar, the first class of the kind ever taught in this Province. The class seemed exceedingly interested in the new branch of study. Outsiders also were interested as they came in to listen, and all the copies of the Grammar which we had were sold off during the term. Grammar is likely to become a popular study among the Karen. I am now at work again on the Karen Dictionary."

#### MAULMAIN BURMAN MISSION.

**MAULMAIN.**—Rev. M. HASWELL and wife. In this country, Rev. J. R. HASWELL and wife.

**OUTSTATIONS.**—Amherst, Cawhlike, &c.

**NATIVE ASSISTANTS.**—Ko-Shwa A, Ko Oung Moo, Moung Reuben, Ko Oung Men and other

#### STATE OF THE CHURCHES.

The Burman church in Maulmain numbers 135 communicants. Their contributions for religious purposes, aside from defraying their chapel expenses, have been the last year rs. 429. This has been expended for the support of their pastor, a school teacher and a Toungthoo preacher. They also contributed over 150 rs. for the Lancashire sufferers. The manifest a commendable desire for the education of their children. Three lads, themselves members of the church, are supported at the Serampur College by their parents, and nearly all the children of the Christians, at a suitable age, are in school. During the year four have been baptized.

In Amherst there is a small church numbering 16 communicants, and public worship is regularly maintained. Two have been added by baptism the last year.

**Native Laborers.**—Moung Sobong was engaged in going from house to house, in the town and country, to distribute tracts and Scriptures and converse with the people. He was always accompanied by another native preacher, and there were but few days when they did not find some attentive listeners, and some desirous of receiving books. There have been, in all, six Burmans or Talings and one Toungthoo employed in this manner in the Amherst and Martaban provinces the past year. One of them is stationed at Amherst, one is pastor of the Burmese church in Maulmain. One is almost superannuated, and one has left the service and gone into secular employment. The Toungthoo is stationed at Cawhlike on the Salween.

All parts of the town have been visited during the year, and in many villages the word has been preached. The preachers seldom meet with

rude treatment. They often find those who do not wish to hear them or receive their books; they find many too who listen with apparent interest and receive tracts.

*Schools.*—The girls' school, taught by the Burman pastor's wife, has been continued through the year. The average number of pupils has been forty. Instruction is entirely in Burmese and is confined to reading, writing, and the rudiments of Arithmetic and Geography. Religious instruction is daily given and the pupils attend Sabbath school. An assistant teacher is greatly needed, but funds do not at present admit of one's being employed.

Two boys' schools have been taught during the year—one in Morton's Lane and one in Dine-woon-guen. The average number of boys in Morton's Lane school has been 87; many come only for a short time and leave, others remain much longer. Reading and writing in Burmese and English are taught, also Geography, Arithmetic and Grammar. The first and second classes are well advanced in Arithmetic, and are gaining an education which it is hoped will not only be useful to them as individuals, but render them more useful members of society. Religious instruction is daily given, and by God's grace it is hoped will prove a lasting blessing to some at least. The head master, Mr. Iliffe, is indefatigable in his labors, and is deserving of encouragement. The assistant teacher, Moung Shwa Bwen, is also faithful in the discharge of his duties.

The Dine-woon-guen school, through the inattention of the former master, fell away very much. It is now increasing in numbers, and it is hoped will become more efficient. The present attendance is about forty. Reading, Writing, Arithmetic and Geography are taught.

The Mission also has a vernacular school at Amherst. The attendance varies very much, owing in part to the pupils being taken away to help their parents in the busy seasons of the year. Most of the past year there have been from sixty to eighty pupils. There is only a native teacher, assisted by the older pupils. The children all attend Sabbath school and public worship on Lord's day.

#### TAVOY MISSION.

TAVOY.—Karen Department, ———

OUTSTATIONS.—Matah, Patsauoo and others, with four ordained and fifteen unordained pastors.

Burmese Department, ———

From Mr. Hibbard, of the Maulmain Karen Mission, who, at the request of the Executive Committee, still has an oversight of these churches, we have received the following gratifying statement, written under date of Mergui, Jan. 29, 1864.

"After making two tours in the jungles of Maulmain, occupying the month of December, I left home on the 2d inst., per steamer, for Tavoy and Mergui. Arrived at Tavoy on the evening of the 3d, the quickest passage the steamer has ever made. Found the three or four Burmese disciples greatly cast down on account of the death of the old pastor, Ko-Myat-Lay, who died Nov., 1863, aged 85 years.

"After stopping in Tavoy 36 hours, came on in the steamer to this place, arriving here on the 9th. The Christians were expecting me, and San Loe, a Karen Christian, and a district magistrate, had been waiting for me with his boat for nine days. As soon therefore as the tide favored, one

o'clock, P. M., we started for the jungle and arrived at Kipgaw, the village where the Association was to be held, the same evening about nine o'clock.

I was welcomed by Rev. Pway-poh, pastor of the church, and several other pastors, and many Christians. The Association was appointed for the 14th; but as all or nearly all the delegates expected had arrived as early as the 9th, Saturday, it was resolved to begin on the 11th. Delegates were present from seventeen of the nineteen living churches. I say, living churches, for two of the churches, heretofore on the list, viz., Bau-lau and Zar-rar-p'gar, having no longer any living members, were struck off. The meetings continued through Monday and Tuesday, and till about noon on Wednesday, as follows: an early morning prayer meeting, conducted in turn by the pastors, two business sessions in the day, and preaching in the evening. The Rev. Sau-moo, of Matah, Tavoy, was chosen Head or Chairman, and an excellent presiding officer he made, too. He is an able man.

"We had a very interesting meeting, much more satisfactory, on the whole, than the one at Matah last year, though that was not wanting in interest; but here we had ample *time*, which we had not there, not only to get through all ordinary business, but to understand each other and our position as a whole, to pray, to preach, and to visit together. There were not so many present as last year, for this is the extreme southern church of all Burmah, and there are no other churches very near it.

"So far as I could learn, either from written or oral reports, the churches are advancing. Their state is as satisfactory as we could expect. Every church but one sent in a written report. The baptisms have been more numerous, the pupils in school many more than last year, while the suspensions and exclusions were much fewer.

"*Statistics.*—Baptisms, 37; restored, 17; pupils in school, 127; excluded, 6; suspended, 21; died, 19. Whole number, 803. Number of churches, 19. Ordained pastors, 4. Pastors not ordained, 15.

"The High school," which the Association last year had voted to establish at Matah, has had some success, though not all we could wish. There were 45 pupils in attendance; but the most of them were mere children, and belonged to Matah and the village in the immediate neighborhood. Only two or three young men came from a distance. The churches, however, had no idea of abandoning the enterprise. They resolved anew to give it their support, both in contributions and in pupils. The Karen's have not sufficient confidence in themselves. They seem to think they cannot have a good High school, unless taught by a missionary.

"Having suggested to one or two of the pastors the desirableness of making a tour among the Siam Karen's, to see if the time had not come to establish a mission among them, the pastors took it up at once. The subject was introduced to the Association for discussion, and was unanimously approved. Two of the most efficient of the ordained pastors, Rev. Sau-moo and Pway-poh, resolved to go. They will be accompanied by several assistants, and if there is any hopeful opening, they will establish a mission. May the Lord go with them.

"The whole session was interesting and harmonious, and each went his way, resolved, I believe, to devote himself more perfectly to the service of the Master.

"After the Association I went up the coast as far as Peawoo church,

here we arrived on the morning of the 16th. Spent the Sabbath. Afterwards visited Naw Yau, Pake-yeb, and Man-mer-sar churches. Found them in a very good state, better than when I saw them two years ago."

#### A PLEA FOR TAVOY.

To this report we add an earnest plea for a missionary, indeed, for two missionaries, to be sent at once to this field. It was written by Mr. Hibbard, previous to his last visit; but what he then saw and heard, though on the whole encouraging, would not essentially modify his views. They seem pre-eminently just. After referring to the fact that Quala had left Tavoy, with the view of laboring for a season at Toungoo, Mr. Hibbard proceeds :

"Now that Quala has gone, there is no one left behind who has sufficient force of character to take the lead. I wish the Committee to understand that it is of vital importance that a missionary be quickly sent to Tavoy. If this be not done, the mission is almost sure to go to ruin.

"Brethren will think that this ought not to be with the oldest Karen Mission, and may think it a discouraging feature,—or that it indicates a wrong method of conducting the missions. But then they should remember that Tavoy has sent away many of her most energetic and best educated young men to other fields. A number accompanied Dr. Mason to Toungoo; then Rev. Quala, the prince of preachers, went with several more. Others went from time to time, passing through Maulmain, or from the Theological Seminary, then under Dr. Wade, having finished their course. Then br. Thomas went to Henthada, taking, if I remember rightly, no less than ten young men, into whom he had infused something of his own ardent spirit,—as the rapid progress of the work there clearly shows. And finally br. Cross went to Toungoo, taking a number more.

Now what ought brethren to expect of poor Tavoy, thus drained of her most energetic, best educated young men, and left for years without a missionary? During this time of abandonment, how many dollars have been appropriated to help them sustain a high school, or to send preachers among the heathen, or to sustain ministers among the weak churches? Not a dollar! I know the Committee of late years have not been burdened with funds; but it is said that those who are the most clamorous, or beg the hardest, get the most money; and the poor Tavoyers, having no one to beg for them, have fared accordingly. I hope this will not continue much longer. Why not send two missionaries to Tavoy,—one for the Karens and another for the Burmans?

According to the official report for 1861–62, there were 70,975 Burmans and Talings in the Tavoy and Mergui districts; and there is no evidence to show that they are not as open to the reception of the gospel as the Burmans of Maulmain district. Why leave that seventy thousand without a missionary or even a native assistant?

#### SHWAYGYEEN MISSION.

**SHWAYGYEEN.—** ——————

**OUTSTATIONS.—** Warthola and others.

**NATIVE PREACHERS.—** Sau Dumoo and others.

The Shwaygyeen Association met at Bandata, Jan. 2, 1864, and continued in session three days. The business of the meeting was conducted

in a pleasant and profitable manner, though no missionary was present to aid the native preachers. They adopted the following resolutions.

1. *Resolved*, That the practice of some disciples, when they hear of sickness, to watch and obstruct their roads, is unchristian and ought to be given up.

2. *Resolved*, That the practice of some disciples to tattoo themselves with *medicines*, as a preventive cure for the bite of snakes, is unchristian. We have no trust for any security but in God.

3. That the exercise of prayer seems to have diminished in our midst. We ought therefore to examine ourselves, and for the year to come give ourselves more earnestly to prayer.

Five preachers were appointed to devote themselves to preaching among the heathen, and to receive their support from the Association.

*Statistics*.—Number of churches, 17; baptized, 73; suspended, 20; excluded, 1; dismissed, 33; received by letter, 33; died, 69; present number, 1,057.

Pupils in school, 64; contributions in money for preaching, rs. 519 7 9; for schools, rs. 29, and 100 baskets of paddy. Paddy for preachers, 129 baskets.

The circular letter, written by pastor Pahmau, was so full of love and of Christian admonition that we give it entire.

"Beloved brethren and preachers, assembled in communion of this meeting, may the Almighty God bless you. I, the least among you, wish to beseech you in this epistle of love.

"First, I beseech you, brethren of all the churches, that you will know and care for those who give themselves to the work of the ministry among you as the servants of God.

"Second, I beseech you that you will listen attentively and faithfully to the instructions of the minister who may be laboring for your particular church, and receive him in love.

"Third, I beseech you that the brethren of each church, belonging to this Association, will be of one counsel and of one heart, in the work and patience of Christ.

"Fourth, I beseech you that all that pertains to and agrees with the Scriptures, according to the command of Christ, both the church members and the deacons, and teachers, whether ordained or not, may all be of one mind and seek the same things.

"Dear brethren, in regard to the things in which I entreat you here, I have seen among the disciples the following things; although the preachers may be anxious to accomplish certain objects, to engage in travels for preaching, they do not find the disciples to encourage them. I have myself been anxious to go out on tours, but could find no one to go with me as they ought. On account of this disposition of the disciples, some of the teachers lose heart and wish even to give up their work as preachers among the churches.

"Therefore, my brethren and fellow laborers among the churches, let us be possessed of patience. We know, of all who are engaged in the work of God, sometimes they will be had in honor and sometimes they must be in tears and must use entreaties.

"And brethren, members of the churches, you have become a light, do not again become darkness. Against this you must take heed. For, as a house, without pillars, must fall, so the churches, without the ministry, must sink into destruction and darkness."

The above account of the Shwaygyeen Association was kindly forwarded Mr. Cross, of the Toungoo Mission, who added the following comment : "The intelligence and soundness of faith and judgment in this man's mind is a source of encouragement, and presents a promise, in connection with the facts stated in these minutes, that the Karen have with them the ments of life, and *might* go on in the success of the gospel without foreign aid. I cannot recommend, however, that the experiment be tried. I have heard that new missionaries are to be sent out, and that the present year, the year of jubilee of our missionary existence, is especially to be devoted to recruiting the ranks. God grant that it may be a jubilee in every respect. There can be no greater cause of joy to those now in the land than that which such an effort, on the part of the brethren at home, will afford them."

#### TOUNGOO MISSION.

TOUNGOO.—Rev. F. MASON, D.D., Mrs. MASON, Rev. E. B. Cross, Mrs. Cross.

NATIVE PREACHERS.—Sau Quala, Pwaipau, Shapau and others, to the number in all of about 100, of whom seven are ordained.

STATISTICS.—Lay-Myoung, &c., in all, 148.

The statistics for 1862, furnished by Dr. Mason, in February of last year, stood as follows :

ordained preachers,	- - - - -	5
ordained preachers and teachers,	- - - - -	143
missions,	- - - - -	148
village schools,	- - - - -	134
baptized in 1862,	- - - - -	537
dismissed by letter,	- - - - -	99
received by letter,	- - - - -	84
excluded,	- - - - -	8
suspended,	- - - - -	60
restored,	- - - - -	110
dead—church members,	- - - - -	120
dead—total villagers,	- - - - -	392
births,	- - - - -	794
present number church members,	- - - - -	5187
pupils in village schools,	- - - - -	2025
subscriptions to boarding schools,	- - - - -	1416 ru.

"These returns," observed Dr. Mason, "are pretty satisfactory in every thing except the village schools, in which there is no advancement. The teachers make feeble efforts to obtain pupils, because they do not like the drudgery of teaching, and parents are reluctant to lose the labors of their children."

In answer to certain inquiries made by the Corresponding Secretary, Dr. Mason furnished the following table under date of December, 1863.

#### TOUNGOO KAREN MISSION, FOUNDED IN 1858.

##### STATISTICS IN 1863.

Number of churches,	- - - - -	126
" Associations,	- - - - -	2
" persons baptized,	- - - - -	6000 (and more.)
" excluded,	- - - - -	122
" deceased, (about)	- - - - -	800
" still in communion,	- - - - -	5187
" village schools,	- - - - -	184
" persons teaching,	- - - - -	143
" scholars instructed,	- - - - -	2023

Two normal schools, one for young men and one for young women.

The statistics for 1863 have not been furnished us, there being hardly time to make up and forward the reports since the meeting of the Association.

Mr. Cross, who was present at the Paku Association, held the 1st of January, writes, "The meeting of the Association was passed through in one day and a half, and presented but little of real interest, except that it might be learned from the letters of the churches that no church had actually abandoned the faith of the gospel. It was, however, painfully evident that there has been a great falling off in the interest taken in the village schools, and that the faith and constancy of the disciples have been fearfully tried. But there is hope that the churches will generally abide the trial, and triumph in the faith and simplicity of the gospel."

#### THE YOUNG MEN'S NORMAL SCHOOL.

This school was opened in February, 1863, and, with a short vacation in May, continued till the first week in August. The average number in attendance was not far from fifty, though eighty different scholars were present at different times. The current expenses were met by contributions from the churches. The principal studies were Arithmetic, Trigonometry, Geography and the Bible. In the Old Testament they went through Joshua, Judges, and the principal part of First Samuel. In the New Testament, they studied Acts and the First Epistle to the Corinthians. They showed more interest in the Biblical studies than in any other.

The last annual report of the Executive Committee referred briefly to certain trials of a perplexing nature which had fallen to the lot of this mission. At last accounts these trials had not been surmounted, though measures were introduced which, it was hoped, would result in that end. The Committee have labored earnestly to possess themselves of all the facts relevant to the case, have sought to form a candid and unbiased judgment of its real merits, have frankly and fully communicated to the persons concerned their convictions of right or of wrong pertaining to each, and have indicated that course of conduct which alone, to their view, would extricate the mission and the missionaries from present evils and prospective calamities. In other words, the Committee have hitherto confined themselves to giving such advice as the exigencies of the case seemed to demand, seeing no possibility of good accruing to any one of the many precious interests involved by a resort to executive action. From this line of conduct they hope they shall have no occasion to depart. Indeed, signs begin to appear on the distant heavens, that the tempest, in its greatest severity and destructiveness, is even now past. If in the end the churches shall be saved, and all our fellow laborers brought into harmonious co-operation and Christian fellowship, it will furnish a new instance of the abounding love and grace of God.

#### MISSION TO THE SHANS.

TOUNGOO.—Rev. M. H. BIXBY and Mrs. BIXBY.

In July last Mr. Bixby made out the following summary statement showing the results which had been reached up to that date.

Number of churches, 1, (with branch at Lau-Roke-Taga); baptized, 87; excluded, 1; suspended, 2; communicants, 34; schools, 2 (elementary and theological); teachers, 8; scholars, in all, 60, (ten in theology).

*Books prepared.*—One manuscript spelling book and one manuscript vocabulary, yet imperfect, in Shan. Also one manuscript of short sentences in English, Burman and Shan.

*Religious books and tracts.*—The Catechism and View, The Golden Balance, The Way to Heaven, The Investigator and Glad Tidings—all translated into Shan but not yet printed.

*Assistants.*—Four were employed all the time, preaching or in study, and four more, who are more or less engaged in the work, on trial with an irregular allowance according to the time and circumstances.

Before the end of 1863, seven others were baptized, three Shans and four Burmans, making the total membership, 41.

"Our church" wrote Mr. Bixby, Dec. 1st, '68, "has already become a thriving and vigorous body. Forty rupees have been contributed for the printing of Shan tracts, beside the ordinary incidental expenses of the church, and they are pledged to make the sum fifty rupees, which they will soon do. There is a general interest on the part of the members of the church individually in the conversion of the heathen, and, not unfrequently when they return from their business walks or pleasure excursions, they report to us long and interesting conversations with the people, proving to our very great satisfaction, that, 'as they go, they preach.'

"Several Toungthoo men (mountaineers) came to see me the other day, to inquire after the 'new law,' said they had heard from the Karens something about it, and wished to hear more. They speak both Shan and Burman, and some of them understand more or less Karen. They were interesting men, and listened attentively to the truth and promised to come again."

During the year, Mr. Bixby, after much labor and anxiety, succeeded in obtaining an eligible location for a mission house, on which he proceeded to erect substantial and commodious buildings. Under date of Nov. 23d, he thus spoke of the new location. "I am now living on a corner where several roads meet, on the great thoroughfare leading to the bazaar, also within speaking distance of the courts, where the natives congregate, so that the people have easy access to us, which facilitates our work. I am now most favorably situated for the prosecution of our work, both for the Shans and the Burmans, for the people of the town, and the people of the country. God has favored us since we entered on this mission! Every month's experience, every mail, almost every day brings to light something favorable to the work of the Shan Mission. Even our rebuffs, reverses, disappointments and sorrows have thus far been overruled for our good."

After getting settled in the new house, Mr. Bixby went down to Rangoon for the double purpose of making arrangements for his contemplated journey into the Shan States and securing the printing of some tracts in the Shan language. A font of Shan type will soon be ready for use, paid for by friends at Rangoon.

Every thing in reference to this mission wears a most encouraging aspect. The following testimony from the pen of Mr. Cross, who is on the ground and an eye witness of what is taking place, is worthy of a record in this connection. It was written in March of last year. "I have an opportunity to observe what Mr. Bixby is doing. I am prepared to say that the Shan Mission has greatly surpassed all my greatest expectations. Mr. Bixby will no doubt give you his own report. But I am happy to bear my testimony to what I see. I feel that God has in a remarkable manner mani-

fested his favor on Mr. Bixby's labors. I confess that when I learned that he was to leave the place of great usefulness which he occupied in Providence, R. I., to commence a Shan mission, I felt that it was a matter of doubtful expediency. But about the beginning of January, 1863, a work was commenced among the Shans which now promises to spread among the whole race. It began in the conversion of Mr. Bixby's teacher, and spread in his neighborhood or village, until Mr. Bixby was led to build a chapel in that place; and he soon found it filled. The Shans seem to be stirred up to receive the word of God. Yesterday a good number of Shans, Red Karen and Toungthoos were collected on Mr. Bixby's verandah. The spirit of inquiry and interest has extended abroad. Many of the Shans are from the regions far north; and by receiving the truth they become well disposed, and develop the condition of their own people and other tribes in that region. Thus facts are obtained which show that the work of conversion here is rapidly connecting itself with vast multitudes in those distant regions, who are evidently prepared of God to receive the gospel.

"This would be proved from the readiness with which those who come from thence receive the gospel, even if they did not bear actual witness of the fact by their testimony. Mr. Bixby has already a class of men, seven or eight in number, studying the Scriptures with him for about two hours a day. They seem to me to be the promise of a great work among the Shans. They have mostly been converted here within a few months. One of them is a "Saudu Shan," a people who have no idols, and seem to worship a spiritual being. They are numerous, and readily receive the gospel. Two or three others of this sect are now asking for baptism. A church of more than twenty members has been raised up here, and there are now Shans, Burmans and Toungthoos asking for baptism.

"The Shan Mission has taken root here; and, having root here, it also directly takes hold of all those distant regions which are here represented. Mr. Bixby is, in my opinion, peculiarly adapted to this work. His faculty of arresting the attention of the people and attaching them to his cause, is peculiarly effective. It is my opinion that the Shan Mission is now a mission of great promise. The work goes on silently, but with power and energy. It goes on. It should not be said to be carried on, for this would not be the true representation. It goes on, and breaks out here and there unexpectedly. This seems to mark its character peculiarly as of God. So may it go on, and not be carried on, until the vast multitudes of Shans are all reached.

"Already countries are opened which no missionary has visited, and may never visit, because the men are here who are to return to those countries with the word of God."

#### RANGOON MISSION.

*Rangoon.*—*Burman Department.*—Rev. E. A. STEVENS, Rev. A. T. ROSE, Rev. D. A. W. SMITH and their wives, also Mrs. KNAPP. Mrs. STEVENS and Mrs. KNAPP in this country.

*Publication Department.*—Rev. C. BENNETT and wife, Mr. ALBERT HAWS.

*Kemendine.*—*Sgaw Karen Department*, (Theological Seminary), Rev. J. G. BINNEY, D.D., and Rev. C. H. CARPENTER and their wives. Mrs. BINNEY in this country.

*Two Karen Department.*—Rev. D. L. BRAYTON and wife.

*Thongzal.*—Mrs. M. B. INGALLS.

#### BURMESE DEPARTMENT.

Three mission families, viz., Mr. and Mrs. Stevens, Mr. and Mrs. Rose, Mr. and Mrs. Smith, besides Mrs. Knapp, are now connected with this de-

partment. Mr. Smith and wife have recently joined the mission, and will, at likely, soon be transferred to another sphere of labor.

Mrs. Knapp was engaged in her work above five months of the year, when, in company with Mrs. Stevens, she returned to America on account of complete failure of her voice. Her work was mainly the superintendence and instruction of the Girls' School, which is aided by the ladies of the Burmah Female School Society. This is wholly a vernacular school, numbering about twenty-five scholars. She also had the oversight of a able woman, who was supported by the funds of the Rangoon Burman Missionary Society.

Mr. Rose has been actively connected with the mission about five months of the year. Thus far his work has been mainly connected with a zayat, built with the funds of the Rangoon Burman Missionary Society. Of this zayat, Mr. Rose thus wrote under date of Nov. 26th, 1863. "On leaving the Government school early in June, I at once set to work to erect a zayat on the main travelled road leading from Rangoon to Kemendine. The zayat was completed early in August, and has since been kept open and frequently visited by considerable numbers. It is an excellent preaching station, and as it commands much of the travel of a large portion of the district, is especially valuable to scatter tracts and books among the country population."

The other arrangements for preaching, are the Brick Chapel, and zayats or preaching houses in different parts of the town, and at village stations. 1. The Brick Chapel stands on Merchant Street, in the vicinity of the Mission House occupied by Mr. Stevens, and the Printing Office. Here on Sabbath morning, at 7 o'clock, is an English Sabbath school, superintended by Mr. Bennett. At half past 10, A. M., a service is held in Burman, sustained alternately by the pastor, Ko-En, and Mr. Stevens. The congregation ranges from seventy-five to over one hundred. After the Burman service, another is held for a small number of foreigners, who understand Tamil and Hindustani, and alternately in these languages. It is sustained by a Tamil member of the English church, who conducts the mail service, and Moung Abraham, the Armenian convert, and Ko-Zahke, (or Jacob) the Mussulman convert, who take turns in conducting the Hindustani service.

In the evening an English service is held, with preaching by one of the missionaries. The pastoral care of the English church devolves on Mr. Stevens, but others have done most of the preaching, especially Mr. Rose; Mr. Carpenter likewise takes his regular turn, and visiting brethren have frequently aided.

On Wednesday evening a prayer meeting in the charge of Mr. Stevens is held, which is doing much good in both the English and Burman departments. It is the habitual resort of a few in Rangoon who love to pray, besides which it has many times brought forward, strengthened and reconverted ship-captains, seamen and other visitors at Rangoon who love to pray.

2. Another place for stated preaching in Burman is the mission lot in Ward A. There is a zayat and a school house where the girls' school is held. In this school room are also held the evening meetings of the Burman church, a Sabbath school in the morning and a preaching service at 7 P. M. on the Sabbath, sustained by the pastor Ko En. The Sabbath school is composed of the children of the girls' school and other children,

mostly belonging to the families of the Christians. This school is constantly attended by the pastor and Mr. Stevens, and contains two adult classes also, male and female, one under Mrs. Bennett, the other in charge of Mr. Stevens; something over fifty scholars are present.

3. In the important village of Kemendine, which is one of the suburbs of Rangoon, and at the villages of Kambet, Ananben, Ma-nga-yuah, and Mee-loung-gong respectively, preachers are stationed, with schools at Merego-lab dong and Kambet. At all these different places are found a few names of such as love the Saviour, who it is believed daily offer sincere prayer to the true God, in the name of our Mediator, and who, it is hoped, are the germs of future distinct churches.

Besides the preachers at these different stations, there is one other, who preaches at large, and also acts as agent for collecting the contributions of the church for the support of their pastor and of the missionary sustained by the native missionary society.

At Pazoondoung, the eastern suburb of Rangoon, a house has been procured where it is expected a preacher will soon be established.

For the preachers a weekly Bible Class has been held by Mr. Stevens during the rains, which has been attended by those in town and the two stationed at Kambet and Ananben, the rest residing too far away to be able to attend regularly. This Bible Class has been frequently attended by Moung Abraham; and uniformly by Jacob, both of whom have rendered valuable service in preaching. The latter, especially, by his fluent and good use of the Burmese, his logical mind, his knowledge of the gospel, acquired by careful and devout study, and his sincere love of the work of God, has done much in holding forth the word of life in the stated meetings of the church, in his own house and elsewhere, alike to Burmans, to Mussulmans, and to Jews. The mission feels that in him the Lord has given an efficient helper.

As to the results of labor during the year, there seems to have been a substantial, if not rapid progress. The number of baptisms since February 1st, when the Burman Association met, including five persons then baptized, is 19, of whom 8 belong to Rangoon, 2 to Ananben, 6 to Ma-nga-yuah, 2 to Ensaing, and 1 to the vicinity of Swantay. Several professors, who had been set aside from church fellowship, and who, it was long feared, were lost to Christian virtue, have been, it is hoped, recovered. On the other hand several, who seemed to be believers, give reason to fear that they had received the seed into stony places.

The whole number of members is about 140. One especially encouraging fact is the formation of a missionary society in the native congregation, who are supporting a preacher at the village of Kambet, on an allowance of rs. 15 per month.

The contributions of the native church and congregation, have for the year been, for support of pastor Ko En, rs. 240; do. native missionary, 60; to the missionary box, 37 4; making raised pathway to burial ground, 105 4 9; incidental expenses of worship, 222. Total, 664 8 9.

#### ENGLISH CHURCH.

The English church numbers about 20, in regular standing and resident in Rangoon, besides the members of the mission. Several have been baptized, without becoming members of the church, and a number of soldiers in regular standing have removed to other stations. Connected with the

church is a missionary society, which has raised during the year, for support of preachers, Bible readers, schools, and expense of itinerating, rs. 1,223. The congregation has also contributed for the expense of maintaining worship, rs. 410 7 3. With the aid of others in the community they have raised, for making a pathway to the burial ground, rs. 436. The whole amount of pecuniary aid realized by the mission, through the English church and congregation, is rs. 2,069. The number of baptisms is five, namely, four soldiers and one East Indian.

#### SGAU KAREN DEPARTMENT.

From the churches in this department the Executive Committee have received no official information, they being under the supervision of missionaries not connected with the Union. So far as can be ascertained, they are in a healthy, prosperous state. The membership has not probably increased very much in several years, and we repeat here the statistics as given in 1859; 1 Association, 43 churches, 2,370 members, 45 native preachers, of whom 5 are ordained.

#### THEOLOGICAL SEMINARY.

This school remains under the care of Dr. Binney, assisted by Rev. C. H. Carpenter. Mr. Carpenter, with his wife, reached Rangoon May 12th, 1868, and at once took up his abode in the house with Dr. Binney. In just one month from that date Mr. Carpenter communicated his first impressions of the nature of the work before him, and of the character of the Karen disciples, in this graphic language.

"One of the first and strongest impressions made on my mind has been the thoroughly practical nature of the missionary work. I had supposed all along that the gospel work was the same essentially at home and here; that it was hard work, the world over, to build up and train up a Christian church. I had taken it for granted that it would be somewhat harder to attain a reasonable or satisfactory degree of approximation to the New Testament model in church development here than at home; but I had to come here to realize it. I had a lurking idea—I see it now—that in some way, grace did a great deal more for the Karens than for the more ignorant and degraded classes of people in America. From what the brethren tell me, and from what I am beginning to see myself, I conclude that this is a mistake. Great labor on the part of missionaries is necessary to impart a knowledge of the Bible; and lapse of time—the transmitted and accumulating knowledge and character of successive generations—are needed with grace, to give these native churches stamina and consistency. If missionaries should be taken from them, God would take care of them, no doubt, as He did of the Madagascar Christians. But it seems to me that for the present the Christian education of this people is placed in our hands. They are thrown upon our hands by hundreds, renewed as we must believe, by the Divine Spirit himself. They exhibit a sweetness and simplicity of faith unsurpassed in any land. They manifest constancy, even up to the ultimate tests. And yet they are children, liable, as we now see too plainly, to be led away by error even in its grossest and most fantastical forms. It is because they feel their own deficiencies, that they look up with only too much confidence and respect to the white teacher. It is most touching to see them, after vegetating contentedly in ignorance for centuries, *thoroughly alive to the importance of knowledge*.

"If there is a people anywhere eager to learn, it is the Karens. They come down to Kemendine, sometimes hundreds of miles, on foot, not to make money, but to study. No other motive would lead a Karen to leave his native jungle or mountain, and take up his abode in the city. I wish you could see Dr. Binney's sixty-two barefooted, bare-legged students of theology. They are all crowded together into a building (one-story) somewhat longer than the gymnasium on Newton hill, otherwise of about the same dimensions. They probably do not taste of meat once a week. Their food consists mainly of paddy, which they pound out for themselves. Lately they have enjoyed quite a luxury in the small, wormy, half-ripe mangoes, that fall from the trees in the compound. They submit to all this cheerfully, and dig like good fellows, for the sake of knowledge—not a knowledge of the English language, to prepare them for lucrative clerkships—but for the rudiments of a common school education and the ability to read understandingly and expound to their countrymen the Karen Bible. The full account for the year has not come to hand. Under date of Oct. 24, 1863, Dr. Binney wrote, "The school is hard at work; my own class still numbers 14; whole number of pupils, about 33, in spite of the small pox among us in September. It is saying something for twenty-five of these pupils, that even fear of this dreadful disease did not lead them to flee from their studies.

"Mr. Carpenter has commenced to give some instruction in Arithmetic, and I think he is doing well. The main object of this early effort is to get, as soon as possible, into communication with the pupils, and then to feel his way along. It is hard work, but it is to be hoped it will pay well." By the middle of November the number of pupils in attendance had risen to forty-six.

Since the above was made up, Dr. Binney's report of the school, since it came under his care at Kemendine, has reached us and is in place here.

Kemendine, Feb. 2, 1864.—Our tenth term, which completes the fifth academical year, is just closed. It has on the whole been a year of much interest and promise. With the exception of the small pox, which was checked with the second case, we have had unusual health. Very little time has been lost from illness, either by the teachers or pupils. This is the more encouraging, as with the older classes especially, it has been a year of unusually severe study. The progress of the school, as we go more thoroughly into the old subjects and take up new ones, renders the study for the pupils increasingly difficult. The limit being their capacity, they have always before them what requires effort.

"The pupils have maintained their customary good character, as Christians, with one exception, and as students, and their progress has been encouraging. The average number for the ninth term was 53 1-30, for the tenth term 42 42-60. The small pox, which appeared in August, reduced our numbers, for the last term. Though we had but two cases, the pupils were of course alarmed, and many of the younger classes fled from the city. The older classes all stood firm. A part however of those who left returned in a few weeks to their duties. Nearly all of them were but a few months from their Karen wilds, and we could not blame them for being alarmed at the appearance of that dreadful scourge in the midst of them. They had not learned our solicitude and care in such cases, and could not trust our judgment as did the older classes. Our arrangements were such that after the first few days, there was really no danger, as the result proved.

"A part of those who left last year, wished to return and take another year. They were allowed to do so, and the result more than met either my own or their expectations. So marked was their advantage over others in all the studies, that eight of those who finish their course this term, beg to return next year, should circumstances allow.

"The studies of the year have been as before reported in their course, except the thoroughness with which they have been pursued, which increases with the ability of the pupils; and one new study, that of philosophical terms adopted from the English. The latter has become a necessity, growing out of the former. Without additional facilities of language, it was found impossible clearly and forcibly to present the subjects already before the class.

"At this point of our progress, it may be well to review a part of the past five years, and to note our present position. I therefore enclose a table of statistics showing for each term the most important items.

"It will not be forgotten that our object has not been to assume a curriculum, however good, and to force the pupil to its study; nor to secure large numbers in the school. It was proposed to receive such Christian young men as wished to preach the gospel, and to retain only such as might give a fair promise of usefulness in the ministry. Hence no effort has been made to tempt young men into the work; and none to keep them here, except in accordance with their own convictions. A uniform system has been followed, by which, after a full opportunity for development, every unsuitable person would be dropped out. Hence, with the exception of the first term, the numbers are very uniform, comparing the first term of each year for those who enter, and the second term of each year for those who continue through. But the falling off of pupils in the second term is not alone from this cause; more frequently it has been from a failure of health; and in two cases from the presence of cholera and small pox.

"In saying that it was not our object to assume a curriculum and to force the pupils to its study, it is not intended that there was no preconception of what might be needed for the Karens. Such a position was alike forbidden by the known conditions of the field, and by the teacher's previous experience. In the teacher's mind there was a very definite object to be sought—to make these young men intelligent, independent thinkers on the Bible and on Biblical subjects, and to enable them clearly and forcibly to present those subjects to their fellow men. But the modus operandi was not clear even to the teacher. The curriculum was to include whatever might be necessary to secure the object in view, and the method of study was to commence at the pupil's stand-point and to progress according to his capacity. Hence, in the first term, in teaching the New Testament, it was seen that progress was constantly impeded by a defective knowledge of the Pentateuch, and the latter was immediately made the main subject of study; and now, the New Testament, except as a strictly religious exercise, is not taken up until the pupil has that knowledge of the Old Testament which the New Testament presupposes. In like manner, to make the pupils independent in their study of the Bible, to break up their habit of merely trusting the teacher's word, that a meaning was this or that, it became necessary that they should take up the principles of interpretation as a study; and this entirely changed the mode of exegetical study. So also, in the second year, in applying the rules of interpretation, the pupil's progress was cut short by the want of a grammatical knowledge of their

own language. The teacher had no terms for use, and he was forced to teach by circumlocution so indefinite that a Karen Grammar became a necessity. With this also rhetorical rules must be combined, and for the same reasons. Dr. Wade kindly, promptly and very ably prepared the work, a work so thoroughly done, that he must live long and labor hard who puts a better one in its place. Mrs. Binney took the class through the grammar as fast as it was prepared, and at once the pupils saw new light thrown upon the Bible, and the teacher felt that this obstruction to progress was removed. In the fourth year, as we went more thoroughly into the subject before us, it became necessary to explain the use and interpretation of symbolical language, and this was added to the course of study. A good text book is needed and must soon be supplied. My own manuscript is yet too crude to print, but the work will ere long be a necessity. In the following year, in giving more depth and breadth to the discussion of theological subjects, new terms became necessary to express thoughts and shades of thought, more clear and definite subjective language was needed to enable the pupil to progress with profit. This has been informally supplied in part during the fourth year; but now so much more was needed that the adoption of philosophical terms from the English was taken up as a separate study. It may be thought a better plan would have been to adopt the study of Intellectual Philosophy, &c., itself. But this was not practicable, as every new word or term would have needed explanation in order to progress. This would have so confounded subjects and so confused the pupils' minds, that nothing would have been clearly seen, nothing definitely understood. Practically, to the pupils it would have been no more than the study of terms, and that under the most unfavorable circumstances. The result of the course pursued was, the way was cleared for the study of theology, and the pupils have seen that there is such a thing as the study of the mind, &c., and they will not now rest until they know more about it from some one. Another year, if possible, the study of terms must be finished, and then some simple course must be given in intellectual philosophy.

"It must not be supposed that all obstructions were removed as we passed on. Only those whose removal was an immediate necessity, in order more completely to master the subjects already adopted, could receive our attention. During the seventh term, it was plain that other studies, especially logic, were needed, both for the knowledge itself and for the mental discipline they afford. The Karens are sadly deficient in habits of close reasoning. It was, however, impossible to meet all their wants at once; there was no one to teach them, and their period for study was too brief. Hence, even logic could receive attention only informally, and not as was needed. As it is, the present class has gone more thoroughly over a part of their studies, at the expense of not completing the whole course assigned. At least another five months must be devoted merely to finish the course pursued by the previous classes. In other words, the experience of the past five years shows that another year must be added to the time allowed for study. Though we have before given the course of study, it may be well to repeat it as it now stands, in connection with the above remarks.

"The first two years, supposing the pupil not to have the essential preparatory training, are given to Arithmetic, Geography, Karen Grammar and Rhetoric. During this period they have a daily exercise in the New

Testament, chiefly for its moral influence; at the same time it serves to accustom them to the study of the Bible.

"After this they enter upon their Biblical and theological course, in about the following order; the exegesis of the Pentateuch, with an informal application of the principles of interpretation; they then review the Pentateuch, collating the peculiarities of the Mosaic dispensation, especially the Jewish fasts, feasts and sacrifices. They here take up the study of symbolical language. With this knowledge they continue the exegesis into the Book of the Kings, analyzing the whole, and collating as they proceed, the history of the theocracy. During this second stage they take up the formal study of the rules of interpretation, and apply them as they continue the exegesis. After having completed this period, they cease the exegesis except in particular passages, and only analyze and collate the subjects till they finish the Old Testament. They then take a brief historical view of the period intervening between the closing of the Old Testament and the opening of the New Testament, after which they enter upon the exegesis of the whole New Testament. Here they are rigidly held, as far as is possible with them, to the rules of interpretation, with rhetorical rules and those for interpreting symbolical language, so far as they are connected with the subject. As they proceed, they analyze the whole, and compare the Old and New Testaments, so as to understand the relations of the two dispensations.

"Having completed the direct study of the Bible, they take that of philosophical terms adopted from the English, and informally the study of Intellectual Philosophy. After which they enter upon systematic Biblical theology, adhering strictly, though not solely, to Scriptural proof and illustration, according to the sense before assigned to each passage in their exegetical course. In like manner they consider the church and its province, and the relations and duties of church officers and members. During this period, or immediately after this, they take up the principles of rhetoric and logic, so far as they are able, in their application to speaking and writing, and especially the analysis and arrangement of theological subjects. So far as I am able, I persuade them to adopt the textual treatment of subjects for the pulpit.

"Besides the above, they receive more or less instruction on Prophecy; but as I know so little about it myself, and know of no work that I would dare to take as a guide, my teaching is very indefinite, and it is largely made up of cautions not to attempt to teach what they do not themselves know. Where prophecy is plain, it is presented to their consideration with its applications. So the history of the church and of doctrines, true and false, is taught informally; but only so far as to aid the pupils in more clearly seeing subjects directly or indirectly otherwise before them.

"Such has been our course for the past five years in seeking the attainment of our great object, i. e., in trying to enable the pupils to understand and to feel the teaching of the Bible, and then simply, but clearly and forcibly, to present it to the minds of other men. Our progress will be partially seen in the introduction of new studies; but it more fully appears in the fact that these new studies were adopted only because the pupils' progress in the old made it a necessity. The child had outgrown his dress and must have a new and larger one.

"The right direction of what might serve to form the habits of the young man, has given about as much solicitude as that of their studies.

To persons in their circumstances, a course of education must of necessity be attended with great changes; which may favor their spirituality and usefulness or otherwise, according to the direction given to their minds and habits at that time. In all our intercourse, and in our mode of teaching every possible influence is used to give them a manly, but an humble Christian view of themselves, and to awaken within them a solemn sense of responsibility to God for all their attainments, as talents merely, & the right use of which they must answer to Him. So in all our arrangements in building, board, dress, &c., they are never allowed to adopt habits that may render them unfit or unwilling to live among Karens, who live—and as Karens, to labor among their own people. Not only is no effort made to Anglicize them in any of their habits, but every appearance of a tendency in this direction among them is at once checked. What, under other circumstances, would no doubt add to their convenience if not to their comfort, is wholly discouraged; for the simple reason that habits so formed would ultimately render them unfit, if not indisposed hereafter to live among their own people as humble ministers of Christ and to receive their support, be it more or less, from the Karens themselves. Hence, though the young men have often asked changes that were real improvements, we could not comply; as these changes involve habits unfitting them for the work for which they were here preparing. It will not be supposed that we object to change for the better; but we assert only that all improvement shall be an expansion of and an outgrowth from their own customs, and that it be consistent with a residence among and support by their own people. A fact or two will show the practical bearing of the above. Our general principle is that the young men shall live as well as, they live at home, and to keep all expense down to that point. During the first year they asked for better board. We merely explained where our money came from, and for what it was given; and assumed that our board was equal to what they had at home. After two years in this course, I was in Bassein, and in making especial inquiry as how far our course in school was adapted to the condition and wants of Bassein, the missionary told me that the Karens were pleased with it except the board; that I must feed the pupils better or I would lose them. 'Those,' he said, 'who have been there once will return. They will endure the bad eating for the sake of the instruction; but new pupils will not go, for all the Karens here are accustomed to live far better than you provide.' Here it was plain our board was not equal to Karen living at home; and we immediately added one or two more curries per week. In order that the board may always comport with Karen custom, it is left wholly in the control of the Karen teachers. We ourselves never cater for them. We only determine general rules, and limit about the amount per week. Nothing more was said of board until the commencement of the fifth year, when the European physician, visiting the sick among them, said to me, 'These young men need a stronger diet; its necessity is written on the face of nearly every one of them.' As he was a man for many years intimately acquainted with Karens, and much interested in their best good, I at once added the expense of one meat curry per week to their board of fare. But these were not the only changes suggested. That same physician said, 'these young men in their rooms are too much crowded for health; and their custom of eating on the verandah before their rooms is very objectionable in a sanitary point of view; and the sick ought not

remain in this noisy, shaky house, where every word is heard and every step is felt.' These views were undoubtedly correct, and I would gladly have made the improvements. They might perfectly consist with our general principles; but circumstances to this time have not allowed such a change. It would call for three new buildings. More might here be said, but we present only enough to suggest this part of our work and responsibilities.

"In providing native teachers for the school, we have had strict regard to our great object. Hence, intellectual qualifications alone were not sufficient. While they must be had, moral and religious character and physical habits of the right kind were not less necessary. The temper and bearing of the man were as much to be estimated as his ability to teach. Hence, we have wormed ourselves on into our present position, content at times to work almost alone, rather than to employ unsuitable persons. The result is truly gratifying. Of the two teachers, both of whom had been Dr. Wade's pupils, one has been employed for the whole five years, the other only about two years; but the latter had been here as a pupil from the first. They are admirably adapted to their work, and have few if any superiors among the Karen teachers and preachers. The former, Tau Ta, was ordained in December, 1862. A reliable account of his examination was given by Rev. Mr. Stevens, in the Magazine for May, 1863. I do not think the latter, Shway Noo, is at all inferior to the former, except that he is younger. They are both of them modest, unassuming men, and I think consider themselves consecrated to Christ without reserve. They are untiring in labor, not only to advance the pupils, but to progress themselves, and always attend, as pupils, every exercise of the oldest class; and none are more docile or more prompt to gain all possible improvement. I regret to say, they of necessity work too hard. It is not by our order they do so, but by their own sense of duty. They see the work to be done, and that they alone can do it; and thus far we have had occasion only to urge them to moderate their efforts. They might either of them, any day, take double the pay we give them, if they would leave us, and they know it. But hitherto, though they know the value of a rupee, and are as fond of good things as we are, they have been content with what they receive here. Besides these two, who are formally teachers, we have one assistant who is a native physician. He has charge not only of the sick, but of every thing connected with the sanitary department. He is a pious, faithful man, a good physician, and is very successful in his practice. His value to the pupils, and his relief to the teachers, is incalculable. When for some months we have been deprived of his labors, illness has greatly increased in the school, and in some cases the teachers in attending the sick, have been wholly unfitted for their duties in the school.

"The health of the young men has always been to us a matter of solicitude. Every effort is made not only to avoid disease, but to keep up physical elasticity and strength. The pupils are required to work morning and evening in the open air; and out-door plays which require strength and agility, have been encouraged. Those who have shirked, as some have done, have uniformly failed first in health, then in their studies, and have finally been forced to leave. Few such have been able to succeed in their studies beyond the third or fourth year; and on comparing notes of pupils here, and also in Maulmain years since, it has been seen that the most

faithful in study have been those who were most uniform in this out-door exercise. And of those who were shirks in Maulmain, scarcely a man has made a faithful, successful assistant. We are quite sure that a Karen student who will neither work nor play, will do but poor service in the church. Here a lazy student uniformly turns out a useless minister, should he ever become one. The average health of the school has been good, and the number of deaths, considering all the circumstances, have been few. Of the eight deaths during the five years, six have been from cholera and small-pox, and one from scarlet fever, leaving only one from ordinary disease.

"By reference to the statistical table, it will be seen that the expenses have been very uniform; this would be still more evident if we could here state the causes of the difference of the annual amounts; but that would take us too much into particulars. The whole sum expended for five years, which covers all expenses, excepting those for the American missionary, has been rs. 13,691, annas 13, and pice 5, or 2,738 5 10 3-5 per annum. And the average of each pupil per year has been rs. 55 7 8. This for the high prices ruling here for all articles used in school, is very low. It can hardly be kept at this low figure, whoever may have charge of the school in future. Expenses have been kept down to the lowest point consistent with health and success in study. More might be expended without extravagance, and without conflicting with the essential principle of conducting the school, and with some addition to the comfort of the pupils. The course pursued in this respect has been rigid, not because the school was not supplied with sufficient funds for current demands, but because at first we thought it desirable that no motive should be presented to enter the school but the one object for which this school exists. And it was known that a precedent for low expenses could easily be displaced by a more liberal policy; but not so the reverse. Since then, the painful condition of our dear country, and the increased home demands, have forbidden every unessential expense here; and this, I am happy to say, is appreciated by both teachers and pupils.

"The number of young men who have completed their course of study and left us for the field, has been small. None entered so as to leave the first two years. The third year seven went out, the fourth year six, and the fifth year six more, supposing that eight of the class of fourteen returns to us next year as they have desired. Of the nineteen thus graduated, I shall be disappointed if some of them do not make good, able ministers of Christ. As a whole, they were younger and not as strong a class of men as those who left me in Maulmain. But most of them were men of promise, and they had received such a direction and taste for knowledge, such a degree of discipline and amount of information, as can hardly fail, with God's blessing, to make them useful in the church to a much greater extent than they would have been without this course of study. It must not, however, be supposed that the usefulness of the past five years is limited to these nineteen young men who finished their whole course. Some of our most able students and most promising men for the ministry, have from ill health or other causes been compelled to leave their studies. One of these has already been ordained, and can hardly fail to be a growing man. Many others are occupying posts of usefulness as preachers or teachers among the churches. Of men who thus left us, twenty-three had been engaged in study from one to two years, twelve of them had been in study from two

to three years, and eight of them had studied from three to four and one-half years. Still it will be seen that much, very much, remains to be done to secure uniform, continued attendance to the close of the course of study. It will be the work of time and attention. It cannot be forced. We know how many drop out from their regular course of study even at home, and we must not expect too much of these poor Karens; nor must we feel that those who thus drop out are lost to the cause, or that our labor is lost upon them. Facts both here and at home prove the contrary. On the whole, I am quite sure that we have result enough even now, without regard to its place as a stepping-stone to future and greater results, amply to repay all expenditure of money, time and strength. But I am equally sure, unless we fail from want of fidelity, that a rich harvest is yet to be gathered in this field, and that not very far distant in the future.

"In the above review, it is apparent that as we progress, an enlargement of the number of studies becomes a necessity. We cannot otherwise thoroughly pursue those at first adopted. This must necessarily be the case hereafter; as we proceed, new branches of study must be taken up; and this without departing from the simple design of educating only men who may enter the ministry, and meeting their necessities as they arise. But this cannot long remain the only object of American Baptists in promoting the best good of the Karens. Our efforts must be such as to secure a system of education of which our present school should be the culminating point. The numbers, circumstances and wishes of Karen Christians and their families, render this essential. If not provided by you, it must and will be provided by others. And from my heart I say, so may it be. The Catholics already have large, flourishing schools, and are exerting a much wider influence than is generally supposed, even among Karens. The Episcopalians have schools at Maulmain now at work, and they are about to open one in Rangoon, with a school-building to commence with, which cost not far from twenty thousand rupees. They have also raised the funds for another in Rangoon, which is soon to be put in operation, which is designed to educate 500 males, 200 females, and 100 younger children, i. e., eight hundred in all. As the instruction is to be given in English, Karens can be received into these schools as well as Burmans. Must we leave the thorough education of Karen Christians and their children to others? Is it wise? Is it right in the sight of that Saviour who, more than thirty years since, gave us this field in charge? Without doubt, the future of the school demands more teachers at once, and it requires such arrangements and facilities as may enable the school, by laying a broader foundation, to rear a wider, higher, more permanent edifice. It is not practicable, nor is it necessary at this time, to pursue this point further. The subject is patent to all who have kept themselves informed of what is taking place in Burmah. Such are my own convictions upon the matter, that I have cheerfully given myself to the work. It is a good, a glorious work for immortal man to be engaged in. It is worth living for,—it is worth dying for,—and should the providence of God permit, I ask no greater, no better work, in which to spend the remainder of my life.

## STATISTICS OF KAREN THEOLOGICAL SCHOOL 1859—1864.

224

## Rangoon Mission.

[July,

TERM.	Whole pupils.	Place to which pupils belong.	Places where pupils belong.	Pupils.	Profes.	Average number of pupils.	Average age of pupils.	Age demand made in study.	Length of term.	Number of terms.	Average annual expense per pupil.	Total expense for each year.
First Term, May to Sept., 1859.	66	"	Rangoon, Toungoo, Shwezigon, Bassein, Henthala, Tavoy and Mergui.	5	5	17	18 34-43 yrs.	18 34-43 yrs.	18 34-43 yrs.	5 months.	5 months.	Rs. 2033 14 8
Second Term, Oct. to Jan., 1859-60.	49	"	Rangoon, Toungoo, Shwezigon, Bassein, Henthala, Tavoy and Mergui.	6	6	24	27 1-2	19 37-40	1	110	4 months.	Rs. 64 13 8
Third Term, May to Sept., 1860.	65	"	Rangoon, Toungoo, Shwezigon, Bassein, Henthala, Tavoy and Mergui.	4	4	20	20 4	21 64-65	8	206 1-10	6 months.	Rs. 65 4 9
Fourth Term, Oct. to Jan., 1860-61.	46	"	Rangoon, Toungoo, Shwezigon, Bassein, Henthala, Tavoy and Mergui.	5	5	21	20 19-30	20 19-40	1	106 16-30	4 months.	Rs. 2702 28
Fifth Term, May to Sept., 1861.	"	"	Bassein, Henthala, Tavoy and Mergui.	1	1	20	61 7-16	20 11-44	1	307 4-16	6 months.	

a. These amounts cover all expenses, including current expenses for buildings, &c., excepting the expense of the American teachers.

b. The falling off of pupils in the second term of each year is mostly from failure of health; or from the presence of cholera or small pox in the school.

c. The place named is not always that from which the pupil last came; but that which he calls his home.

*Rangoon Mission.*

225

TERMS.	Place pupils to	Place pupils back to	Average pupils	Average pupils per day	Apprentices in study.	Whole study.	Length of term here.	Number of pupils here.	Total expense of pupils.	Rs. 3273 8 2
Sixth Term, Oct. to Jan., 1861-62.	Basein.....	18	4							
	Toungoo.....	18	4							
	Shwaikeen.....	18	4							
	Maumain.....	1	1							
Seventh Term, May to Sept., 1862.	Tavoy and Mergui.....	6								
	Ienthada.....	1								
	Basein.....	24	6							
	Toungoo.....	5								
	Shwaikeen.....	18								
	Maumain.....	3								
Eighth Term, Oct. to Jan., 1862-63.	Tavoy and Mergui.....	4								
	Ienthada.....	4								
	Basein.....	22	4							
	Toungoo.....	4								
	Shwaikeen.....	10								
	Maumain.....	2								
Ninth Term, May to Sept., 1863.	Tavoy and Mergui.....	4								
	Ienthada.....	4								
	Basein.....	18	6							
	Toungoo.....	6								
	Shwaikeen.....	20								
	Maumain.....	3								
Tenth Term, Oct. to Jan., 1863-64.	Tavoy and Mergui.....	2								
	Ienthada.....	2								
	Basein.....	8								
	Toungoo.....	11	4							
	Shwaikeen.....	4								
	Maumain.....	22								
	Tavoy and Mergui.....	2								
	Ienthada.....	1								
	Basein.....	3								
	Toungoo.....	4								
	Shwaikeen.....	2								
	Maumain.....	47								
	Tavoy and Mergui.....	1								
	Ienthada.....	15								
	Basein.....	10								
	Toungoo.....	10								
	Shwaikeen.....	18								
	Maumain.....	78								
	Tavoy and Mergui.....	16								
	Ienthada.....	27								
	Basein.....	14								
	Toungoo.....	14								
	Shwaikeen.....	15								
	Maumain.....	19								
	Tavoy and Mergui.....	16								
	Ienthada.....	16								
	Basein.....	16								
	Toungoo.....	16								
	Shwaikeen.....	16								
	Maumain.....	16								
	Tavoy and Mergui.....	16								
	Ienthada.....	16								
	Basein.....	16								
	Toungoo.....	16								
	Shwaikeen.....	16								
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	Ienthada.....	16								

## PWO KAREN DEPARTMENT.

Mr. Brayton makes up the annual statement in this department under two heads; first, encouragements, second, discouragements.

## ENCOURAGEMENTS.

1. "The steadfastness of Christians, as a general rule, in the midst of opposition, ridicule and unwearied efforts from ungodly relatives, &c., to turn them aside, is a real cause of encouragement. We have had the pleasure of visiting the different churches, and seeing them rejoicing in the truth. One instance of steadfastness was that of a young man whose father died a Christian, but his brothers and sisters and all the relatives except his mother were heathen, and insisted on having a heathen funeral on the occasion. They heaped an unmeasured amount of abuse upon the young man, but he was unmoved. Though he had never seen a Christian burial, and knew not the custom of Christians on such occasions, yet, following his own sense of propriety, in the midst of the scoffs of his relatives and neighbors, he took his Testament, read and prayed, and then had a quiet burial. Another instance was that of an aged woman at the death of her husband. She and her husband and a widow were the only Christians in the village. Like the case above, her heathen relatives demanded a heathen funeral. But she at once sent off some six or eight miles to the nearest Christians, to have them come and bury her husband, which they did.

2. "Another source of encouragement is the readiness manifested by disciples to bear their part in the work of evangelization. Over and above what they have done in building chapels, supporting their own preachers, &c., the amount contributed for the Home Missionary Society is a small fraction less than one rupee to every professing Christian.

3. "Discipline among the churches has been such as to be a ground of encouragement; and, as a general thing, the correctness of their views on the subject. As an instance of their desire to keep the church free from scandal, I may mention that some three months since one of the deacons of the church in this place came to me and said, "Teacher, my own daughter has been guilty of fornication, and must not be retained in the church." The members of the church knew nothing about it until her own father made it known; but he had no desire to cover up the sin. It was to him a terrible blow. But he seemed to go to the Fountain for consolation.

4. "The readiness of the people to listen to the preached word, and a very general acknowledgment of the truth. We very seldom hear a person directly object; but the almost universal excuse is, 'Go thy way for this time,' &c.

5. "The number baptized, though not large, and when compared to the multitude yet in the broad road, only a very small fraction of the whole; yet the fact that even fifty-five precious souls have been united to Christ, is certainly a cause of encouragement.

"And I may mention here the interesting fact of a new interest having started up under the following circumstances, viz. Some four months since, an unusually interesting couple, about middle aged, came down from Sin-goote, (about half way from here to Donabew,) to spend the Sabbath with us, and wished to be baptized. They had heard a good deal from various individuals and in different places, though no preacher had

een to their present place, where they have lived less than a year. Examination, they seemed to be grounded in the truth. But when table, I have always thought it best to have baptisms take place at candidate's home. We can there satisfy ourselves better in regard to reality of the change. And then again, the administration of the rance in a new place does good in several ways.

In this instance the native pastor, Thahoo, was about to pass that way, ence it was thought best for him to call; and if, while at their home, id get good evidence of their faith in Christ, to baptize them. This l. And in accordance with their previous and earnest request, left hem an aged Christian to act as preacher, and the old man's son, a ian lad, to do the part of a school teacher.

#### DISCOURAGEMENTS.

ough I might mention many discouragements, I will confine myself , and that indeed not peculiar to the missionary; i. e.; the turning of some who 'did run well.' This is always trying anywhere, and arly so here. And especially in the cases of those to whom we had nxiously looking, in the hope that they would become 'fellow Helpers truth.' Fortunately, however, this number, during the past year, ea small.

**Statistics.**—“From the ten churches, 6 have been excluded, and 2 re- Baptisms, 55. Whole number of church members, 300.

**Education.**—“Our school in town the past year has been all that we expect, considering the means at our command. Fifty-five pupils made very commendable progress in reading, writing, composition, etic, geography, astronomy, &c., and especially in the study of the ures.

The catechism to which I referred while in Penang about a year since, a chain of Old Testament history, coming down to the destruction of nple, &c., after Christ, is now printed, and seized with much eager- y the pupils.

The fact that we have no text books throws a heavy burden upon the ra. I am happy, however, to be able now to say that I have just d a grant from Government of 2000 rs. for the special purpose of g text books for the schools. Hence we hope, before another rains, e at least an Arithmetic and Geography, if nothing more.

Christians generally are much interested in the subject of education. schools are by no means what people in America are accustomed to ools, from the simple fact that as yet we have had neither books nor rs to make them such. But they have done what they could under umstances.

There are many other places, where more or less have been learning, ing to the means within their reach. The whole number who have studied more or less during the year, would not probably be less 50.”

#### THONGZAI, LETPADAU, &c.

news continues to come from this part of the Rangoon Province, as lowing summary statement from the pen of Mrs. Ingalls will show. written in November last, when she was on a visit at Rangoon, to return to her jungle home.

am now getting ready for a return to my jungle home, and I have

only time for a hasty letter. The Lord has been with us during the year, and we think we have seen a steady advancement in all departments.

"During the year we have baptized twenty-five, so that our present number is 117. We did a great amount of travel last year, and where we sowed, others have reaped. At the close of the season, seven of our dear friends from the northern part of our field asked baptism; but it was on our boundary, and as Mr. Kincaid intended to station a preacher in that region, we made them over to this man, and soon after Mr. Kincaid came and baptized.

*State of the Church.*—“We spent as usual two months in close Bible study, and the Lord was with us. We have now six stations where we have Sabbath services, and we have two schools of fifty pupils. The Thongzai church supports its pastor. The rule is that all the members of the church shall contribute something; and thus far it has been done with willing hearts. They have also during the year given and expended several hundred rupees on the Thongzai chapel, and have given some aid for travel. Last year my Rangoon friends proposed that I should spend half of this year with them; but the Lord has plainly indicated that I should still remain at Thongzai, and I shall (D. V.) return.

*Perils from Robbers.*—“We have often been in great peril from the robbers who have infested our region; but the Lord has been our Refuge, and all the Christians have been preserved. I have often been in great fear, and in those times have felt that I could not live so far away from English protection; but when I left, a few weeks since, I decided and told the people that I would trust in the Lord and return. The heathen about me are very kind, and offered to come down for me; and so I go, trusting in God.

“It is not a day of romance with me, but a day when my strength and trust in God must be tested. This I know, the Lord has been my refuge. He has been my stay in very dark hours of trial, and I have still those blessed promises to rest upon.

“I feel often that my cares are very great, but I hope I am learning to cast them upon Jesus.

*What is Needed.*—“I want to see these Christians firmly built up in the faith of the gospel. I want them to be rooted in Bible truth. Our friends at home do not understand our work here. In a Christian land, the newborn soul has only to grasp the gospel truths as his; but here we must teach them these truths, and then we may lead them; but O, how slowly the light dawns upon souls which have been covered in darkness! Even when they can read, we must teach them how to read with understanding hearts. Our Bible study has rooted and grounded a few of our men and women, and I have no trouble for these, even if they are left alone. They may, like Peter, be tempted, but they will return to their Master.

“The others we must teach and lead on in the good way. Do pray for me. Make one special prayer for us,—for me, for the pastor, for the preachers, for the Bible women, and the colporteurs.

“Pray that we may grow in grace and the knowledge of our Lord Jesus Christ, that this year may be a good year for the churches as well as for the heathen.”

## PUBLICATION DEPARTMENT.

**Mr. C. BENNETT,** Superintendent, and **Mr. ALBERT HAWS,** Assistant.

This department of the mission is still under the care of Mr. Bennett, who has carried forward the work with signal efficiency and success. His er-taxed powers are fast giving way, and at the last dates it was deemed dispensable that he should return to America for a season of relaxation. It is hoped that Mr. Haws, who possesses practical skill and experience in the various duties of a printing office, will reach Rangoon before Mr. Bennett's departure, and become initiated in his new sphere of labor. In contemplated visit to this country, Mr. Bennett acts with the advice of brethren in the mission and the approval of the Committee. His term of service has been protracted, and it is hoped that after a respite from labor and the exhausting effects of the climate, he may resume his duties in Rangoon with the prospect of adding many more years to his valuable life.

The accompanying tables show the books and tracts printed at the mission press for the two years next preceding Sept. 30, 1863. Also the issues from the press to the different stations.

BOOKS AND TRACTS PRINTED AT THE MISSION PRESS, RANGOON, FROM OCT. 1, 1861, TO SEPT. 30, 1862.

TITLES OF BOOKS.	Form.	Edition.	Language.	Number of copies.	Pages.	Total pages.
' Arithmetic .....	8vo.	3d	Sgau K.	2,000	238	576,000
Baptism .....	12mo.	2d	Burmese.	1,000	60	60,000
Regeneration .....	"	2d	"	1,000	20	20,000
the Apostolical Office .....	"	2d	"	1,000	80	80,000
Imm., (Bghai) .....	"	2d	Bghai.	1,000	92	92,000
Imm. for 1863 .....	"	1st	Sgau K.	500	36	18,000
abaooyee .....	"	4th	Burmese.	6,000	48	288,000
ring Star, (monthly) .....	8vo.	1st	Sgau K.	500	36	48,000
Imm. Messenger, (monthly) .....	4to.	1st	Burmese.	500	20	10,000
Slaway E.* .....	12mo.	2d	"	3,000	48	144,000
Imm. for 1863 .....	"	1st	Sgau K.	700	36	25,200
Imm., (Bghai)† .....	"	1st	Bghai.	2,000	276	552,000
future Catechism, No. 1,† .....	18mo.	3d	Pwo K.	1,000	48	48,000
I shall not kill,† .....	12mo.	1st	Burmese.	3,000	8	24,000
Admoter's Book .....	18mo.		Sgau K.	2,000	84	128,000
				25,700	1,220	2,113,000

\*For the American Tract Society. †Burman Bible and Tract Society. ‡Calcutta Bible Society.

BOOKS AND TRACTS PRINTED FROM Oct. 1, 1852, TO Sept. 30, 1853.

TITLES OF BOOKS.	Form.	Edition.	Language.	Number of copies.	Pages.	Total pages.
Child's Hymn Book.....	16mo.	2d	Sgau.	5,000	300	1,500,000
Daily Food and Hymns, by Mrs. Brandis,	"	1st	Burmese.	500	440	220,000
Elements of Natural Philosophy.....	"	1st	Pgho.	600	104	62,400
Child's Book No. 1,†.....	"	3d	"	1,000	80	80,000
Child's Book No. 2,†.....	"	1st	"	1,000	80	80,000
The Call,†.....	12mo.	1st	Burmese.	10,000	8	80,000
Glad Tidings,†.....	"	6th	"	10,000	24	240,000
Catechism and View,‡.....	"	16th	"	10,000	32	320,000
Pilgrim's Progress,†.....	"	1st	Sgau.	1,000	382	382,000
Burmese Hymn Book.....	16mo.	8th	Burmese.	1,000	312	312,000
Catechism,†.....	"	17th	"	10,000	16	160,000
Morning Star, (monthly) Sgau.....				500	96	48,000
Messenger, (monthly) Burmese.....				700	48	33,500
				51,300	1,832	3,515,000

\* For the American Tract Society. † Burmah Bible and Tract Society. ‡ Calcutta Bible Society.

BOOKS AND TRACTS ISSUED TO THE DIFFERENT STATIONS, FOR TWO YEARS, AS FOLLOWS:—

Rangoon .....	19,158	Toungoo .....	22,350	Moulmain .....	4,542
Henthala .....	11,213	Bassein .....	4,388	Prome .....	3,265

## USE OF THE PRESS IN THE MISSIONS.

The present seems a fitting occasion to recall and place in a form convenient for reference, some of the more prominent facts connected with the printing and publishing departments.

## BURMAH.

*Printers, Stereotypers, Engravers, &c.*—The following named persons have been employed in these several capacities, reaching Burmah at the times specified. G. H. Hough, 1816; C. Bennett, 1830, (January); O. T. Cutter, 1832, (early); R. B. Hancock, 1832, (late); S. M. Osgood, 1834; L. Stilson, 1839; J. H. Chandler, 1841; T. S. Ranney, 1842. Several of these devoted much time to general missionary work, such as preaching, teaching, and tract distribution. Mr. Hough left the service in 1827 or 8. Mr. Cutter was transferred to the Assam Mission in 1835, where he labored till 1852. Mr. Chandler was transferred to the Siam Mission in 1845, and held his connection with the Union till 1853. Mr. Hancock returned to this country in 1838, and was followed in 1846 by Mr. Osgood, and in 1851 by Mr. Stilson. In 1855, Mr. Ranney's connection with the Union closed, when he set up a private printing establishment at Rangoon. From this statement it appears, that for several years past, only one mission-printer, Mr. Bennett, has been employed by the Union in Burmah, and that his term of service has extended through full thirty-four years. It is a remarkable fact that all of the above named persons are, so far as is known, still living, having rendered to the missions an aggregate of one hundred and twenty-two years of service, an average of more than fifteen years to the man.

*Presses.*—The first printing press used in the mission, was a present

on the English Baptist Mission at Serampore. This was set up at  
Maoon by Mr. Hough, and on it were printed, before the war, many  
sects and parts of Scripture in Burmese, prepared by Mr. Judson. When  
a war opened, we find this press was removed to Calcutta, where, with  
her matter, a Burmese Dictionary was printed under the supervision of  
Dr. Wade, most of it having previously been put in manuscript by Mr.  
Judson. At the restoration of peace, and the resumption of missionary  
work, the station at Maulmain was opened, which became and for a long  
time remained the chief seat of printing operations. Mr. Bennett in 1830  
went with him to this station the first press sent from this country. This  
was followed by another in 1832, in the hands of Mr. Cutter, the gift of  
the Oliver Street Baptist Church in New York; and, towards the close of  
the same year, by two others, in charge of Mr. Hancock, one presented  
by Rev. Ebenezer Loomis of New York City, the other the gift of  
Nathan Carleton Esq., of Boston. To these, others were speedily added,  
and the Report for 1837, informs us that the Board then had eleven presses  
in full operation, with fonts of type in fourteen different languages. This  
statement included the presses in Assam and Siam, with one or more  
among the American Indians.

In 1837, the progress of the gospel had been so remarkable among the arenas of Tavoy and Mergui, and the demand for reading matter in those provinces was so great, that it was deemed advisable to set up a separate establishment in that quarter, and Mr. Bennett accordingly located himself with a press in the town of Tavoy. This establishment was carried on for more than fifteen years, when it became merged in the one at Maulmain, under the supervision of Mr. Bennett, an arrangement that was consummated in 1855. In 1862, the whole was removed to Rangoon, now the most commanding social and commercial position in Burmah. For about nine months, in 1833-4, Mr. Cutter seems to have been located with a press at Ava.

*Works printed.*—These have consisted of tracts and books of a religious character, some prepared by the missionaries with special reference to the wants of the population, others, of known excellence, translated from the English; parts of Scripture, comprising separate books of the Old and New Testaments, which were soon followed, in different languages, by the New Testament, and not long after, the Holy Bible complete. To these were added dictionaries and grammars for the use of the missionaries, and a variety of school-books for the instruction of native children and youth, which, together with miscellaneous works, form no mean array of literature. A monthly periodical in Karen, called the Morning Star, was commenced at Tavoy in September, 1842; and, the following January, the Religious Herald in Burmese was started at Maulmain. Both, with some modification, have been kept up till the present time.

*Amount of matter printed.*—No sooner did Mr. Bennett reach Mauldin in January 1830, than he set himself to meet the urgent demand for sets and parts at Scriptures. As showing the rate at which work was treated, we give the following figures.

From March 1832 to the end of December of that year, 3,840,000  
were printed.

In 1836,	-	-	-	-	-	-	-	15,588,000
" 1837,	-	-	-	-	-	-	-	17,726,000
" 1838,	-	-	-	-	-	-	-	8,124,000
" 1839,	-	-	-	-	-	-	-	6,914,800
" 1840,	-	-	-	-	-	-	-	5,808,000
" 1841,	-	-	-	-	-	-	-	none
" 1842,	-	-	-	-	-	-	-	1,090,800

At Tavoy, during part of the same period, the press turned off matter at the following rates.

In 1837,	-	-	-	-	-	-	-	3,276,000 pp.
" 1838,	-	-	-	-	-	-	-	1,642,666
" 1839-40,	-	-	-	-	-	-	-	2,876,000
" 1840-41,	-	-	-	-	-	-	-	1,809,060

The above shows that the whole amount printed in 1837 was 21,002,000 pages, the largest of any one year previous to 1840. Since that date, the largest amount of any one year was in 1861-2 when it reached 8,132,000; next to that was 1847, when it amounted to 7,265,250. In 1844 and 1845, the sum total did not reach a million of pages annually, at both Tavoy and Maulmain.

According to the best figures we have been able to find, the whole number of pages printed in Burmah, from 1830 to the end of 1863, was 164,208,137. This is below the truth, for in those few instances where the reports are defective, our estimates have been moderate.

*Issues from the Depository.*—From the Reports it is manifest that for the first few years the demand for books and tracts was so great that the issues from the depository very nearly kept pace with the matter printed. Before long, however, the demand fell off, and with it the amount issued, till there came to be a marked difference between the former and the latter. The issues at Maulmain were

1834,	-	-	-	-	-	-	-	2,514,456
1835,	-	-	-	-	-	-	-	2,713,456
1836,	-	-	-	-	-	-	-	10,380,956
1837,	-	-	-	-	-	-	-	5,263,568
1838,	-	-	-	-	-	-	-	2,048,284
1839,	-	-	-	-	-	-	-	1,399,176
1840,	-	-	-	-	-	-	-	1,540,908

In no subsequent year, for ten years, did the issues reach 2,000,000, till 1850, when they amounted to 2,036,022. Comparing this statement with that given above, of matter printed, it will be seen that for the years named the amount of issues was less, by 39,971,096, than the amount printed, and in this fact we find a good reason why the presses at Maulmain stood still, in 1841, as we find they did.

The statement of issues at Tavoy, though more gratifying than this, yet shows, for the whole time the press was located there, an excess of printed matter over issues of 6,534,472; the figures standing thus,—printed, 20,938,800, issued, 14,399,328. The sum total of issues from both Maulmain and Tavoy, from 1830, to October, 1863, were 113,896,468; which, being deducted from the whole number of pages printed for the period, viz., 164,208,137, leaves 50,811,669 pages still remaining in the depository.

for the last ten years an earnest effort has been made by the Superintendent of the Press to work off the stock of printed matter on hand, and observe that the issues for this period have exceeded, by more than 000,000 of pages, all that have come from the press.

*Printing and Distribution of Scriptures.*—From the general view in above we turn to some facts with reference to the printing and circulation of the Scriptures.

According to the best data at command, we find that of the whole amount printed in Burmah since 1830, 63,625,700 pages were of Scriptures, a very large part being single books of the Old and New Testaments, and even smaller portions, as "The Sermon on the Mount," "Miracles," "Life of Christ," &c., in which the language of the Bible is prevalent.

In 1832 an edition of 3,000 copies 8vo of the entire Burmese New Testament was carried through the press, and by the end of 1838 we find that the printing of the Old Testament was complete, in an edition of 100 copies, in three volumes, uniform in size with the New Testament just issued, making the Bible entire in four volumes. It will be recollect ed, that the translation of the Bible was finished by Mr. Judson in January, 1834. In 1837 an edition of 10,000 copies 8vo, 652 pages, of the entire Burmese New Testament, were executed, and, in 1840, the whole Bible in Burmese, 4vo, 1,200 pages, 5,000 copies, was finished. Since 1840 we find that large editions of various parts and books of the Old and New Testaments, in Burmese, have been printed and circulated, but we no longer see evidence that an edition of the entire Bible, or of the entire New Testament, has come from the press. Large numbers of the quarto Bibles are still in the depository at Rangoon, and *there never has been a time* in the "Epitome of Scripture," "Sermon on the Mount," "Life of Christ," "Pentateuch and Hebrews," or some such "portions of Scripture," as would not be had for circulation. There has been for some years past, it would seem, a call for the New Testament with notes in Burmese, and we see several times in the Reports, since 1854, that preparations were in progress to issue a new edition. For some reason it has not appeared. The whole number of pages of Scripture in Burmese, including Bibles, Testaments, and parts of Scripture, is 38,096,800.

Portions of Scripture in the Peguan language were printed as early as 1837. "Life of Christ" came from the press that year, and was followed in subsequent years by "Epitome of the Old Testament," "Digest of Scripture," and most of the epistles; and, in 1847, by the New Testament complete in an 8vo. edition of 3,000 copies. A second edition of 3,000 copies of the "Digest" appeared in 1856-7, making in all 4,972,000 copies in Peguan.

A small book, called "The Elder," a compilation of Scripture in the language of the Karen, seems to have been printed previous to 1837; for in that year we find a distinct record of a *second* edition of 3,000 copies. This was issued by "Sermon on the Mount," "Epitome," Matthew, Mark, Luke, John, Acts, and most of the Epistles, in separate covers, till 1843, when the whole New Testament came from the press in an edition of 2,000 copies. Another edition of 4,000 copies appeared in 1851, a third of 3,000 in 1857, and a fourth of 5,000 in 1861. The Old Testament was completed in an edition of 2,000 copies 8vo, in 1853, various parts of

the same having been previously printed and bound separately. The whole number of pages in Sgau Karen is 17,169,000.

In Pwo Karen 1,094,900 pages of Scripture have been printed, comprising the gospels, Acts of the Apostles, and all the Epistles, with Revelations, done up in separate books.

Parts of the New Testament, with Psalms, Genesis and Exodus have also been printed in the Bghai Karen, amounting in all to 2,288,000 pages.

The summary of Scriptures printed in Burmah stands thus:

	Pages.
Burmese,	38,096,800
Peguan,	4,972,000
Sgau Karen,	17,169,000
Pwo Karen,	1,094,900
Bghai Karen,	2,288,000
Total,	63,625,700

According to the best estimate we are able to make, the Burmese pages, taken together, are equivalent to the 8vo form, while the Peguan and Karen would equal the 12mo form.

From the last statement, rendered by the Superintendent, Mr. Bennett, it appears that the issues of Scripture from the Depository for two years previous to September 30th, 1863, were 3,223,056, while at that date 8,764,482 pages were still remaining in the Depository.

It seems proper in this place to bring forward certain other facts, which, seen in their relation to each other, will aid the men of this generation to a better understanding of the whole subject, especially as it relates to the printing and distribution of the Scriptures in Burmah. From the foregoing figures it is plain that a great work was done at Maulmain from 1830 to 1840 in the way of printing the Burmese Scriptures. This work must have been executed with an earnest purpose on the part of missionaries, both translators and printers, and, we may presume, with a purpose no less earnest on the part of the friends of missions in this country, including the members and officers of the Board and of the Convention.

As showing the spirit of those times, we reproduce here an extract from the Report of the Board for 1830. After stating that Mr. Bennett had probably reached Burmah and commenced his work, that document goes on to say, "Considering the power of the press, and the influence it is destined to exert in enlightening the heathen, and considering also the magnitude of their responsibility in relation to the perishing millions of Burmah, the Board have recently appointed a second printer. In doing this they have been actuated, they trust, by motives which all their brethren will appreciate and Heaven approve. To what better purpose can their funds be applied, now that all things are ready for it, than to multiply copies of the sacred Scriptures and place them in the hands of every Burman who can read? What better service can they perform than to furnish elementary books to the young, and teach them to read the wonderful works of God, that they may rise up a generation for his praise, and even from their childhood call Him blessed."

The Committee of the Convention, to which this part of the Report of the Board was referred, returned the following, which received the

nction of the entire body. "Upon this point your committee experience deep solicitude, and could wish it were in their power to give an increasing impulse to the benevolent energies of our American churches. When the fact is considered that among the sixteen millions of Burmah, most of the male population are capable of reading, it will at once be perceived that probably no other mission upon the globe furnishes equal facilities, or presents a more animating prospect of success. Here we need not wait for the tardy influence of preaching to a few hundreds or even thousands by a feeble band of missionaries, but, if adequate funds are supplied, the sacred Scriptures, and the Word of Life embodied in the form of religious tracts, may be multiplied indefinitely, so that every Burman may read in his own language the wonderful works of God. Your committee would therefore recommend that prompt and efficient measures be adopted by the Board to increase the translation and publication fund."

In the Report for 1832, after setting forth what had been accomplished, in the way of sending out presses and printers, the Board went on to say, "From the above facts it appears that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The people *will* read when the truth is put into their hands. The spirit of inquiry increases as the means which are to awaken it are multiplied. At first it was impossible to give away books except to a few, and even then in some instances they were returned. Now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether, with vigorous exertion, the demand can be supplied."

In these expressions the Board did but echo the sentiments of the missionaries; and it is simple truth to state that all the workmen both at home and abroad were of one mind and one heart touching the importance and success of this movement. The idea of giving the pure Word of God in the best translations, through the printed page, to the millions of Burmah, was taken up with enthusiasm by the actors of those days, and it inspired them with a zeal and energy truly noble. They regarded it as a work that *ought* to be done, as a work that *must* and *should* be done, and they confidently expected the turning of multitudes to God by this form of agency. Large contributions for this specific object, we notice, were made by the churches from 1830 to 1836, at which time the American and Foreign Bible Society came into being, and for years appropriated thousands and thousands to aid this design.

Before 1836 the American Bible Society and American Tract Society had been officially applied to for assistance, as had also the American Baptist Tract Society, and all responded liberally.

If then we find, as we do at Maulmain in 1841, the presses standing idle, and the Depository burdened with printed matter, for which there was little demand, it was not the result of inadvertence, or a blind zeal on the part of any one man, or any number of men here or there. All had been animated by a common impulse, and all had wrought in harmony, for the achievement of this result. Each laborer applauded the other, and thought themselves doing a Heaven-appointed work. That a mistake had been made was the after-thought of men, who did not remember that our wise fathers the undertaking was new, that the keenest human foresight is limited and often imperfect, and that providential changes sometimes reverse in a day the order of human events. The actors of 1830-

88 could not see how soon and how completely Burmah Proper would be closed up to them, nor did they appreciate the fact that much of the apparent desire of the people to obtain and read the new books, was the result of a curiosity which would soon die away.

Nevertheless, a superabundance of printed matter, in the form of Burman Bibles, remaining in the Depository at Maulmain, was a fact, and remains, with gradual abatement, to this day. How to get rid of this matter, or what influence its existence should have on subsequent operations of the press, are questions which have occasioned no little difference of opinion, and some controversy. Cautious men have let their moderation be known, while men of hopeful and sanguine temperaments have counselled aggressive measures, even if they involved what some would call a wasteful expenditure. It would not be wide of the mark to admit that extreme views have been advocated on both sides, and statements have been put forth which a candid regard to all the facts would have modified. Taking all the time together from 1840 to 1863, and keeping an eye on all classes of readers, it may be affirmed, with a good measure of confidence, that the supply of Scriptures has been ample. Still it would be just to admit that occasional and limited demands have not been met. It would probably have been better if a limited edition of Burmese Testaments, with notes, had been printed as long ago as 1856, and the Sgau Bible now in press had come out two or three years ago. The desire to work off the old stock may have prevented, in some instances, seasonable issues of desirable editions and sizes. The plan some years since introduced of selling books to some classes of the natives at a moderate price, while correct in principle, may have proved too inflexible in application. No plans of human devising, especially when so many different actors are concerned, will prove faultless in their working. It evinces no want of wisdom to admit defects when they exist, and to seek their removal.

#### ASSAM MISSION.

The Assam Mission was opened in 1835-6. Messrs. Brown and Cutter having left Burmah for that purpose in 1835, reached Sadiya, Upper Assam, in the following spring. Mr. Cutter took with him a press and all the facilities for printing, and in July of that year the printing of a spelling-book was executed. Other books and tracts and parts of the New Testament followed; and we find that by the end of 1845, 2,800,500 pages had been printed. In 1849 an edition of the New Testament entire, of 300 copies, 12mo, came from the press, and this was followed, the same year by another edition, 8vo, of 3,000 copies. By the end of 1851, 8,375,724 pages of different works had been printed. Since that date, different parts of the Old Testament have been translated and put to press, which, with books and tracts of various kinds, make the whole amount in round numbers 12,000,000 pages, of which more than 4,000,000 are Scriptures.

In 1846, a monthly publication, called the "Orunodoi," was commenced and, with slight interruptions, has been kept up till the present time. In 1840 the press was removed to Jaipur, and in 1842 to Sibsagor, where it is still located. In the early history of the mission, we notice that printing was executed to a very limited extent in Shyan, Bengali, Singpho and Naga, as well as in Assamese and English.

#### SIAM MISSION.

*Rev. John T. Jones, who had previously been stationed in Burmah*

reached the city of Bangkok in March, 1833, with the view of establishing a mission in the kingdom of Siam. He was joined at that place, in 1835, by Rev. Wm. Dean, and in 1836 by Rev. Robert D. Davenport, a printer, who took out with him from this country a press and printing materials. Another press had been prepared by Mr. Hancock at Calcutta. Previous to this, some tracts and separate books of the New Testament in Siamese had been put to press at Singapore. From this date went forward the work of translating the Scriptures and preparing books and tracts in both Siamese and Chinese, fonts of type in both these languages having been made ready. The total number of pages up to this time is 14,174,761, of which 4,731,084 were of Scriptures. In January, 1851, the entire printing establishment was destroyed by fire, and the work was in consequence suspended for some time.

#### CHINA MISSION.

In 1842 the mission at Hongkong was established, and in the autumn of 1844, the one at Ningpo was commenced. At both of these points printing has been executed by native workmen under the supervision of the missionaries, the Missionary Union never having sent printers or presses to that country. Tracts and small books, of a character adapted to the wants of the people, were put to press in considerable numbers, together with portions of the New Testament, the Gospels, and the several epistles being put up in separate covers. In 1854, the whole New Testament was printed, after undergoing repeated revisions by Messrs. Dean and Goddard. The returns of matter printed are not complete, but the total cannot be less than 10,000,000 to 12,000,000 of pages, of which about one-half, or 5,000,000, were of Scriptures.

#### MISSION TO THE TELOOGOOS.

No printing has ever been executed by the missionaries connected with this mission, books, tracts and Scriptures having been obtained from the Madras Auxiliary Bible and Tract Society. These have been distributed in considerable numbers at Nellore and adjacent villages, also at religious festivals and in tours of exploration in different and distant parts of the country. We have no reports sufficiently accurate to form the basis of estimating the amount thus distributed.

#### INDIAN MISSIONS.

Since 1819 missionary operations have been carried on more or less extensively among seventeen different Indian tribes. In 1832 a printing press was set up among the Shawanoes, and the subsequent year nine Indian books, in four languages, were reported. The work of printing hymn-books, Scriptures, &c., went on from year to year, till an aggregate of more than 1,000,000 pages was turned off. This press seems to have ceased operations about the year 1845.

In 1843 a press was established among the Cherokees, which was kept in operation more or less till the rebellion broke out. More than 2,000,-000 pages in all have been printed, mostly Scriptures.

The general summary for the Asiatic Missions stands thus :

	Pages.
Burmah,	- - - - - 164,208,137
Assam,	- - - - - 12,000,000

Siam, - - - - -	14,174,761
China, - - - - -	10,000,000
Nellore, (Madras) - - - - -	unknown
 Total, - - - - -	 200,382,898
Add the Indian Missions, - - - - -	3,000,000
 Grand total, - - - - -	 203,382,898
<i>Scriptures.</i>	
Burmah, - - - - -	63,625,700
Assam, - - - - -	4,000,000
Siam, - - - - -	4,781,084
China, - - - - -	5,000,000
Indian Missions, - - - - -	2,000,000
	79,356,884

## BASSEIN MISSION.

*Bassein.*—*Burmese Department.*—Rev. J. L. DOUGLASS.  
*Pwo Karen Department.*—Rev. H. L. VAN METER, Mrs. VAN METER.  
*Sgau Karen Department.*—

All the reports from this field are of the most hopeful character. Substantial progress is made in all the different departments of the mission, and the rewards of faithful labor are abundant.

## BURMESE DEPARTMENT.

Mr. Douglass set out on his return to Burmah in September last, by steamer to England, and then overland to Calcutta, reaching Bassein about the middle of December. Certain important objects were gained by taking this route, which compensated, in the minds of the Committee, for the increased expense. Under date of Dec. 22, 1863, Mr. Douglass wrote, "On last Sabbath I took charge of the services in the Burman chapel. There were twenty-one members of the church present, and five who appeared to be earnest, interesting inquirers, and also a few of the Karen disciples. After a short discourse, an hour was spent in conference and in answer to inquiries that I made. Each member of the church, male and female, gave a prompt and interesting account of their Christian hope and progress. I have received in person and by letter from the various missionaries and disciples, a warm, hearty welcome back to Burmah."

In January of the present year, the Burmese Association held its annual meeting with the Burman church of Bassein. Some of the missionaries arrived on the ground early in the month, and daily meetings were held in different parts of the town, with a constantly increasing interest on the part of the natives. "Hundreds thus had the claims of the gospel brought to their attention, who would, perhaps, never have heard it in any other way." At the close of the last meeting of the Association, Mr. Van Meter wrote: "You would have been much interested could you have been with us during this day, and seen the congregation that has been together at the various services nearly all day, from early prayer meeting at seven o'clock this morning until the communion service that closed at eight o'clock this evening. Here was a sight never, perhaps, witnessed elsewhere—Burmese, Chinese, Hindu, Paku, Sgau and Pwo Karens, English and Americans, all uniting in the same acts of worship, and listening to the gospel of Jesus Christ through the medium of the Burmese language."

"Two were baptized immediately after the morning prayer meeting, making six in all at this time who, together with the eight previously baptized, make fourteen in all added to the Burmese church in Bassein during the year 1868, and a total membership of 41."

"The whole number of baptisms reported by the five churches, Rangoon, Hongzai, Letpadau, Henthada and Bassein, is 61, making a total membership of 841, and a nett gain of 42."

Of this meeting Mr. Stevens, who was present, speaks in the most encouraging manner. "I feel assured that much good will result from it, especially to the native preachers. Those who went with me could not observe the evident advance of some of these brethren in ministerial attainments, since our last meeting in Rangoon, and felt stimulated to seek for themselves a higher degree of improvement."

On the day after the session closed, and at the urgent invitation of the area pastors of the Bassein district, the whole body of Burmans, including teachers and missionaries, repaired to the Sgau Karen Association, in session about a day's distance from Bassein, at a village called Pauahang. "The Karens," observes Mr. Stevens, "urged their plea by the statement that they had long prayed that God would visit the Burmans as he had the Karens, and incline them to his service. They now saw theirayers answered, not only in the conversion of the Burmans, but in inducing a Burmese Association to hold its annual session in their midst. They felt, therefore, that they could not be deprived of the privilege, nor did we decline such an invitation. The session proved a truly interesting one, uniting the Karen and Burman disciples in closer bonds, and producing the impression deep in the minds of all, missionaries and converts, that the kingdom of Christ is taking firm root in this land."

#### PWO KAREN DEPARTMENT.

In the last report, the statistics of this department were brought down to the end of 1861, when there were 11 churches with 9 pastors, 1 ordained, and a membership of 485. At the end of 1862, the churches had increased to 13, with a membership of over 500. In February, 1863, they met and formed the Pwo Association, and signalized the occasion by ordination of a second preacher.

"The time seems to have come," wrote Mr. Van Meter, "for the recognition of the Pwo churches as a distinct Association. There are now thirteen churches and over five hundred members, and we hope that the act of their acting in a separate capacity, with the knowledge of all they give and do, both as individual churches and as an Association, to be fully reported in their own minutes—will lead them to exert themselves to the utmost for their personal improvement, and also for the evangelization of the large number of their people who on every side of them are still in the darkness of heathenism."

During the year 1863, the missionaries were abundant in labors, both in the station and in the jungle, wherever they could find an opening, and the results are encouraging. So far as reported there have been 18 baptisms and 37 new worshippers. These converts live in seven different villages, in widely distant parts of the district.

In Pwo villages there have been nine schools with 110 pupils; which, with 25 in the town school, make a total of 135.

#### SGAU KAREN DEPARTMENT.

The Association made up of the Sgau Karen churches, met at the end

of February, 1863, at the extreme southern part of the district, and hence the attendance was not so large as usual. "The letters showed a good degree of progress in all the churches, and in some the evidence of a vigorous Christian life were marked and cheering. When single churches contributed as much as four or five hundred rupees for various objects, as several of the more able churches did, and as much as 500 baskets of paddy are received from one village for the use of the school in the city, there can be but little doubt as to the genuineness of the Christian life, of which this is but a single development."

At this meeting three persons were set apart by ordination to the work of the ministry. "There is," wrote Mr. Van Meter, from whose letter the above extract is taken, "a steady increase in the number of pastors and preachers, and a corresponding improvement in character and qualifications for the work. The total number, including Pwos, is now 113. It is generally thought that the time is come when the privileges of ordination may be safely and profitably extended to a much larger class than formerly."

Up to that date sixteen had been ordained in Bassein, of whom only two had died, Myat Kyau and Thara Tway, ordained by Mr. Abbott, when alone in 1843. Both died more than ten years ago.

We have on hand also the report of the Sgau Association, held at the close of January of the present year, giving us the statistics to the end of 1863. The meeting was one of unusual interest, the attendance being good throughout. "Of pastors and preachers there was a large representation—at least fifty in all—besides the eight Burman preachers and a number of Karen licentiates." Whole number of churches, 51; of which 43 were represented by letters. Two churches had become extinct and two new ones were formed. "The letters showed a good state of things in most of the churches. Aside from the item of baptisms, 168, the report of schools and contributions were those of most interest, the former showing a large increase, and the latter also, in comparison with the large amounts of the last two years." The number of schools reported is 35, and of pupils, 740. Of this number, 320 are females, which is far in advance of any previous year. The amount paid for school teachers is rs. 745, against rs. 496 in 1862. Total contributions this year, rs. 9,573, against rs. 8,439 last year. Paid for new chapels, 1863, rs. 1,502, for 1862, only 264. Three or four substantial and well finished chapels have been completed during the year.

"There has not been much missionary labor done by the Sgaus in the Bassein district during the past year. Two missionaries were present and gave some account of their labors in the northern part of the district. As one result of these labors, twelve persons had professed themselves the disciples of Christ, and others were inquiring. Ten missionaries have been employed during the year, two of whom are in Prome, where they have been laboring for two years or more. Two Karen churches are now reported in that field, having been raised up by the labors of these young men, under the supervision of Dr. Kincaid."

"The four young men who started for the Shan States, encountered so many and serious difficulties and dangers, the same increasing as they proceeded, that they were finally compelled to retrace their steps and relinquish the enterprise, at least for the present."

*Present membership in the Sgau churches, 5,876.*

## HENTHADA MISSION.

**HENTHADA.**—*Karen Department.*—Rev. B. C. THOMAS and wife.

*Burmese Department.*—Rev. A. R. R. CRAWLEY and wife.

**OUTSTATIONS.**—About seventy in the Karen Department, and two in the Burman.

**NATIVE PREACHERS.**—Six Burmese and seventy-five Karens.

The work in both departments of this mission continues to prosper in a remarkable degree, and, at last accounts, the missionaries and their wives were able to attend to their duties, though Mrs. Thomas was not in firm health.

## KAREN DEPARTMENT.

In making up their last report, the Executive Committee were able to furnish only the statistics of the year ending February, 1862. Soon after, the account of the Association held in Feb., '63, came in, which we present in Mr. Thomas' own words. He wrote under date of Feb. 7th :

"We have just returned from attending the Henthada Baptist Association. The meetings were principally held on the 4th and 5th inst. Mrs. Thomas was able to be present. We also had the great pleasure and benefit of a visit from br. Brayton, of Rangoon. He being a Pwo missionary, his help was peculiarly acceptable; for our meetings were held among the Pwo Karens, and we have seven little Pwo Karen churches here in Henthada.

"There was nothing very peculiar about the meetings. We had several sermons and prayer meetings during the time we were together. The exercises were about half in Sgau and half in Pwo Karen. The churches, fifty-three in number, were all represented but two. But as the meetings were held about a month earlier than usual, many were detained at home, about storing or selling their grain. Hence the number present was not quite as large as it was last year.

"Again, as all the churches had not been visited, a less number of baptisms was reported than last year.

"The fact of there being so many calls for Karen preachers in various places in the jungles, gave interest to the meetings, and ground for hope in the future. This very day I have supplied with books, medicines, and a little money, fourteen Karen preachers, who are nearly all going to new converts or inquirers. These need your earnest prayers.

"Again, our educational operations received a new impulse by a donation from the 'Vernacular Education Society,' of rupees three hundred, to aid us in establishing high schools in various parts of the jungles. The Association recommended that we establish three schools of a higher grade, to be taught during the coming year in distant parts of the jungles, where churches now exist. The primary schools and Henthada normal school have been carried on with more than usual vigor during the past year.

"We are not inclined to go backwards. I reported about sixty-five Karen preachers last year. That number has now been increased to twenty-five. Last year we received six hundred rupees from Government aid in carrying on our city school. This year that sum is increased to rupees one thousand. Last year we received no aid for the district schools of any kind. Now the Vernacular Education Society gives us three hundred rupees for these schools.

"Our brethren can hardly think too much of this field. The more I travel in various parts of it, the more numerous I find the Karens to be. And all is not deadness here. There are constantly some Karens turning to Christ. Should God bless us by pouring out his Spirit here, Karen Christians might be numbered by tens of thousands."

Mr. Thomas refers thus to the Normal School, which closed its annual session at Henthada in October last :

"I have just closed our Normal School for the year 1863. The school has been less numerously attended than in some former years, having averaged only fifty pupils. About a quarter part of the pupils have been females.

"Do not suppose that we regard the decreased number of pupils as a calamity. This is the very thing we have been trying to accomplish, namely, to have the great mass of the Karens educated in their own villages, and to call into the city only a select few,—not more than fifty.

"Besides our thirty primary schools, we have succeeded in establishing four high schools, that the most of the Karens in this part of Burmah may be taught in their jungle homes. Had not these four schools been in operation, there would have been at least twenty more pupils in our city school. The high schools have numbered thirty-three, twenty-three, thirteen and twelve pupils,—eighty-one pupils in all. We feel sure that much valuable instruction has been imparted in these four schools. But our hope is not so much in what has been done, as in what may be done in these schools. These jungle schools will also cause the people to feel that they can do some good thing for themselves. One of our best grounds for hope is the increased ability of our Karen teachers of the normal school and also the high schools.

"In the city normal school, the usual studies have been attended to. The first class in arithmetic have mastered all that is usually found in common arithmetics, and are now ready to advance to something more difficult.

"The first class in geography have a pretty good knowledge of the positions and general history of the nations of the earth. They were able to answer almost any questions in regard to the longitude and latitude of the earth. The hour being given in one place, they could give the hour of the day or night in any other part of the earth.

"In Natural Philosophy, they have gone over the usual subjects. A chapter has been added to this part of the studies of the school, on the Mechanical Powers.

"In Astronomy, a class of about ten have made themselves familiarly acquainted with not only the motions of the earth, the phases of the moon, and the theory of tides, but also the causes of the seasons.

"A class has commenced the study of Trigonometry.

"But the study which has been most intensely interesting to nearly the whole school, has been Human Physiology. Of course there is but one book in Karen on this important branch of study, and that book is in Henthada, still in manuscript. The same is very nearly true of Natural Philosophy. Printing is out of the question in these times.

"All our strength, and that of three Karen teachers has not been given to the sciences. The Scriptures have been our principal study. With my notes on Matthew (of course in manuscript,) the head master of the school, Totah, has been able to teach that book very minutely. The lamented Abbott's work on the Acts of the Apostles, enables him also to teach that book; while my strength has been devoted to the historical portion of the Old Testament, but especially to Kings and Chronicles. A very pleasing feature in our school has been the improvement of the pupils in singing. The head master's wife has had the care of the singing.

"At the examination, our magistrate and Rev. Mr. Crawley spent the day with us, and expressed themselves highly pleased with the proofs of improvement exhibited by nearly every member of the school."

The statistics of the churches for the last Associational year have not come to hand.

#### BURMESE DEPARTMENT.

**STATION.**—Henthada.

**OUTSTATIONS.**—Danoobyoo, Myiudai.

**NATIVE PREACHERS.**—Six, stationed—1 at Henthada, 1 at Danoobyoo, two at Myiudai, 2 itinerants. Studying with a view to becoming assistants, 3.

Mr. Crawley furnishes a summary statement.

"These all, students as well as assistants, with the exception of one who is partially supported from the United States, are sustained by the churches in Nova Scotia, New Brunswick and Prince Edwards Island. Baptized during the year, 4; present number of members, 43.

"At Myiudai, twenty miles below Henthada, a new interest has commenced, and a small church has been established. There are there now several candidates for baptism.

**Schools.**—"The school at Henthada has this year had an increase in numbers from among the heathen. A new school has been auspiciously commenced at Myiudai. Both these schools are sustained by funds from the British Provinces.

"Though the number baptized is small, still there is, more signally than in previous years, an awakening among the people, a spirit of inquiry, and willingness to hear the truth, which are encouraging.

Ra. 200 have been contributed by the church for all benevolent purposes."

#### PROME MISSION.

**PROME.**—Rev. E. KINCAID D.D., and Mrs. Kincaid, Rev. T. SIMONS and Mrs. SIMONS.  
**OUTSTATIONS.**—Thayet, Enma, Poungday, &c.

**Native Assistants.**—This mission commenced the year 1863 with prayer, in concert with other Christians in England and India, from whom circulars had been received. Closed the meeting with the communion service on Lord's day.

Religious services in the town have been regularly conducted in the same places as reported last year, with an additional afternoon service occasionally at Myaben, distant two miles, where two assistants, Ko Poo and Mount En, and other members reside. On Lord's days the children are assembled at 9 A. M., and the service for preaching commences at half past 10, excepting for two or three months in the hottest season, when half past 7 is preferred.

At the close of the month of February, a general three days' meeting was held, at which assistants and others were present, from some of the outstations. On Saturday there was an interesting service at which addresses were delivered by several assistants, who had recently been at different and distant parts of the district, laboring among Burmese, Karens, and Kyens. On Lord's day seven persons were baptized, and shortly after the baptism the communion was administered.

On Tuesday, March 3d, Ko Shway Ngyo was set apart to the work of an

evangelist by ordination. As Ko Hmong and Ko Myat Poo had been laboring for a short time successfully at the village of Myoung, near Myo dwen, in the Tharrawadi district, where Mouy Shangalay and others reside, it was desirable to have an ordained native assistant there, and Ko Shway Ngyo was sent. Soon after he had commenced his labors, he sent a letter to say that there were several good inquirers, and some were asking for baptism. Six persons were baptized there in April.

At Enma, a deeper interest in favor of the religion of Jesus Christ has been gradually increasing among the inhabitants, and several candidates have been baptized. Moung Shway Nee, a Karen assistant, has been stationed some time among the Karens at Enma, and has taught a small school. A few meet with him and his wife for worship on Lord's days; no opposition is now shown.

Ko Myat Poo has spent two months at Thayet, and has been much encouraged to see the change among the Burmans. Formerly they showed much opposition; now all are willing to hear, and anxious to have books. Some are good inquirers. The same encouraging features are observed at Myaday and Allan-Myo, villages across the river from Prome.

A spirit of inquiry is abroad, and many from all parts of the country call at the mission houses for books, and for information about the religion of the cross.

*Statistics.*—The baptisms for the year have been 44; males 18, females 26. Burmese, 31; Karens, 9; Kyens, 3; Chinese, 1. Baptized at Prome, 12; Enma, 12; Kansah, 10, Myoung, 10. Excommunicated, 11; deaths, 5; leaving an increase of 39, which added to 226 make the present membership 265.

Most of the cases of discipline were of long standing. These persons know that to return there must be evidence of repentance.

Books have been sold to the amount of rs. 38 1 4. Materials are in preparation for the new chapel. The first donation received towards the expense of building is from a friend to the cause residing in Aberdeen, Scotland. He is a retired medical officer formerly residing in Burmah. He has sent rs. 50 also to the Burmah Bible and Tract Society, Rangoon, and rs. 50 to the Karen Toungoo Mission.

The above is condensed somewhat from the report furnished by the mission.

#### ASSAM MISSION.

SIBSAGOR.—Rev. Wm. WARD, Mrs. WARD.

NOWGONG.—Rev. M. BRONSON, Mrs. BRONSON, Rev. E. P. SCOTT, Mrs. SCOTT.

GOWAHATI.———

In this country, Rev. A. H. DANFORTH and Rev. I. J. STODDARD.

It being a settled conviction with Mr. Tolman that his health is not likely to be such as to endure the climate of Assam, his resignation, some time since tendered to the Executive Committee, was accepted in April last, and his connection with the Missionary Union terminated. It is hoped he may be able to continue his useful labors in this country.

SIBSAGOR.—Mr. Ward thus reviews the year 1863:—

"We have no record of additions, but have had two deaths, which diminishes the communicants by two as compared with the number reported last year. These deaths were both of female members of the church, and were so sudden that no word of testimony was left by either. One was the mother

f Batiram, one of the early converts, of whom much has been written. The other was a young married woman, formerly in the girls' boarding school. We trust that though they died suddenly and unexpectedly to each themselves and others, they may be found at the gathering time among the little ones of the Saviour's flock. There is quite a number of regular attendants upon the Sabbath worship for whom we feel a deep concern, and hope the Lord may yet give them the grace of true repentance and living faith. There are also three or four excluded members, who, we earnestly hope, may be yet counted worthy to be restored. But we cannot do in haste either to receive new members, without good evidence of conversion, or excluded members without reformation and true repentance.

**Sunday Services.**—“Our Sunday services consist as usual of two services and a Bible class and Mrs. Ward’s Sunday school. The average attendance at worship is about forty-five or fifty. The whole number of nominal Christians, including children, is not far from seventy. The Sunday school numbers thirty, and it is an interesting sight to see these children learning, and drinking in with their earliest impressions, corrections of the one God and our Saviour Jesus Christ, as well as the whole duty of man. These children, whatever else they may become, can never become heathen. We hope they may form the nucleus of a Christian community, and that the Lord may raise up from among them some who shall be heralds of salvation to their degraded countrymen.

*State of the Church.*—“The general deportment of our little Christian community is on the whole as good as could be expected. The Sabbath is carefully kept, and that, too, where, of those “born Christians,” or other in Christian England, not one in ten pays any attention to the day; we try to keep the native Christians and their children together and have them settled down in families, and we sometimes make to ourselves enemies because we always discourage our native Christians taking service with tea-linters and in English families, where they will be made only a convenience of, and have no privileges of the Sabbath, and soon become as bad as their heathen associates. Scatter these brands, and the fire will soon go out in the all-pervading damp and mist and rain.

*Printing.*—“In the printing department we have done what we could. The press has paid its own expenses, and earned nearly one thousand dollars for the mission, which, however, is less than I had hoped to do. The amount of mission printing has not been very great. The Psalms have been completed, but owing to the press of job work and other cares, nothing further in the way of translating has been done. The Orunodoi has been kept up and its circulation increased, though it still falls short of covering its own expenses. One influential Hindu native, residing in Nowrang, has just sent me about one hundred and fifty names of new subscribers, nearly the whole paying in advance. Many tea planters take a number of copies to circulate among the natives in their employ. The paper cannot fail to be a powerful instrument in changing the modes of thought of the native mind and diffusing information among this very ignorant people.

**STATEMENT OF PRINTING.**

79,750 pages
115,200 "
11,200 "
55,600
261,750

*Native Laborers.*—“The native preacher, Kolibor, and tract distributor Modhu, have been engaged during the year in making known Christ to the people. In the cold season they have visited distant places, but during the rains they find the largest congregations among the people assembled at the Court, where a crowd is always gathered, waiting sometimes weeks for a case to come on. Here they find attentive listeners, and the words heard as well as the tracts received are carried home to their several villages, and will be reflected upon there.”

The following statement shows the books printed at the Assam Press from the beginning.

*Scriptures.*—New Testament, three editions, Psalms, Isaiah, and a few of the Minor Prophets, translated from the Hebrew, 1st and 2d Samuel, 1st and 2d Kings, and Proverbs, translated from Bengali by a native, Hymn Book, 300 hymns, Pilgrim’s Progress, (1st part,) Bible Stories, (Barth,) History of Joseph, Church History, (Barth,) Phulmoni and Korumna, (a tale by Mrs. Mullens,) Radbanath and Prosonne, (by same author.)

*Tracts.*—1st and 2d Catechisms, The True Refuge, The Way of Salvation, Holy Incarnation, Pondit and Preacher, Error Refuted, Wanderings of a Pilgrim, Hinduism Refuted, Reasons for not being a Mussulman, A Letter to Mussulmans, 12 Juvenile Tracts, Memoir of Cyrus Barker, Mother and Daughter, Creation of the World, Test of Truth and Error, The Golden Balance.

*Orunodoi*, a Monthly Magazine, (illustrated,) of 16 quarto pages, 18 vols. complete.

*School Books.*—Primer, (alphabet,) 1st Reading Book, Worcester’s Primer, (translated,) 1st and 2d Arithmetics, Small Geography, do. Philosophy, do. Vocabulary and Phrase Book, Land Surveying, Grammatical Notices, Hera Chunder’s Grammar, Mikir Primer, Mikir Catechism, History of Assam Kings.

*Nowgong.*—Under date of Nowgong, Jan. 1st, 1864, Mr. Bronson gave the following statement of labors and results among the Assamese population for the year just closed.

“To you I address my first letter on the morning of this New Year’s day, most devoutly and sincerely wishing yourself and the whole missionary body you represent, not only a “Happy New Year,” but a most successful and prosperous one. May it emphatically be a year of jubilee, when ransomed sinners from every quarter of the globe shall return home to Jesus’ fold.

“I know that on this interesting day your thoughts will wander away to these little mission stations, and you will be asking, “Watchman, what of the night?” I too have tried to ask that question, and find that I am stepping over into 1864, loaded with mercies and surrounded by encouragements, mingled with enough of discouragement to make me feel the need of faith and unshaken confidence in God. We met as a church last evening, and devoted a part of the closing hours of the old year in talking over the mercies of God, and in consulting together regarding the work to be attempted this new year. Some in the little church are coming to feel that God demands service, active service at their hands. Our brother, Charles S. Thomas, arose and stated that for three years he had felt impressed to devote himself to preaching the gospel, and that his wife had urged him to comply with these convictions. She is one of our best educated, and most stable women, and can do good. Others felt that the time had come for

them to go out among their countrymen. These impressions of personal duty are, I trust, from the Lord.

"There have been added during the past year by baptism, letter and restoration, to the Gowahati church, seven members, and to the Nowgong church, eight, in all fifteen persons. Three of these are the first fruits of the Mikir and Garrow Hill tribes. We have during the past year licensed two native preachers, and have under consideration the case of others. One new outstation has been established. Our Temperance Society has received several new members. On the other hand, we have during the year had two cases of discipline, resulting in restoration; two are suspended from church fellowship, and one has been excluded. Several who attend Sabbath worship are giving us hope of conversion. On the whole we can see progress made, and we thank God and take courage.

"My journal and late letters will have given you some encouraging particulars regarding the heathen population around us. Our native brother, Bhokat, the converted villager, with his wife, are still living as consistent, growing Christians, letting their light shine out in the village among their heathen neighbors. He is becoming quite strong in the defence of the gospel. I am arranging to have him build a small zayat near his house, where he can assemble his neighbors to hear the gospel preached. This man is a lover of God's house. Although he and his family have a long way to travel, they are seldom absent or late. In another village there are three persons who declare that they worship and believe as we do. They sometimes attend our worship, though they live five or six miles distant.

"Our native brethren express strong hope that the gospel light has begun to break into that village. I feel assured that God is with us, and that the seed so long sown will spring up, and this Nowgong district will yet bud and blossom like the rose. We must work steadily on, sowing beside all waters. We are at this station surrounded by densely populated villages, and there is scarcely a day when we cannot speak for Jesus to multitudes. This very morning at prayers, a crowd sat down and listened, composed of \_\_\_\_\_, Assamese, Mikirs, Garrows, Cosaris and Nagas, six sorts of people, but all understanding much of the truth spoken through the medium of the Assamese language."

**THE MIKIRS.**—Mr. Scott, who was designated to labor with special reference to this tribe, has continued the study of the language with gratifying results, and, with the exception of a temporary illness on the part of Mrs. Scott, everything has gone on prosperously. At last accounts, Mrs. Scott was rapidly regaining her strength.

On the last Lord's day in September the first Mikir convert was baptized, Rong Bong by name, who had for some time been regarded as a promising inquirer, being a man of standing among his countrymen, and one of the most intelligent of his tribe. He was baptized by Mr. Bronson at Nowgong, who soon after furnished the following incidents.

"He has become more and more decided in his Christian course. He signed the temperance pledge before uniting with the church. The common practice of the Mikirs is to drink arrack, and to take opium and existing drugs. He will, I hope, be of great use in leading his people in the right way. His temptations will be many, as he is the first of all his countrymen that has been baptized. The news rapidly spread in the hills. Several Mikirs came down, and before stopping with him inquired whether

he had been baptized or not. 'Yes,' said he, 'I have.' 'Do you think well of it or not? If you think badly of it, you can go and eat by yourselves; but if you think well of it, you can still stop with me and eat with me—just as you like.' 'O,' said they, 'we Mikirs have no shasters; what caste have we? We will still live and eat with you.'

In January last Mr. Scott, in company with Mr. Bronson, made a second tour through the Mikir Hills, where they met Rong Bong in his mountain home. "At this village," writes Mr. S., we were met by Rong Bong, the first and as yet only baptized Mikir. He came from his village, one day distant, to guide us to his home. He is a mazadur, i. e., an officer appointed by government to take charge of a certain district usually containing from twenty-five to forty villages, assess and collect taxes, furnish laborers, provisions, &c., for government service, when required. In short, he is clothed with the authority of a petty tributary king. These officers are almost without exception "full of oppression and robbery." There are but two Christian mazadurs in Assam, so far as we can learn; Rong Bong is one of them. He suffers reproach and scorn from other officers, because he has taken the Christian name and refuses to strike hands with them in their wickedness. As a term of contempt they call him "Rong Bong Christian." But he thus far stands firm, "choosing rather to suffer affliction with the people of God." We hope to reap the advantages of his wide spread influence. We feel it now. He has built a fine school house in his village at his own expense, also a comfortable house for us, in the hope we would occupy it this year."

*School for Mikir Lads.*—During the last season Mr. Scott opened at Nowgong a small school for Mikir boys and young men, to which he thus refers:—

"We have some six Mikir lads or young men here in school, who have come down from their mountains 'to learn of the Christian teachers.' The fear which has formerly driven them from the plains seems to be giving place to confidence. Last week a Mikir 'Gaun Bura,' or chief, came down, bringing his little son, a lad of eight or ten years. Coming into the porch of our bungalow with a low salaam, he made known his errand. 'Here is my son, whom his mother and father love very much. Our people are all ignorant, and we who are old must die so; but the children may learn wisdom. With his mother's consent I have brought our son to give him to you to be your son. We wish him to become a Christian, to be a wise and good man. Take him, then, and be a father to him.' With a few more such words he spoke to us; then, scarcely waiting for our reply, he turned away to say 'good bye' to his boy, and was on his way through the jungles to his distant home.

"As I stood and saw him turn away, leaving that son of his love, a lad of such tender age, in the hands of entire strangers, for we had never seen or heard of them before, I was led almost to cry aloud, 'What faith! Lord, give unto me such confidence in Thee.'

"We have a house in the compound, built for the accommodation of such Mikirs as come down to the plains. This throws them directly under our influence, and gives them confidence in us. Rarely a Sabbath passes without bringing more or less of them under the preaching of the gospel. But their knowledge of Assamese is so limited that they catch only faint glimpses of the light of that gospel. To reach the great mass of the

people, we must take them in their own mountain homes and with their own language."

*The Mikirs a Hopeful Field.*—“I gave in my last the darkest side of the Mikir field. All true; I cannot take back a word; but I am more than ever interested in my field, and hopeful for the redemption of that simple-minded people. They are ‘sheep without a shepherd,’ while the Assamese have plenty of pretended shepherds, but who are after the fleece and not the flock.”

*Appeal in behalf of the Mikirs.*—After giving a most interesting account of their late tour through the hills, (see Magazine for June,) Mr. Scott thus refers to the importance of the field, and utters a call for help.

“The more intimate my acquaintance with the Mikirs, the more deeply am I interested in this peculiar people. Of large stature, muscular and active, they are proverbially peaceable. From their enemies ever fleeing, never fighting, while among themselves such harmony prevails that though rarely less than two or three families live in each house, I have never in all my travels among them heard an angry or unpleasant word. They are strangers to family or neighborhood quarrels. According to the latest estimates by Government officers, the Mikirs number from 30,000 to 40,000. They have never had a written language. But they are not always to sit in darkness. Already they are waking up from their sleep of ages. They begin to realize that they are beings created for a higher destiny than simply to eat and drink and die. We have now (Jan. 25, '64,) nine of their young men and lads with us, learning to read and write, and receiving instruction in the Christian religion. They are preparing to return with us to the hills as teachers of their countrymen. Many others we find desiring to come and learn in the same way. But these lads and their parents are poor, unable to support themselves in school. If we bring them to the plain to live and learn with us, we must give them homes, food, clothes, books and teachers. These all cost money. Where is it to come from? Shall I ask the Missionary Union, already burdened with many calls, for an appropriation for this purpose? Or will some Christian heart be touched by the silent appeal of these lads and their fellows, and send relief? Or shall we feed and clothe them from the money allowed for our own food and raiment, as we now are doing? Or, when these resources fail, shall they be sent back, thirsting for the water of life, to their dark homes, to live and die in the gloom of rayless night, uncheered by the bright hope of a glorious resurrection morning? No, brethren, they must not be sent back there. Their souls are precious. *They* feel it. *I* feel it. *You* feel it. Let us strike hands afresh for their deliverance. In a few years, by the blessing of God, these young men now with us are to be the standard bearers of the Cross among their countrymen.”

*GOWAHATI.*—In the early part of last year brethren Bronson and Scott, accompanied by their wives, visited this station, where they remained three Sabbaths, preaching and administering the ordinances. Five converts were baptized. Wrote Mr. Bronson, “Mr. and Mrs. Scott, Mrs. Bronson and myself are all here doing what we can for the encouragement of this little band of disciples. We have spent two Sabbaths, but expect to return to Nowgong after one Sabbath more; but how to leave them alone—how to turn away from a field where we are so urgently needed, is a subject that gives us the greatest solicitude. For five long years this station has only received an occasional visit; and could our brethren have heard the urgent

plea of Kandura, our native assistant, that they might not be left to struggle on 'an orphan band,' as they call themselves, alone any longer, I am sure you would feel the necessity of something being done for them at once. Amid all their temptations, difficulties and trials, they have got along much better than could have been expected. Worship on the Sabbath and during the week occasionally has been sustained. The temperance pledge has evidently accomplished great good, and the English residents in the station speak of them with respect. This is gratifying; but best of all, actual progress has been made, and souls have been hopefully converted.

*Baptism of Five Converts.*—“Last Sabbath was one long to be remembered by us all. After morning service in the beautiful little chapel built by brn. Danforth and Ward, the whole congregation proceeded to a little tent pitched on the bank of the noble Brahmaputra, and there, surrounded by the most beautiful scenery, and in the presence of a goodly number of the heathen, I baptized five happy converts; and at four, P. M., we all sat down together, to commemorate the Saviour's dying love, at his table.”

In the estimation of the missionaries, and also of the Executive Committee, it is exceedingly important that a missionary should at once take charge of this station. The following is the latest communication from Mr. Bronson on this point, and shows what provision has been made to meet, for the present, a most urgent claim.

“In settling questions of duty regarding our work for this new year, we have been very greatly embarrassed by your having failed to send us a man for Gowahati the past year. We all confidently expected Mr. and Mrs. Danforth, or their successors; and when your last letter came, under date of August 10th, saying that ‘br. Danforth does not see the way open to return to Gowahati, and that there is no immediate prospect of that station being supplied with a resident missionary,’ we were called to consider what the true interests of the mission, as a whole, required of us. Simultaneously with the consideration of this question, letters from our dear br. and sister D. were received, expressing the hope that they may be able to obtain suitable homes and guardians for their dear children, in which case they will hasten back to resume their labors.

“Although br. Scott, myself and our companions have our hands full of interesting labor here at Nowgong, yet after protracted and prayerful deliberation, we all felt that we ought to meet this emergency, and one mission family remove to Gowahati, until other laborers can be sent by you to relieve us. It is hoped that this important service can be rendered to the Gowahati Mission, without seriously affecting our plans for the Hill tribes. So our beloved associates, greatly endeared to us by the past year's acquaintance, are about to leave us, to enter upon this important work. We all regret the necessity of thus modifying our plans; but we cannot turn a deaf ear to the Macedonian cry from Gowahati, until the ‘American Baptist Missionary Union’ shall say, we cannot send you help. In the expectation that such help will come during the next twelve months, we modify our plans, and strike out to man as well as we can, both stations; for we cannot bear to see one of our most important positions passing into other hands.

“Mrs. Bronson and myself are now soon to be left alone again. So will it be with our associates—alone, in a new and untried field. Remember

ur prayers. Send us all the help you can, and if spared to see this new year, may it be to sing still of goodness and mercy, greater blessings bestowed upon the perishing millions around

## TELOOGOO MISSION.

-Rev. F. A. DOUGLASS, Mrs. DOUGLASS.  
ry, Rev. L. JEWETT and Mrs. JEWETT.

he last summer the health of Mr. Douglass and his family be-  
ch impaired that he left the station, under medical advice, and  
the sea-side, where several weeks were spent with favorable  
his part of his experience Mr. D. thus reviewed under date of  
1863.

e absent from Nellore four months, leaving the 21st of May  
ng the 21st of September. I wrote to the Rooms a short letter  
andel, giving information of the painful necessity that compelled  
Nellore. At the time all seemed dark and uncertain; we were  
faith. But God directed our way, and we now see that all was  
righteousness. It is now quite evident to us that we needed  
tion, and entire separation from the daily round of our mission  
the time we did not see this, and so were quite unreconciled  
ctor told me I must leave the station for a season.

t express the joy I now feel at finding myself quite restored to  
my dear family much improved by the change, which was  
long, nor perhaps too short. We were eighty days at the sea-  
le remainder of the time at Madras, and journeying to and from

urch has kept on in its even way; the native Christians have  
hemselves generally well, and the schools left to their care have  
usual in numbers and efficiency. Several English residents  
an interest in our work, and have been, unasked by us, to our  
spound, inquired after the church members and the schools, and  
hort visits to the latter. It has cheered us much to learn of  
t in our work during the hour of our absence and weakness.”  
ter his return to Nellore, he had the privilege to baptize four  
whom he thus refers.

ood in the water, and these trophies of a Saviour’s love came  
ster another into the water, my heart said, Amen—the heathen  
ome in crowds. Many brahmins were spectators. The scene  
forgotten on earth, and I trust will not be disowned in heaven.”  
previous year, so this, the native pastor furnished an account of  
the church, which we give in full, as translated by Mr. Doug-

providence of God we are permitted to send you this, our second  
ort, for which we are grateful to our heavenly Father. We  
pleasure in sending you the following statements regarding the  
of God in this place.

o suspended last year from the fellowship of the church, we  
pain in stating to you the case of Penchaloo. From the day he  
ed until the present time, he has walked as a heathen in nearly  
, and after long forbearance and repeated efforts to reclaim him

had apparently failed, he was cut off from the church and excluded from our number.

"The other two, Poniah and Rungashia, having for many months shown great sorrow for their sins, and having earnestly and repeatedly asked to be restored to the fellowship of the church, after a full confession of their faults, in the presence of the church, were welcomed back to the household of faith. Recently, near the end of the year, God in great mercy having visited us with his Spirit, four souls have passed, as we hope, from death unto life, and having by their consistent walk and conversation convinced the church of their sincere desire to serve Jesus, they were baptized Nov. 15th, in the Pennar river, in the presence of many witnesses, by the Rev. F. A. Douglass.

"The first Sabbath in December previous to the communion, in the name of the church I gave to them the right hand of fellowship, when, with much joy to themselves and all present, they partook for the first time of the Lord's Supper. Two of the four alluded to above, are the mother and only brother of our sister Ruth, who for a long time has prayed for them.

"Soobamah is about fifty years of age, and Veragido, her son, is about sixteen years old. The confessions of sin by Soobamah were something appalling, proving how deep is the guilt of my poor country people, and how the conscience, once enlightened, and made by the Spirit to speak, sanctions the just judgment of God against the wicked. Veragido from a child has been in the boarding school, and is another witness for the good to souls which such schools produce. The other two are Nagamah, the second wife of our brother Naraidoo, and Veragido, a son by his first wife, whose prayer no doubt is answered in the conversion of her son. Nagamah is about thirty years old, and Veragido fourteen years of age. God has thus, it would seem, added his crowning blessing to the household of Naraidoo, whose testimony for his Master has been one of great consistency; so much so that the heathen when they speak of him, or, as neighbors, call to him in the most friendly manner, say, 'Christian Naraidoo.' He said, when his wife was being examined for baptism, that he thought Nagamah was a better Christian than himself. His son has been in the boarding-school for four years, and is a very promising young lad. We trust the Saviour has a good work for him to do. The present number of church members in good standing is 29. Among the disciples of the Saviour, none have fallen asleep during the year; and what is also unusual, not any of their families have been removed by death. I may add here, however, that our teacher, Rev. F. A. Douglass, has been nigh unto death, but God has spared him to us lest we should have sorrow upon sorrow. The last day of October, our brother Nersu was married to Polamah, for many years a day scholar in the mission compound.

"I am happy to say that notwithstanding the small number of God's people over whom I am placed as pastor, and their great distress, many of them, for the very necessities of life, they have given to the cause of God the sum of seventy-five rupees. Of this amount nearly fifty rupees have been paid to me, and the balance devoted to the incidental expenses of the church. Some few give, it is true, less than they might; but when the church shall be enlarged and the great law of benevolence shall be better understood, we fully expect that far more will be done, even to the making of *this church* not only self-supporting, but a mission church to the heathen.

"Of the active labors of the church you may be glad of a word.  
*Sabbath Services.*—“The gospel is preached regularly twice each Sabbath, either by our teacher or myself, or one of the young brethren whose hearts God is inclining to this good work. The audiences vary; the average of heathen and Christian is about 75. There is also a Sabbath school, before the morning service, for the school children and any who may choose to attend. The weekly family prayer meeting, Thursday, at the houses of the brethren, is kept up with much pleasure and apparent profit. A weekly prayer meeting on Friday in the chapel is observed, at which, exposition of the Bible, conversation and prayers are intermingled. During the year special days have been set apart to pray for America, that she may pass through her sore trial, and in the end give glory to God, and give freedom to those of the same color as ourselves, and whose souls and bodies before God are as free as our own. The day of Thanksgiving, November 26, commanded by your President to be observed, was set apart by us; on which occasion our teacher gave us a brief account of the rebellion, its cause, its fruits, and the present aspect of affairs; many prayers were offered.

"We believe God is purifying and raising up a people in your land to serve Him, so that many, very many, may go forth to other lands to serve the Saviour, and so America become more than ever a mission country. As to ancient Israel, so to America, may the day of liberty come, and a shiloh soon be proclaimed from the north to the south, and from the sea to the sea. But I have wandered from my subject.

*Street Preaching.*—During the year steady and continuous effort has been made to make known the Saviour to our dying countrymen in the streets and bazaars of Nellore, and also in the villages near. In this very important work I have been accompanied by Rungiah, and but for the severe illness of our teacher, and his necessary absence for four months from Nellore, much more would have been done. As it is, we have much for which to be thankful. There is much indifference to the truth manifested in Nellore, as they have heard again and again of these great things, and until God opens their hearts we must toil on, assured that no labor in His name is vain. We feel assured that a great work of preparation for the coming and power of the Holy Spirit has been done.

"The first three months in the year were spent in touring among the villages. Our visit to Ongole, preaching in numerous villages that lie between this place and that, and also in many villages near Ongole, was one of deep interest. Afterwards we went out to the seaside, where in many places the word of God was willingly if not gladly heard by many. The attendance at festivals has been marked by special favor from our God. Looking back over a year of great trial for want of means, great fears because of the civil strife in America, great peril from the power of Satan, and severe illness and separation from us for a time, of those set to guide and cheer us, we have abundant reason for gratitude to God and thankfulness towards all who have aided us by their means in this arduous work.

"We thank our brethren for all their kindness, for their prayers on our behalf, and pray God He may soon, very soon, send to this mission many more laborers to spread a knowledge of our blessed Saviour among our countrymen. Though to men the day of triumph and joy may be distant, we feel assured that in God's sight, the dark and desolate plains of India are about to bud and blossom into beauty and fertility."

To this, Mr. Douglass adds:

"I have great pleasure in sending you a translation of the report by the native pastor, which you will find on the previous pages. I encouraged him to notice some subjects which are usually mentioned by us in our annual reports, as I wish as far as possible to identify these young brethren with our work, not only in its relations to their own country and people, but also to the world at large, and especially to you all who are their benefactors.

But I will not add more on this topic but proceed to answer on this sheet, the inquiries you make in your circular, dated July 28, 1863.

1. The number of churches formed in connection with this mission church, established Oct. 12, 1844, is	1
2. The number of associations,	none
3. Number baptized,	41
4. Number excluded,	5
5. Number deceased,	10
6. Number still in communion,	31
7. Number of schools, &c., (see circular)	20*
8. Number of persons engaged in teaching,	33
9. Number of scholars taught is about	2000
10. Number of scholars who were members, or who became members of our mission church,	24
11. Number of scholars who afterwards became connected with our missionary work,	9
12. Number of books written or adopted by missionaries, are tract, Come to Jesus, and book, the History of Jesus,	2
13. Religious books, tracts, &c., the number sold and distributed not known, very many have been distributed.	
14. Scriptures translated, number of copies printed or circulated—none have been printed, but many circulated.	

\* In all, or one each year.

#### SIAM MISSION.

BANGKOK.—Siamese Department.—Rev. S. J. SMITH and wife.

Chinese Department.—

OUTSTATIONS.—Lengkiachu, Bangchang and Petchaburi.

NATIVE ASSISTANTS.—Nai Choi, Chek Pau, Chek Pua.

#### CHINESE DEPARTMENT.

This department of the mission is at present without a missionary, Mr. Telford having left Bangkok, on account of the declining health of his family, early in the spring of 1863. It was his purpose at that time to repair to California, either for a temporary or permanent residence as events should determine. On reaching Hong Kong, and seeing Mrs. T.'s strength reviving, he felt constrained to review the question of duty, and after consulting Mr. Johnson, who had come down from Swatow, decided to try the climate of that locality with the hope of remaining at least a few years longer in his chosen employment. He accordingly joined the Tie Chiu Mission, whose dialect, it will be remembered, is the same as that of the Chinese of Bangkok. See report of the Tie Chiu Mission.

In a late letter, referring to the field he had left, Mr. Telford remarks,

he past year has been so broken up, it is hardly worth while to give an account of my mission work further than to state that in the early part I made a second tour to Chentaboon. The little church I left in much the same condition as when my last year's report was made up. We had, on going, the best evidence of the strong attachment of the church members is. We left many of them and also many of Mrs. T.'s school children tears. We were greatly pained at leaving them, but do not doubt that it was duty."

Mr. Smith, of the Siamese Department, in his annual report, speaks of religious services, being kept up in Chinese, chiefly by the native assistants, Sia Pau and Chek Pua, who seem to be animated by a good measure of hand and devotion. The church is reported as retaining the same membership as last year, thirteen. Without the fostering care of a missionary, devoted to this department of the mission, all its precious interests must ; and the church itself gradually sink out of sight and be lost.

#### SIAMESE DEPARTMENT.

This department of the mission reports the usual amount of labor performed at the several points used for preaching, prayer and other religious services, a routine which has been kept up, with little variation, for many years, and not without good results. The Siamese church now numbers forty-eight members, two having been excluded and one added by baptism in the last year. "One, we trust, has given himself to our blessed Master, and has united with the church. Though only one has done so, we are not faithless, nor are we discouraged. We feel confident that God will yet raise up for himself a chosen people, if the field be but properly cultivated. The work may be slow and tedious, but the results will be glorious."

Mrs. Smith has continued her school as in years past. "It is always opened with religious services, and both religious and secular learning is imparted to the pupils, in either the Siamese, English or Chinese languages, as they prefer. During the year about fifty pupils, coming from various grades in the community, have been in the school. Mrs. Smith is aided by the native assistant, Nai Choi, in teaching the younger pupils."

The ladies' sewing society, mothers' meeting, and the female prayer meetings, are kept up with unabated interest.

The Missionary Society, the report goes on to say, "still exists, and members pay their annual amounts. There is no want of funds. The society has not yet secured the services of reliable and whole-souled Christians, whose love for their blessed Saviour and for precious souls would impel them to labor assiduously at the limited compensation we could give. Our young men love money-making, and prefer the more lucrative employments with which foreigners tempt them."

The new church edifice and school-house is slowly progressing. The building proves to be more tedious and expensive than I had anticipated. . . . need a convenient and suitable place for the worship of the true God in the capital of this idolatrous kingdom. In this undertaking haste has been our motto. Our watch-word is utility and permanency."

The printing press is again in operation, being employed on job-work at present, with the view of printing some portions of the Old Testament and New Testament for gratuitous distribution.

## TIE CHIU MISSION.

**SWATOW.**—(Double Island).—Rev. J. W. JOHNSON, Rev. Wm. ASHMORE, Rev. R. TELFORD and their wives.

**OUTSTATIONS.**—Hongkong, Tie-chiu-Hu, Tat-hau-po, Chung-lin and Tangleng.

**NATIVE ASSISTANTS.**—A Tui, A Sun, A Ee, A To.

Mr. Telford, for many years connected with the mission in Siam (Chinese department) reached Swatow last spring, and was subsequently transferred, by vote of the Committee, to this mission. At last advices, the health of his family was understood to be improving, and the hope is cherished that he may be able to remain permanently in this new field. Mr and Mrs. Ashmore, who left us in March of last year, reached their destination in July, being most cordially welcomed by their associates on the ground. They at once entered on their labors, and with good prospect of health and usefulness.

We are indebted to Mr. Johnson for the following condensed account of the mission for the year under review.

*State of the Church.*—“The last report announced nine as received into the church by baptism. We have now to report seven baptized during the last mission year; seven others have been received by the church, and will probably be baptized at our next communion season, and there are several who give us hope that they are truly inquiring for the way of life.

“One of the candidates for baptism is from Tangleng, the place spoken of in a previous letter as presenting a good opening for an outstation. This man has been an applicant for baptism for a long time, but his social relations have been in the way of his reception. He had two wives. It is the first case of the kind that has come before us here, and has given us a good deal of solicitude, as the treatment of this case would establish a precedent for others likely to occur. The second wife has now been satisfactorily provided for, and the difficulties in the way of his reception are consequently removed. He is a man of a good deal more than ordinary intelligence, and of note in his native place.

“The other six candidates are from Mrs. Johnson’s school. Five of them are pupils who have lived in our house since the establishment of the school,—two of them, children of church members. They have all for nearly a year professed to love the Saviour, and have given us peculiar satisfaction, particularly since the Chinese new year. The other is a young married woman, resident on the island, but she has been a daily pupil for nearly three years. She experienced great opposition from both her husband and mother-in-law in abandoning idolatry, which opposition became particularly violent when she took, a year ago, a decided stand for Christ and his service. But these have at last been won, or greatly subdued, by her “meek and quiet spirit” and consistent Christian deportment. The mother-in-law is now a regular attendant upon our Sunday services, and her husband, when here, now usually comes with them to hear the gospel.

*Mrs. Johnson’s School.*—Mrs. Johnson has been greatly encouraged in her school the past year. We have not only been called to rejoice over souls converted in the school, but to know also that its influence extends beyond these, and is felt in places far remote from us. The school has proved thus far a most efficient instrumentality in the work of the mission. Besides the girls’ boarding school, Mrs. Johnson has sustained the past year a boys’ school in connection with the station at Tat-hau-po. It numbers at present twenty-three pupils. In the girls’ school there are twelve

ers who live in the house with us, and six day-scholars; three of them, ed women.

*outstations.*—“The outstations are the same as reported last year. At su-po both daily and Sunday services have been kept up during the but there is nothing of special interest to be reported. It is a hard n uninviting field to cultivate, dark and dead beyond anything I ever

But our God can bring light out of that dense darkness, and cause spring forth even from that mass of death. The entrance of his giveth light, and his voice calleth the dead to life.

he people there have been sadly afflicted the past year. In July the a visited them, and hundreds fell victims to its ravages. Then on 1d of September, a severe typhoon swept over this region, in which, aid, more than four hundred fishermen from Tat-hau-po, who were in pursuit of their calling, perished. And all this seems only to made them more mad upon their idols.

In the last report it was stated that much labor had been bestowed the neighborhood of Chung-lim and Tangleng—(it is here that the en from Siam reside)—and so far as we could judge, hopeful labor. then four from Chung-lim,—three of them women,—have been bap- and we hear of others who seem to be earnestly inquiring for the

We have long been trying to obtain there a suitable place for a land home for the family of one of the assistants, but hitherto with- ccess. There is a more hopeful prospect now. The indications are ere we are to have one of our most promising outstations.

at Tie-chiu-hu, the Department city, but little has been done. The en have two or three times visited the city, and we have rented a place for their accommodation when there. The way does not seem et to attempt much in the city.

*at Swatow as a Missionary Station.*—“We have attempted nothing in own of Swatow during the year. We found so much difficulty in g a suitable place for a chapel, &c., that I thought it better to defer r action till br. Ashmore should arrive. He is now on the ground, hope we may soon get a position in that stronghold of Satan. My n of the importance of Swatow as a central station has in no way d. People from all parts of Tie Chiu are constantly visiting Swatow and the whole Department soon becomes acquainted with what is being here. It is a terribly degraded place, and but few decent Chinese s yet live there. There is, however, a gradual change for the better on, in this respect. But it will, I think, be a long time before a family will be able to live in the place; yet we cannot have there a and place for an assistant to live in too soon.

*assistants—Support for Native Preachers.*—“We have had in regu- ployment through the year four assistants, A Tui, A To, A Ee and n, and have employed occasionally two or three other brethren as teurs. These last have been supported from the monthly contribu- f the church. A Sun has, as formerly, been supported by friends tland, chiefly of the Bristo-place Baptist church, Mr. Robert Ander- stor; and the same friends have promptly provided for his support coming year. We have two or three other competent and devoted en, whom we should like to see set apart as messengers of life to countrymen, whom we hope the Holy Ghost is designating to the

Are there not churches or individuals who, in this year of Jubilee,

may feel it their privilege to assume their support? May not the Lord of the harvest raise up and send forth laborers into this great harvest field? Our hope for Tie chiu, under Him, is in a devoted, earnest, native ministry.

*Statistics.*—“We have now here, numbering the brethren from Siam,—thirty communicants,—sixteen of whom have been received by baptism since we came to Swatow. Jehovah jireh.”

Under date of 22d July, a few days after reaching the field, Mr. Ashmore thus wrote: “Once again among the heathen, and I trust with a greater appreciation of the privilege of laboring for Christ than ever before. Our reception here has been most cordial, both by our associates in labor and the native Christians. We have already been taking a survey of the field open before us, and are impressed with its magnitude and importance. There is much land to be possessed, abundance of work on the right hand and on the left. The results that have already been achieved since br. Johnson removed the church to this place, have exceeded my expectations, and hold out the largest encouragement to ‘expect great things’ from the Lord of the harvest in future. I lose no time, but commence preaching at once. Mrs. Ashmore is in excellent health, and has expressed herself as being agreeably disappointed in not finding it so hot as she had anticipated. Double Island is assuredly more healthy than was our old location in Hongkong. A fine sea breeze, which usually springs up before noon, greatly breaks the force of the heat.”

In a recent communication, Mr. Telford notices the following facts and incidents connected with his personal labors.

“Since my arrival here I have visited most of the towns in this vicinity, and made one tour of ten days into the country. In the region I visited reside some of our most active church members. I called at all their houses and was most kindly received. Three of these had made a profession of religion in Siam, one I had baptized. I had meetings in the streets and private houses without molestation. This section of country is very fertile and densely populous. In one town where we have several church members, the population is estimated at 70,000; in another at 20,000; in another at 7,000; all within a half hour’s walk. At the latter place we have some prospect of renting a house.”

#### NINGPO MISSION.

NINGPO.—Rev. M. J. KNOWLTON, and Rev. H. JENKINS, with their wives.

OUTSTATIONS.—Chusan, Jih-z-kong, Kinghwa, Yiang-dzing-long, Wau-ka-den.

NATIVE ASSISTANTS.—Dzing Chi-yin, Dzing Chi-wong, Ling Ze-hyi, Yi Sing-dju, Tiang Jing-yian, Leo Ah-mung.

To the church at Ningpo, including converts from Kinghwa and Yiang-dzing-long, twenty-five have been added by baptism. Four have been excluded, four have died, two have been dropped; leaving the present number fifty-nine.

At Chusan three have been baptized, three excluded, four have died; present number, thirty-three.

At Jih-z-kong thirteen have been baptized, one has died, present number, twenty-one.

Whole number baptized during the year, forty-one; total in all the churches, one hundred and thirteen.

At Ningpo \$17.79 have been contributed for benevolent purposes; at Chusan, \$6.46; at Jih-z-kong, \$5.86.

During the year important changes have occurred in the working force of the mission, Dr. J. D. Macgowan and Rev. E. C. Lord having both retired from the service of the Union. Others, it is hoped, will soon enter into the places thus made vacant.

Of the general aspects of the work and the state of things at the several stations, Mr. Knowlton has furnished the following particulars.

"Death has been in the midst of us during the year, and removed two of the oldest and ablest assistants. Dong was old, but Chu was in the prime of life and height of his usefulness. To our short-sighted vision, it seems mysterious that laborers so much needed should have been cut down. But the cause is God's, and He is able to raise up other laborers in any number. Indeed, there are indications already, that He is raising up a number of good laborers.

*Revival of Idolatry.*—"With the exception of a short time last autumn, Ningpo has been quiet. The rebels have been driven beyond the Hangchow river, so that all this part of the province, including Kinghwa, is free from their depredations. But with returning quiet and reviving trade, the old heathenish customs have also revived. Temples have been repaired, and idols re-made, to fill the place of those destroyed. The grand feast for wandering ghosts came off this year with all the eclat of old times. All the devils in hell must have danced for joy at these demonstrations, showing the firm allegiance of the people to them.

*Hindrances to the Work.*—"Some sons of Belial also have industriously circulated the old threadbare stories respecting missionaries digging out the eyes and taking out the heart and liver of their converts when they die. They have also given currency to a new report, invented to frighten the timid from us, to the effect that a 'small-clued people were about to come and destroy all foreigners, and all natives connected with them.' The people are so exceedingly ignorant and superstitious, that the most absurd stories often gain credence, among those unacquainted with us, much to our prejudice, and the injury of our cause.

"Another increasing evil, and hindrance to the gospel, is the dissolute character of foreigners, shamelessly addicted to robbery and licentiousness, who, since the imperial government has resorted to the expedient of employing foreigners against the rebels, are frequenting Ningpo and Shanghai in great numbers. With such representatives of Christian nations and morals as these men and opium-sellers, is it strange that the more respectable portion of the native community should, as a general rule, avoid our places of worship, or turn a deaf ear to our teachings?

*Encouragements.*—"Notwithstanding these untoward circumstances, we have not, during the past year, been without much encouragement. The Sabbath services have usually been well attended, and many on week days have also come in and listened to the truth. The services on the Sabbath have been, in the morning, prayer-meeting, succeeded by public preaching; in the afternoon, public preaching, followed by a service for the church and inquirers, with closed doors. The number baptized here in Ningpo, twenty-five, is greater than that for any previous year. Five were from Kinghwa, of whom two were the widows of the deceased assistants. Thirteen were females of Ningpo.

*Female Inquirers.*—"It is a cheering fact that for more than a year past there has been special interest among the women at Ningpo, and it still continues. Last year, soon after the rebels left the city, and my vox-

vices at the chapel were resumed, several old women commenced, one after another, to attend regularly the Sabbath services. On inquiry, I found that some of these women had been most devoted Buddhists, having taken the vow to abstain from all animal food, and devoting their days to chanting prayers for themselves and others. They supposed they had acquired a great stock of merit, which they had in the tangible form of notes on the future world, obtained of the priests. But when the rebels came, alas for their stock of merit! The papers were scattered to the winds, and themselves sent adrift as beggars. Their gods, notwithstanding all their meritorious services, afforded them no aid in their day of trouble.

"After the rebels left, they fell in with some of the native sisters, and complied with their invitation to come to our chapel, where they could hear of a better way to obtain happiness in the future world. They became interested, and invited their friends to come with them; and have, with many of their friends, become regular attendants on all the Sabbath services. Thirteen have been baptized, and others are requesting the ordinance. One of the native sisters has taken charge of Mrs. K's female prayer meeting on Sabbath noons, and from thirty to forty attend it regularly. Several of them have learned to read, and others are learning; they are also learning to sing. Some spend the whole day in the chapel, without returning home at noon. The husband of one who is lame, brings or sends her dinner to her, thus indicating his own good will towards Christianity.

"The wife of the rich tobacco merchant, mentioned in previous letters, remains firm in the midst of opposition and obloquy. As an instance of her sincerity and earnestness, I would mention that one old woman, who formerly got her living by chanting prayers for those women who could not do it for themselves, having now, by becoming a Christian, lost her means of livelihood, has been received by this lady, who pays her room rent, and supplies her with food, so that she is enabled to attend meetings, and devote her time to imparting instruction to others.

*Means of the Awakening.*—"The instrumentalities which have contributed chiefly to awaken this religious interest, appear to have been the following: 1. The destruction of idols by the rebels. 2. The faithfulness of native Christian women. 3. In preaching, the frequent dwelling upon the sure hopes of a blessed future after death, afforded by Christianity. This topic never fails to touch a chord in the breast of a China woman; for all her hopes in the future are of a most forlorn character. If they can rise above the condition of a wild beast or domestic animal in their metamorphosed state after death, they think they will be fortunate. Who can say that Christianity is not a great blessing to such poor creatures? 4. Last, but not least, the prayers of Christians in America, called forth especially by Mrs. K's presence there and conversations. O that the degraded and ignorant daughters of China might lie with greater and still greater weight upon the hearts of their sisters in happy, Christian America! And may God in mercy grant that this may be the beginning of a great and glorious work among the females of China. If the women become sincere, active Christians, Christianity will in a sense be domesticated among the people, will become a fixed institution, will gradually uproot the old effete religions, and like leaven, permeate the nation.

*Class of Assistants.*—"The class of native assistants in the Scripture Catechism, now numbering five, has been continued as last year throughout

the year. They have completed five chapters, going over the last three chapters of the first book, as bearing more immediately upon their present labors; viz., that on Redemption, on the Church, on the Future World, on the Holy Scriptures, and on God. The same plan is pursued as last year, viz., the preparation of essays upon each topic examined, which are read and criticised—as to matter, not style—in class every Friday afternoon. The systematic reading and study of the Scriptures has also been pursued by all the native assistants.

*Labors in Chusan.*—“The outstation in Chusan still continues in charge of the young assistant, Ling-ze-hyi. He is a talented, good young man, and a diligent student, especially of the Scriptures. A part of the year he has had charge of the school there for native assistants, now numbering two pupils. He has been aided in labors upon the island by two brethren who have labored as colporteurs, visiting more or less from house to house, and distributing books to those who could read. They report that many listen attentively, and accede to the truth of what they say, but are ready to make excuses for not obeying the truth. One interesting convert has been brought in through their instrumentality. He is an eye doctor, and can read and write. He has read the Buddhist and Taoist books a good deal, but is now a diligent student of the Bible, and appears to be a sincere Christian. He has taken up his residence in the chapel, that he may have greater facilities for becoming familiar with the Scriptures. Would that the Spirit might make him a faithful herald of the cross! The assistant has maintained the daily morning and evening services, and the usual services on the Sabbath. The congregation usually numbers but some ten or twenty, besides the members. The services on every fifth evening of the Chinese month, both in the city and at Red Bridge, have also been maintained.

“The report from Siao-saw affords encouragement to establish an outstation there, as soon as an assistant can be had to place there.

“The church, though tried somewhat by unruly members, is steadfast, and growing, I trust, in knowledge and in grace. At the covenant or conference meetings, invariably held on Saturday preparatory to communion, I have marked in what is said an increasing reference to their internal Christian experience, and less concerning physical ills and external circumstances. I have noted the same in the other churches, and I regard it as a very good evidence of the reality of the work of grace in their hearts. Intense, all-absorbing worldliness is a grand characteristic of the Chinese; a great change must therefore have taken place in them, to turn their thoughts within to their spiritual concerns.

“One influential member was suspended several months for pursuing the eastern and patriarchal custom, when there are no descendants by the first wife, of taking to himself a ‘little wife,’ as the Chinese call them, i. e., a concubine. But having put her away and manifested repentance for his fault, he has been re-admitted to communion.

*The Church at Jih-z-kong.*—“This little church has kept steadily on its Christian course, and its number has been more than doubled. The members have attended faithfully all the meetings on the Sabbath, and so far as I can learn, all their other duties, exhibiting a good example before the world, and being in a better state, and affording more satisfactory evidence of growth in grace than either of the other churches. To some of the members, at least, the Sabbath is truly ‘a delight,’ and is spent by

them literally in holy exercises. They are, by their example and faithful exhortations, exerting a very favorable influence upon their heathen neighbors; and I am expecting a glorious harvest of souls will yet be gathered in that locality. Their native preacher, Dzing Chi-wong, possesses an excellent spirit, and is a good preacher. He has a rare amount of integrity for a Chinaman. His health is poor, and I only fear lest he has not long to be with us. He was baptized a year ago last July, and is some of the fruit of the Yang-dzing-long effort.

"This outstation needs a chapel; and a larger room, at least, must be procured next year.

*New Outstation.*—"Wau-ka-deu is a new station about three miles from the Jih-s-kong chapel, and is a kind of outstation to that. It has been commenced but a few months, but there is encouragement to labor there. One has been baptized, and three or four others appear well, and have requested baptism. In order, however, to the success of the effort, it is necessary that a native assistant be stationed there; hitherto the assistant has only spent the Sabbath there, going on Saturday and returning on Monday. I shall station a man there immediately.

*Yang-dzing-long—Spiritualist Impostor.*—"This outstation is still in charge of Dzing Chi-yin, and is in an encouraging state. Four of those baptized at Ningpo were from this place. The assistant has maintained morning and afternoon services on the Sabbath, with a congregation, including the Christians, of about twenty. Every evening through the week he also has services, at which some of the Christians and neighbors are present. He has labored a good deal in a private way with individuals at the chapel and from house to house. He was much annoyed last year and the early part of this, by the daily meetings of a 'spiritualist' preacher near by. He drew crowds, and drew from them, chiefly women, unfeeling and covetous as they are, tears and their cash freely. He had a glorious field to work upon, viz., the children and other relatives taken captive by the rebels. Parents would go to this spiritualist soothsayer to inquire after their children, wives to inquire about their husbands; and if he decided that they were dead, he at once became the medium through whom the spirit of any deceased person inquired after spoke to the anxious relative. The base impostor had acquired such skill in fabricating stories, and chanting them with such sonorous sing-song and nasal twang, that he swayed the hearts of his superstitious auditors at will, causing them to weep for grief, or laugh for joy. Of course he was a far more popular preacher than the Christian assistant. The assistant remonstrated with him for deceiving the people so. He admitted that it was all deception but then he says, 'this is my business for getting a living,'—the universal argument of scoundrels. This man, much to the relief of the assistant has removed away from the place.

"This spiritualist is one of a large class in China. They are found everywhere. Many are men, but more are women; and all are the devil's preachers, and do very much to maintain and increase superstitious belief and idolatrous practices among the people.

*The Station at Kinghwa.*—"This station has suffered in the loss of both its native assistants; still the cause has advanced, and I look upon it as a most hopeful field. While we have been unable to visit there, many of the people have providentially come to us, where they have daily had the privilege of listening to the truth. Several have believed and been

baptized, and others are inquiring. Two talented, literary young men from Kinghwa have been baptized; the father of one of them has also been baptized, and the father of the other, a literary man of the first degree, is now here and requesting baptism. All the converts from that place have been persons of standing and influence. That field must be occupied and cultivated. I hope to visit it soon, and establish one or two native assistants.

"At present the people of that district are in great affliction. It was robbed and burned to a large extent by the rebels; and since they left, famine and pestilence have been busy completing the work of death and ruin. About two-thirds of the inhabitants in some parts of the district, are said to be missing. In this furnace of affliction, may God prepare a people for Himself.

*Fruits of the Year.*—"On the whole, there has been some advance. A greater number has been baptized (forty-one,) than in any previous year; the converts are growing in knowledge and in grace; new fields are being entered; and native preachers are being raised up.

"*Onward*' is the Watchword.—"In view of what God has wrought, the prospect of greater good is still in store for this people; in view, too, of the commands and promises of the Lord, I think I should be recreant to duty and the cause, did I not adopt the motto, Onward. I rejoice to see the indications that this is the motto of the 'Jubilee year.' Onward, till every church and every member of the churches shall contribute regularly to support the preaching of the gospel in heathen lands, and increase the present annual amount of subscriptions ten-fold; onward, till scores annually shall be sent to gather the whitening harvests throughout the hitherto neglected nations; onward, till the hoary systems of idolatry shall fall, Satan's kingdom be overthrown, and 'the kingdoms of this world become the kingdom of our Lord and of his Christ, and He shall reign forever and ever.'

*Importance of Enlargement.*—"Our society should be doing more for China. In making this remark I do not overlook the fact that the demands of Burmah are imperative, and that she has the first claim upon American Baptists. Still, the Baptists of America are abundantly able to meet her claims, and also enlarge their operations in China. Two more stations, one at Hankow, in the heart of the country, and another in the north, either at Tien-tsing or Peking, should be established as soon as possible. We need missionaries at the far inland port of Hankow, to spread the gospel in the interior of the country, where, I think, we may hope for greater success with the same means, than on the coast. We need missionaries at the capital or near there, as at Tien-tsing, at the head of navigation on the road to Peking, and distant about ninety miles, to become familiar with the official language of the empire, and current everywhere, and be ready, in case of difficulty, to represent our cause at head quarters. Moreover, if we had a mission at the capital, this simple fact would serve to remove prejudice against us as interlopers, in other parts of the empire. The Romanists make special efforts at Peking, and send most of their books and tracts thence to all parts of the country! And the fact that they come from the capital, gives them more weight in the eyes of the people.

It is also a very important fact that books prepared in the colloquial language of Peking can be read and easily understood by immense multi-

tudes throughout the empire, who cannot read understandingly scarcely one sentence written in the concise classic style. The missionaries of other societies, who have recently been located in the north at Tien-tsin and Peking, are availing themselves of this great advantage, and preparing and printing books for the common people, tradesmen, artizans and farmers, and are also translating and printing the Scriptures in the same style. These Scriptures, or those prepared in this style, will, I believe, hereafter be chiefly used by the great body of native Christians. I repeat, we must have a mission or two in the north.

"Other societies have missionaries stationed at Hankow, at Chefu and Tengchow in the Santong province, at Tien-tsin, and at Peking, and they find much encouragement. At Teng-chow the Southern Baptist Board have a flourishing mission. At Chefu, the English Baptists have a mission.

*Be More in Earnest.*—"I believe this world will never be converted to God, unless his people are more in earnest than they have been hitherto in promoting the spread of the gospel. But you say, perhaps, 'Has not God promised to give his Son the uttermost parts of the earth for his possession?' True; but did He not with an oath promise to give to the children of Israel, Canaan for 'an everlasting possession?' Yet they lost it by unbelief and unfaithfulness. And did He not send Moses, and promise to bring his people out of Egypt into the promised land? And yet he slew them all but two, in the wilderness. These are instructive lessons, that modern Christians had better study.

"I greatly fear that the churches will be startled by Christ's sudden coming to destroy the nations before they are half converted. This world, morally and religiously considered, presents a very sad and gloomy picture, and my prayer is, 'Lord Jesus, come quickly.' Eleven hundred and eighty-three millions of servants of Satan to seventeen millions of the people of God! Is this not a gloomy picture? Still, glorious things are yet to transpire on this earth. We look for 'new heavens and a new earth, wherein dwelleth righteousness.' God grant to hasten that 'Jubilee.'"

#### MISSION TO GERMANY.

HAMBURG.—Rev. J. G. ONCKEN, J. BRAUN.

BERLIN.—Rev. G. W. LEHMANN.

BARMEN and ELBERFELD.—Rev. J. KÖBNER.

The work in Germany goes forward as in previous years, continually extending in magnitude and interest. The plowman overtakes the reaper, and the treader of grapes him that soweth seed. New fields are perpetually opening, and the anxious demand is, Where are the reapers?

The Triennial Conference of the German churches was held at Hamburg, July 8–17, 1863. Delegates were present from England, Scotland and Sweden; the most important subjects under discussion were those relating to the missionary work, revivals, church discipline and Sabbath schools.

In reviewing the history of the year, the brethren in Germany recount revivals at the commencement of the year in Berlin and Templin, and near the close of the year in several churches in Eastern Prussia. During the year, new churches have been formed at Landsberg, *Ksionsken* and Bremerhaven. New chapels have been erected in *Ksionken*, *Albrechtsdorf* and *Sage*. The truth has been carried by emigrants to

North America, Africa and Australia, as well as to Russia. A messenger of the gospel has penetrated into Wallachia. In Poland, notwithstanding opposition, the word has had wonderful success. The same is true of northern Russia. There has been persecution even in Saxony. But the first beams of hope of religious freedom shine upon the Russian brethren. The brethren in Holstein share in the same blessing.

The work has gained less ground in Southern Germany than in the North. More evangelical truth is preached by the clergy in the former than in the latter; and the people, taught that baptism is the passport to heaven, having submitted to the rite, are disinclined to listen to the truth as expounded by our brethren. Moreover we have fewer laborers in the south than in the north; in Wurtemburg not one, and in Hesse only two.

#### I. NORTH WESTERN ASSOCIATION.

The church in Hamburg numbers 700 members and fifty outstations. The chapel has become too small for the attendance, and efforts have been commenced for the erection of a larger edifice; but the pressing claims on the liberality of the members will render this impossible without foreign aid.

On the fifteenth October last, Mr. Windolf, of Hamburg, reported that from Oct. 1, 1854, to Oct. 1, 1863—nine years—he had distributed at that port 3,922 Bibles, 11,647 Testaments, 4,617 religious books, and 196,760 tracts; total, 217,016 publications. During the same time, he visited 50,883 ships from various countries, and 5,333 families.

Eight young women in Hamburg, children of members, and mostly connected with the Sabbath school, have lately been brought into the church. At the close of the recent Conference, the brethren were specially moved to pray for the young, and the awakening of most of them is traced to this impulse. A blessing has also been poured upon Stade, an outstation of Hamburg. Mr. Liebig, Sept. 27, writes that new blessings have fallen upon Magdeburg. He describes a communion Sabbath, at the close of which “three candidates were examined before the church and unanimously received—one of them a boy of sixteen years of age, who has already passed through many trials on account of his attachment to the Lord Jesus. The meeting continued in Christian communion from half past four o’clock, P. M., with a brief interval, till nearly twelve. About midnight a company of sixteen brethren proceeded to the Elbe, where the candidates were baptized. It was a calm and still night. The place was admirably chosen. In front the river flowed, silent and peaceful; behind us the woods formed a beautiful background; above us the stars looked down from the clear heaven, and the friendly moon seemed to smile approvingly on the holy ordinance. After the baptism we returned with songs of praise to the house, where the ‘host of the whole church’ had prepared for us a little love feast. It was three in the morning when part of the brethren left; the rest remained till the dawning day called them, each one to his duties.

“During this year, nine have been added to the church in Magdeburg; present total, 25. Several more are in an encouraging state.”

The subscription for a chapel at Bremen is advancing; the work will be commenced as soon as a suitable spot is secured. There are open doors at Herford, and numerous opportunities to witness for Christ.

At Schleswig, where fines and imprisonments were for many years the common fate of the Christians, the brethren now worship unhindered. In

Oldenburg, the members are steadfast in faith. Under the sway of the present Grand Duke, toleration is succeeding to intolerance, and the Christians use well their liberty to diffuse the gospel. The labors of the brethren extend to the borders of Holland. One of them has already preached in Dutch in this latter country. The work in Hanover is progressing, and the spirit of persecution is subsiding.

At Bremen, baptism was administered twice during the year. Every Sabbath was a spiritual feast day. At Tangstedt, four were received.

In Ihren the first ripe sheaf of the year was received into the church by baptism in January. The peace that beamed from the face of the candidate awakened astonishment in her father's house. Many crowded meetings were held in that district, and in a short time both the father of the family just spoken of and another child, twelve years of age, were hopefully converted. Soon afterwards they were baptized at the same time with the believing mother and four other disciples. This was the commencement of a great revival in that district, where the gospel had been preached nearly three years without much success. Many are still weeping and inquiring at the Saviour's feet. On the 12th of April ten persons were baptized; two of them were awakened by reading a tract. May 6, three more were baptized in Ihren, and May 17, four more, in the presence of many witnesses; in all, since January came in, thirty-three.

The word has been preached in 81 places around Ihren, without molestation, and several have been hopefully converted and baptized. The field is wide and might be doubled in extent if there were laborers. At Wittingen and the outstations several brethren have held forth the word of life. Stormy weather, bad roads and dark nights, have not been allowed to hinder them in their blessed work. The church has not a single missionary wholly devoted to the work, but all the outstations have been supplied as a labor of love.

In Sage, in the Grand Duchy of Oldenburg, the great event of the last year has been the erection of a chapel. Many strangers at different points have heard the gospel, and some have recently appeared to be hopefully converted.

Mr. Andresen, of Holstein, was ordained Nov. 9, 1862. At a meeting of the Conference of brethren held in Oldenburg, he makes the following report of his labors in Holstein.

"Spiritual life has made its appearance at Ellernhop, where everything has seemed dead for years. In Elmshorn some souls have been brought to Christ. At Hornerkirchen, three young sisters have been received. The gospel has found admission also into another very large village, and crowded meetings have been held.

"In no place has our work been crowned with more visible success than in Osterstedt, where many have been awakened and converted. In Quasi and the vicinity, the Lord has given a rich blessing. In the church of Tangstedt, the meetings in the chapel and in the surrounding villages are well attended. In the outstation of Duvenstedt the number has grown to one hundred and fifty.

"Our religious liberty has been greatly increased by an act of the government, and we are allowed by legal provision to have a church independently of the State. It is expected that this law will soon be signed by His Majesty the king."

*At Jever none have been received by baptism. The sisters of the*

church have made liberal offerings to the cause of God. Two brethren who had ministered temporarily to the church in Schleswig have been ordained during the year. The church are without a chapel, being obliged to relinquish the building they had occupied, and they have not the means of building. They have labored much among the Danish soldiers. At Varel much good has been done by loan tracts, distributed once a fortnight, accompanied by invitations to the house of God. The Sabbath school has been prosperous. The debt on the chapel has been somewhat diminished. The outstations connected with the church of Seefeld have been formed into an independent church. Twelve have been baptized at Halsbeck, but the church is still small.

#### II. MIDDLE AND SOUTHERN ASSOCIATION.

Mr. Larsen, of Lolland, reports an awakening in his field of labor, and the conversion of some souls. Eight have been baptized and more will follow shortly. In Diebelbruch the schoolmaster was baptized Nov. 8. He was obliged to relinquish his office in order to follow his convictions. Mr. Albrecht, in Lithauen, reports the baptism of four Lithuanian brethren, one of them a man seventy-two years of age, who had belonged to a church thirty years. He had been very anxious for his soul's salvation. At one time he fasted seven days, and for five years he had only eaten once a day. But now he found that mercy at the feet of Jesus, which he had so long sought in vain to secure by works. His son and a daughter-in-law were baptized with him. Five were baptized in Trippigleben, an outstation of Seehausen, Sept. 26; two more are waiting.

The members of the churches in Hesse held a united Conference last summer, which not only strengthened their own union, but also astonished the people, who saw so great a company gathered together. Hesse has not forgotten to persecute. At the funeral of a Christian sister in Oberkaufungen, several who joined in singing a hymn, and the brother who led the singing and prayed, were fined. The sisters give an evening every week to labor for the cause of missions. At Dahlheim meetings have been held several times in the open air, which have been well attended. In many places around, there is a hunger for the word. A missionary tour has been made into Darmstadt, and the gospel preached in several places.

The last half year twenty souls were added to the church in Switzerland by baptism.

At Zurich, ten have been added to the church. The missionary labors successfully, both in Protestant and Catholic cantons.

Some ripe sheaves have also been gathered into the immortal garner; one a brother in Toggenburg, of advanced age, who has followed the Saviour perhaps upwards of thirty years; also, a sister in Zurich, one of our oldest members; and a brother in Herisau, a great sufferer in body, but strong in faith. Blessed are they that have believed! They already see and enjoy more of eternal life, than we who remain pilgrims on earth. But our hope is that we shall be with them at the resurrection of the just.

Twelve have been baptized at Cassel. Tract distribution has been diligently and extensively pursued. Meetings have been held twice in the open air. At the first, hundreds were gathered together from seven different places. Several sisters have formed a society to work one evening every week for the mission. The members at several outstations hold a united meeting once in four weeks at a place previously agreed upon.

The church in Hersfeld has entered a new and spacious chapel. Many Bibles and tracts have been distributed. The church abounds in Christian activity. Twenty have been added by baptism. The Lord has done great things for the church in Wurtemburg. There has been no opposition on the part of the government; nothing has stood in the way of the proclamation of the gospel freely in every part of the kingdom. The field of labor is constantly extending. The outstations number 42. For the more convenient administration of affairs, the whole field has been distributed into four churches. Two missionaries travel and preach at all the posts, and several zealous brethren take part in proclaiming the word of truth. The Lord blesses the effort and many have been added to the church. A member of the church of Wurtemburg, who for a long time had been valiant for the truth, built a house at his own charges, setting apart in it a large hall exclusively for worship, which was dedicated with joyful ceremonies, Dec. 6, 1863. Following this example, others have built a house at Massenbach for the same purpose. So one victory after another is gained for the truth. Eight have been received at Fronhausen. The Bible classes have been much blessed.

In Muhlhausen, the church has received an addition of seven. The church at Alsace, in Muhlhausen, numbers 91 members and 10 outstations.

On account of the restrictions of the French government, it is difficult to introduce and distribute tracts.

### LII. PRUSSIAN ASSOCIATION.

A new chapel was opened at Albrechtsdorf, Oct. 11, which will accommodate at least 500 persons, and another at Great Ksionsken, Oct. 25, capable of seating upwards of 600. The feast of dedication in each instance was of the most interesting character. In connection with the dedication services of the church at Great Ksionsken, seventeen persons were baptized, not far from the chapel, in the presence of a crowd of spectators. On the day following, the outstations in the vicinity were formed into an independent church, which immediately afterwards received to its fellowship a young man from Poland. In Great Ksionsken, during the year, 104 new converts were received, and 42 were baptized during the months of January and February, 1864. The church embraces 39 outstations, extending over ninety square miles. There is an earnest spirit of inquiry at all the outstations but one. There is pressing need of more laborers. During each of the last two months the pastor has been obliged to preach 71 times, so great is the call for the word, besides his other labors.

Mr. Penski gives an interesting account of his going to attend a meeting at 8 P. M., by appointment, but was met on the way by a sister who informed him that the house of a brother was filled with people who had heard that he was coming, and who were waiting to hear the gospel. After fulfilling his appointment, he hastened to the place designated and found the house crowded from top to bottom. The Spirit of God was present; seven or eight fell to the ground and began to pray for mercy; they soon afterwards found peace in believing. The day following, the same preacher was interrupted in his sermon by the deep emotion of the hearers. In a journey of sixteen days, at 12 outstations 22 meetings were held and 9 prayer meetings; 28 visits, 12 hopeful conversions and two baptisms.

The church was organized Oct. 25, 1863, embracing the stations that lie most southerly. On the same day, seventeen were baptized.

Immediately after the opening of the chapel at Great Ksionsken, a remarkable effusion of the Holy Spirit was enjoyed. Many were sensibly affected in body as well as in soul, and the brethren, who had come from various quarters to be present at the dedication, found their hands full in leading anxious sinners to Christ. Twelve souls were hopefully converted in a single night. A similar effusion of the Holy Spirit occurred in connection with the dedication at Albrechtsdorf, and the same number of souls professed conversion. From Posen and Western Prussia, a brother recently returned from a missionary tour, reports the baptism of seventeen persons within five days. Fourteen were baptized the same day, Oct. 24, among them a son and daughter recently returned from a neighboring town, where they had given themselves to Christ. On reaching home they fell into the arms of their parents, exclaiming, "Peace, peace," and told them with joy what the Lord had done for their souls. This deeply impressed another daughter of fourteen years old, who began to cry, and plead for mercy, and on the next day she also found peace. The parents then began to pray, and after a few days found salvation in Christ. The baptism was witnessed by a crowd of spectators, who were silent and attentive. At the close of the afternoon meeting, anxious persons were found overcome and lying prostrate on the threshold, on the ground, and in the upper room, pleading for forgiveness. The next day another was baptized in Ahrenfeld, and two more found peace.

In Laskowo, near Samoczyn, two children of church members were baptized. The Spirit was present in a wonderful manner. A stranger present said he had visited many and large churches, but never saw anything like this.

In Reichenbach an interesting baptism is reported, which took place in the presence of Catholics, Lutherans and Hussites; one of the latter remarked to another, "That is the doctrine for which John Huss was burned." Mr. Klinker, the pastor at Reichenbach, has been invited to the charge of the church in Milwaukee, Wisconsin, and left for his new residence in the month of June. The church at Reichenbach has received 16 by baptism; the members are active in spreading the truth, and liberal in their free will offerings, notwithstanding their poverty. At Strehlen, the newest outstation, meetings have been prohibited by the magistrate. For offering prayer at the grave at a funeral, and giving a tract to the grave-digger and his two assistants, the pastor was condemned to a fine of five dollars and costs. He appealed to a higher court, where the punishment for praying at the grave was remitted, but for giving the tracts he was condemned to a fine of two dollars and costs.

In Voigtsdorf, six have been baptized. Some of the Catholics have their eyes opened, and value the word of God; but fear of the priests keeps many from attending the meetings.

The church at Breslau has been troubled by some bringing in false doctrine. But additions have been made especially at two of the outstations, so that the number of members is not diminished. The female members are an active working band. The pastor needs help.

At Stolzenberg 37 have been baptized, and the meetings have been well attended, and at some of the outstations they have sometimes been crowded. During the week of prayer, the pastor led the meetings at seven of the outstations. Sometimes there was promise of abundant blessing; but the hope is still deferred. The instruction of the older children and tract dis-

tribution have been diligently continued. Outstations, 46; members, 306.

In connection with Rositten there are thirty-six to forty outstations, and members in 58 places. A deep interest is reported there; on one occasion as many as twenty, of all ages, were affected. Full twenty-five, mostly in the bloom of youth, with tearful but joyous countenances, told their joy in God. At the opening of the new year in Cüstrin crowded meetings attested the interest of the people. On one occasion the hearers were gathered from thirteen different towns, and the Spirit of the Lord was present in a wonderful manner. The church was gathered in one room for the celebration of the Lord's Supper, and other rooms in the same house were filled with anxious sinners. Repeatedly the administrator passed from the Lord's table to point the anxious to the Lamb of God, who taketh away the sin of the world. The meeting continued from five P. M. to two A. M., and the thanksgivings of those who were saved were joined in a wonderful manner with the sobbing and prayers of those who were seeking. At the close, eleven rejoiced in the new-found Saviour; among whom were two children, from nine to eleven years of age. Most of the children present were deeply moved. They all begged for a new heart, and to be made lambs of Christ, the good Shepherd.

The week of prayer—the first week in January—was generally observed in the churches, and was a season rich in blessings.

During the year 93 have been baptized, in Rositten, Albrechtsdorf, Gallitten and Damrau. The contributions of the church in Rositten have been applied to the support of two laborers, the chapel in Albrechtsdorf and other places of doing good. Albrechtsdorf and the vicinity will perhaps soon form an independent church. In the northern part of the field, some new doors are open. Damrau and vicinity is like a beautiful garden, where the young plants of grace are full of sap, and the trees bear noble fruit. The increase of members there will soon demand a new laborer. Friedland, six miles from Rositten, an old battle-ground of 1807, is a new outstation. A Christian woman went thither and testified of the truth, and found souls prepared to receive her testimony. A young man was converted and convinced of the truth, and, after much conflict with the world and himself, was baptized. The meetings are well attended.

South of Rositten in the mountainous country, the Lord seems to be levelling a way to the hearts of men. Some have been hopefully converted.

In Bitterfeld, the church has lost several by death, exclusion and emigration; but 17 have been baptized. This church has been honored by sending forth from its number the first church of baptized Christians in the kingdom of Saxony. The brethren have already passed through the furnace of trial and stood steadfast. It is anticipated that the station at Magdeburg will soon become an independent church. At Stettin, 18 have been baptized. The church are interested in Sabbath schools, tract distribution and the Young People's Union. A new door is opened at Trep-tow, where a solitary brother had hitherto been waiting and praying for the kingdom of God. Three have been baptized, and the word has been preached repeatedly to hundreds of attentive hearers in a large dancing-hall hired for the purpose.

Religious awakenings are reported at Königsberg. The members there have put in circulation 22,000 tracts and 268 Bibles and Testaments; 54 have been baptized, making the number of members at the close of 1863,

400. The people, though generally poor, have contributed 1,478 dollars for the cause of God. At Pobethen 30 have been baptized.

Mr. Berneike, of Hammerstein, reports that he baptized five candidates the last quarter, up to April 6th; two others wait for baptism, and others are inquiring. At the same place there was an interesting baptism in June last. The outstations are from 16 to 50 English miles distant in various directions, and the pastor goes to them all on foot. Many efforts have been made to lead the children to Christ.

There is much interest in Coslin, and the meetings are often crowded. In Farther Pomerania, there is great desire for the word of life. The field is so extensive that one preacher cannot possibly answer all the calls. In Baldenburg, in West Prussia, numbers of the people have left the State-church, because they were heavily taxed for the erection of a church to be completed in twenty years. This has led to great excitement in the city. The meetings of our brethren are well attended, and sometimes crowded.

Mr. Hinrichs, of Elbing, writes, April 8,—“We rejoice in God’s great mercy to us and to his people. The Holy Spirit has visited many of our churches and our soldiers, both in the field, and in hospitals, and on board ships. Many hundreds, yea, thousands, commenced the opening spring with a new life in Christ.”

In Reetz 61 have been baptized, making the present number of the church 406. New doors have been opened for the preaching of the gospel, and new outstations have been formed. The church is more and more active in the cause of God.

The members have been revived, and the laborers in the vineyard have been permitted to plough, to sow and to reap. A special spirit of liberality has prevailed. On Easter Sunday, the meeting at Reetz was very numerously attended. Six candidates were baptized in the apostolic mode.

The gospel torch has been lighted in several new places, among which are three cities in Pomerania.

In Arnoldshof and Berlinchen, twenty-six were recently to have been baptized publicly at the same spot where twenty-three were baptized last year. But the land-owners in the vicinity opposed, and the ordinance had to be administered late at night, in the presence of hardly a hundred persons. In Berlinchen, sixteen believers were baptized in the presence of several hundreds.

There is a new opening for the truth in Rotterdam. A young married woman there, who has a brother-in-law, a Baptist minister in America, has applied to Mr. Oncken to be baptized. To follow Christ in this ordinance has been the prevailing wish of her heart for three years. Mr. Penski reports the baptism of twelve persons on one Sabbath, the first fruits of the word of God in a new field.

The awakening in Berlin at the beginning of the year, during which fifty were added to the church, shed its influence over the entire year. On Sabbath, June 7, six were added by baptism, including persons of almost every age,—a father and mother with their little daughter, a young woman, a boy and a little girl. Eight brethren labor here and at the outstations. Frankfort has been greatly blessed; many dark places have been enlightened with the light of life, and forty-seven have been baptized. Persecution seems to have come to an end.

Six were baptized in Cüstrin Sept. 5, and three in the adjoining town on the 28th. Three have recently been accepted as candidates at Gorgast,

and six more have offered themselves. In many places the meetings are unusually crowded.

Religious awakenings are reported at Crantz, many Christians have been revived, and the impenitent have been brought to confess their sins.

May 24th, fourteen were baptized in Tannenburg,—seven males and seven females, one of the latter a cripple.

At Templin, during the first quarter of the year, eighty-nine were baptized. This is the most memorable of the eighteen years since the church was constituted, for the wonderful displays of Divine grace. Many others are waiting. Three were baptized at midnight, Nov. 8, at Pobethen; and an equal number at Norgau. At the former place two were admitted to the church by baptism April 8. On the 5th also a young soldier, who was about to march to Poland. In Zimmerbude from early in the morning till late at night, the missionary was so fully occupied with evangelical work that he scarcely had time to eat; sixteen were baptized at one time, and one afterwards.

An awakening has been enjoyed in Altmark, and five persons were baptized May 10. Their relation of experience was very satisfactory, and the baptismal festival very delightful. Several brethren were present from the neighboring churches.

A brother from Clotze, in Altmark, near Wittingen, communicates an interesting account of an awakening in Clotze.

"God, who is rich in mercy, is building up his kingdom. Five children have recently found peace in believing, and have offered themselves for baptism; also, an aged man. Many brethren from the neighboring church of Wittingen, besides many other friends from that vicinity, came to the baptism of the children, which took place early in April. The meeting was opened with preaching at two o'clock, P. M. During the sermon there was much weeping. Several brethren prayed and spoke. But several anxious persons, no longer able to restrain themselves, fell upon their knees and cried aloud for mercy. We spoke words of comfort to them and prayed with them, but still they wept. At length, one, who had long mourned over sin, found peace in the blood of the Lamb, and began to give thanks and to praise the Lord, while the rest were still crying for mercy. Everyone was under the influence, brethren, friends and strangers. The Spirit of God breathed over us with power.

"I counted twelve who were mourning over their sins, and who would not be comforted; possibly there might have been more. At the beginning of the meeting tears began to fall, and continued without cessation almost till midnight. Some were so much affected that they lost their strength.

"The baptism was administered near sunset. The anxious were still more affected. Some sobbed aloud, saying, 'O that I, too, had found mercy! but I am too great a sinner; God, be merciful to me, a sinner.' One mother and daughter were clasped in each other's arms. The daughter mourned and wrestled with God; the mother, who had found peace, was full of praise and thanksgiving. She spoke words of comfort to her child, and was impressed with the confident expectation that she, too, would soon follow the Lord in baptism. The daughter witnessed the ordinance, her cheeks suffused with tears. The father had already found peace, and spoke words of comfort to his wife and daughter.

"The father and mother, and a young woman, all from the same place, were examined for baptism last Sabbath. On the same day the daughter

so found peace, and praised God with a loud voice for the salvation of our soul. Another young woman, who was also at the meeting on Easter and wrestled earnestly with the Lord, has found peace in Jesus."

It would be impossible for the pastor to answer all the calls to hold meetings, did not the brethren from the church in Wittingen help to draw the gospel net. The circle is constantly enlarging, and often the pastor is obliged to make long journeys to preach to people who hunger for the bread of life.

The church in Memel numbers 716 members. The largest increase was at the outstations in Russia, where the witnesses for the truth have been cast into prison. But a rich blessing has been poured out upon these brethren, and Memel, too, has not been without fruit. Excluded, 7; re-ordred, 7; died, 7. The church was organized Jan. 4, 1854, and celebrated the termination of its first decade the present year. In connection with Kalsund, sixteen were received by baptism during the year, thirteen of them at the outstations. Among the latter were several members of the Sabbath school, from ten to sixteen years of age. The meetings have been well attended, though sometimes, during the summer and harvest, they did not begin till nearly ten o'clock, P. M. After bearing the burden and heat of the day, many came nearly ten miles for spiritual refreshment and quickening.

In the field belonging to Goyden, one hundred have been baptized during the year. Many of the members understand only Polish. The extension of the field increases the labors and the difficulties of the pastor. The church at Goyden have commenced a chapel, which is yet to be completed. At the close of last year one of the brethren was commissioned to preach and administer the Lord's Supper in Polish. The church in Landsberg prospers, and the sphere of its influence is constantly extending, even to Poland.

Mr. Freitag, of Königsberg, writes from prison, in the "Missionsblatt," as follows:

"Perhaps you will wonder when I tell you that I am writing you from prison in Königsberg. My arrest was in consequence of a remark which I made at a baptism in our chapel, Nov. 9, 1862; for which I was summoned before the court, March 30th, of the present year, and condemned to one month's imprisonment.

"But I bless God for the alleviations in my present situation. 1. I am allowed to walk in the open air several hours, both in the forenoon and afternoon. 2. I am permitted to take care of myself, to have my own bed, &c. 3. My friends are allowed full access to me. 4. My cell is locked only by night, and during the day I am permitted to visit the prisoners to a certain extent in their cells. 5. The best of all is that at my own request, through the influence of the inspector, I am allowed to be at liberty on the Sabbath, and to conduct the worship in our chapel. Great efforts are used to obstruct our influence. At the time of Easter in 1862, I endeavored through a brother to arrange for a baptism in Norgau, by notifying the magistrate. The latter refused permission, and besides prohibited me from baptizing outside of a house. When I reached the place, the prohibition was served on me by an officer. But as seventeen candidates were ready to be baptized,—chiefly laborers, who had no other day of freedom from their work,—they desired most earnestly to receive the ordinance. Acting on the Scripture—'Who can forbid water, that them

should not be baptized?"—I baptized them in spite of the prohibition. I was at once complained of, and though I attempted to justify my act by the Scriptures, I was sentenced to pay a fine of twenty-three dollars. But the baptized persons are very happy; for if they had waited for permission from a higher authority, to this day they might have been unbaptized."

In the province of Courland, no less than 240 have been baptized. On the borders of the Black Sea, eighty have professed their faith in baptism; and in benighted, fettered Poland, 400 sinners have obtained the liberty wherewith Christ makes free. A missionary is about to be sent to Bukarest in Wallachia, where a little band of believers has been gathered through the testimony of a single member of the church in Hamburg.

At Kiciny in Poland on the first of September, twenty-five were baptized at sunset. Mr. Alf has again been arrested, and is imprisoned for three months at Pultusk. His only nourishment is bread and water. He was on his way to Russia, and had already obtained his passport. Mr. Alf reports that in the progress of a tour extending from Dec. 23 to Jan. 4, he baptized 40 persons,—18 at Kiciny and 22 at Badendorf. The prospects here are very cheering. There are great awakenings, particularly in Wissigrod, in the Swabian colonies. Mr. A. was also invited across the Weichsel to baptize several candidates. Among them was a boy of 14 years, and four or five young girls, 14, 15 or 16 years old,—one of them the fruit of Sabbath school instruction. Four were taken from one house, leaving but one unbaptized.

In 1863 Mr. Alf baptized 127, mostly near Kiciny, the most prosperous station in Poland. The meetings are crowded. During the last year, 195 persons emigrated to Russia. The church now numbers 176, scattered in 14 outstations.

Mr. Nasgowitz is greatly blessed among the Poles. From January 1st to April 30th, he baptized thirty-nine persons,—in April alone, twenty-one,—almost all Poles. "What a great victory for Christ is this, particularly when we consider the degraded and abandoned state of the people. The church is continually extending; we need great grace and wisdom to walk before the people."

Mr. Niemetz, of Memel, writes thus of the suffering brethren in Russia.

"Things in Russia are growing worse and worse. In Libau, the two brethren, fathers of large families, Juraschka and Pfensert, are still in prison. Persecution rules the day, and the brethren can no more hold meetings together. The enemy rages more and more widely, especially among the Lettish people. As soon as a brother stands up and leads a meeting, he is apprehended and thrown into prison. A Lettish brother in Windau has been cast into prison for the third time, and he is threatened, in case he repeats his offence, with transportation. Br. Gärtner, who recently held a meeting in that vicinity, where the Lord is pouring out a rich blessing, was silenced, and the brother at whose house the meeting was held, was consigned to prison for three days. Perhaps the time is at hand when God will say, 'Hitherto shalt thou come, and no farther;' and the enemy shall be forced to confess his guilt and weakness. Pray for the persecuted, that they may continue sound in faith and in doctrine."

Under date of June 8, Mr. Niemetz adds—

"The brethren in Russia, though they were Prussian subjects, have been, as was apprehended, forced to leave the empire. They reached Memel, June 6, in the afternoon, under a guard of Russian soldiers. The

use of br. Pfenfert is peculiar. He was apprehended for attending the meetings in Libau and affirming that he would do it again; and if it were not allowed in a house, then in the open air. Upon this he was held for trial several weeks, and finally punished by imprisonment seven days, at the close of which it was to be expected that he would be set at liberty. But after the expiration of his sentence, he was kept in prison still longer, and then with his family and br. Jurashka, ordered to leave Russia. Thus the bare attending a meeting involved the hazard of expatriation.

The departure of the two brethren with their families from Libau was a touching scene. Hundreds assembled in the streets, and manifested their sympathy with the persecuted followers of Christ. The brethren accompanied them a long distance, with many tears.

Mr. Gärtner, who a short time since baptized sixty-four persons in Russia, has been again thrown into prison. He was asked by the magistrate "who gave him permission to baptize?" And when he answered, "The Saviour, who in his word commanded him to do so," he was immediately placed in confinement. As he had already suffered imprisonment previously for baptizing and holding a meeting, greater severity may be expected."

A brother in Southern Russia, who was imprisoned twelve weeks during the year 1862, says—

"This affair has brought our church into notice; we are now known in all Southern Russia and still further.

"Notwithstanding all opposition, the Lord continues to build up his kingdom among the German colonists. Nearly every Sabbath we have a baptism, and the number of our members is, in all, 160. A young Russian wishes to be baptized on profession of his faith; but here a mountain towers aloft in our way. It is well known that every Russian who changes his faith is to be exiled to Siberia, as well as the person leading him to such a change."

There are several believers in St. Petersburg who wish to be baptized. Mr. Oncken suggests that more attention ought to be given to Russia, and proposes, if circumstances in Divine Providence should favor, to visit that country.

An application having been made to the emperor of Russia in behalf of the persecuted brethren in that country, we are glad to announce that an imperial ukase has been issued, partially relieving them from penalties imposed, and forbidding to put aside by force the teachers of Baptist opinions;—"a force," says the ukase, "all the less to be applied in the religious concerns of a doctrine which may later find acknowledgment." It is earnestly hoped that this action of the emperor is only a prelude to the general acknowledgment of our denomination throughout the vast empire of Russia.

The Baptist brethren in Northern Germany embrace the occasion of the gathering of troops in Hamburg, Lubeck, Holstein, &c., to labor for the salvation of the soldiers. The efforts of Christians are favorably received both by officers and privates, almost universally. The church in Hamburg has appointed three brethren to attend to the troops immediately on their arrival. Three more perform a similar service in Holstein. Through the aid of the Scotch Bible Society they are supplied with cheap copies of the Testament, with or without the Psalms. These, with tracts, are gladly received, and even the officers aid in the distribution. Three brethren in

Schleswig look after the spiritual interests of the Danes, and as a fruit of these efforts, one soldier has already asked for baptism.

A brother from Lubec reports that he obtained permission from the commander of the Prussian troops to offer Testaments for sale to the cavalry and artillery, himself giving notice to the soldiers in the orders of the day. A hussar came, by order of his colonel, took the entire supply of Testaments for the troops, and said that 500 more could be used. The colonel is a nobleman, and an active Christian.

A brother in Pinneberg was one morning busy in distributing tracts among the soldiers, when he was ordered by a policeman to go with his tracts to the officer. On being required, he offered a copy of every tract in his wallet for inspection; upon which he was treated in a friendly manner, and told to go on with the work of distribution. Upon this the tracts went faster than ever. They found their way into almost every house where there were soldiers, and were eagerly read. In this very place a few years ago the same brother was threatened with imprisonment if he distributed any more tracts. The man who was foremost in these threats has been removed from his office, and there is now no hindrance to the evangelical laborer.

Similar reports are received of the army-work in Elmshorn. Colporteurs labor in the camp, and distribute tracts and sell Testaments from house to house. Many Catholics desire the New Testament. An officer in the army volunteered to make known that the colporteur had Testaments and tracts, the first to be sold, the second, gratuitous, which gave universal gratification.

The tables which follow exhibit the statistics of the work.

## CHURCHES IN GERMANY, SWITZERLAND, DENMARK, FRANCE, POLAND AND RUSSIA.

CHURCHES.	When constituted.	MINISTERS AND BIBLE COLPORTEURS.										Stationed and Outstations	Withdrawn or excluded.	Increase.	Decrease.	Members, December, 1862.	Members, December, 1863.			
		Added by baptism.	Added by letter.	Retired.	Died.	Dismissed.														
ANY.																				
d Elber.	1840	J. F. Knauer	20	11	5	3	4	8	11	6	4	11	110	115	11	11	11			
	1852	J. J. Kühner																		
	1857	J. F. Neuhaus																		
	1857	G. W. Lehmann and 4 others	46	118	34	8	10	26	38	87	4	491	578							
	1840	H. Bernelke	6	2				1	1	1	22	22	23							
	1845	F. C. Werner and 6 others	10	17			4	3	5	5	5	84	89							
	1845	W. Haupt	14	2	4	6	2	3	3	3	126	126	128							
		F. Oncken																		
un	1863	B. Wilkens	7	5	11	19	6		1	1	8	2	89	91	25					
	1840	H. Strubbe																		
	1856	F. Pauli	10																	
		M. Juncker																		
	1847	V. Beyebach	16	12	6				4	3	11		89	93						
		G. Meyer																		
	1859	B. Vogel	10	48	6	2	3	1	4	48		140	188							
	1843	M. Kippensberg and 2 others	12	6	3		1	4	3	1		75	76							
		J. L. Hinrichs	10	20	11	6	8	17	8	9		121	130							
	1864	J. F. Oncken	10	1	1	1	2	3	2	6		75	76	69						
		B. Wilkens																		
u.	1845	J. Becker	7	8	2		1	1		7		80	87							
		M. Brückmann																		
	1855	R. Stangowski & 2 others	26	100	1	6	8	325	24		257	474	217							
	1849	F. Bohlken	12	10				3	2	2	3		159	162						
	1854	J. G. Oncken and 6 others	62	35	23	7	10	36		13		671	690							
dn	1842	H. Bernelke	20	10	1	1	3	5	4	4		84	88							
	1854	H. Bohlmann	6	21	4	1	4	24	5	3		128	136							
		E. Scheve																		
	1847	W. Bürger and 4 others	24										206	206						
	1846	B. Beyebach	7	20	7		1				26		181	182						
	1862	G. Kiempel	16	41	1	8	12	4	3	36		229	235							
		C. Albrecht																		
	1857	A. F. Remmers	16		1			9	3	7		11	114	108						
	1846	H. Willems and 2 others	31	46	2	4		5	5	12	30		291	321						
	1840	C. Bießlöh and 3 others	9				2	2	2		4		116	112						
	1857	A. W. Freitag	19	54	9	13	1	17	21	37			363	400						
		F. Grimm																		
	1863	A. Penzki	31	29	317	8		2						347						
	1862	F. W. Zeschke	49	34	7	1	1	5	4	32			146	178						
	1849	O. Priedemann	5	4	1	4		2	4	3			45	48						
	1843	F. Niemets and 4 others	9	206	4	7	7	18	7	192			524	716						
Ingen.	1854	G. Meyer and 2 others	1	10	1		1		2	3			31	39						
d Worms.	1851	M. Diehl and 2 others	10	5	2		1	4	4		2		57	55						
Münzenbach	1857	H. Weichardt	10	4	7		3	6		2			86	88						
and Sals-	1840	A. Thesmacher																		
		H. Cramme	21	8	2		3	7	6		6		126	130						
		F. Kissling																		
	1859	A. W. Freitag	9	80	1	4	5	1	12	17			165	182						
		E. Preuss																		
	1856	J. Wielhaar	38	61	1	5	2	4	6	66			351	406						
		F. Liebig																		
	1858	M. Knappe	9	16			3	4	9				115	115						
	1855	A. Baumgärtner	37	93	5	1	6	4	29	60			449	469						
		Schirrmann																		
	1861	L. A. Hein	12	150	8	3	3	10	19	129			256	286						
		L. Naglowitz																		
	1858	A. Thesmacher	4	1		2	1		1	1			30	31						
		J. H. Corring																		
	1857	C. Peters and 3 others	14	8			1	21	4	4			98	102						
	1856	A. F. W. Haas	7		2		1	21	5	25			51	26						
	1856	P. Altenstein	22	25	1	1		5	9	18			91	109						
		F. Hölszen																		
over			718	1279	499	96	111	240	290	846	315	1048	1048							

[July,

## Churches in Germany, Switzerland, Denmark, &amp;c., (continued.)

Churches.	When constituted.	MINISTERS AND BIBLE COLLEGES.		Stations and Outstations.						Withdrawn or suspended.	Increase.	Decrease.	Members, December, 1862.	Members, December, 1863.		
		Added by baptism.	Added by letter.	Restored.	Died.	Dismissed.	Dismissed.	Dismissed.	Dismissed.							
Brought over . . . . .		718	1273	490	98	111	246	290	846	316	7046	8066				
Boat . . . . .	1859	L. Schröder . . . . .	1			1					1	13	13			
Spenenberg . . . . .	1847	H. Grätzend and 5 others . . . . .	18	16	42	2	3	5	12			171	171			
Piettin . . . . .	1840	N. Schulz . . . . .	10	18		4	6	6	2	8		194	203			
		T. Bues . . . . .														
Stolzenberg . . . . .	1849	W. Weist and 2 others . . . . .	30	37	36	3	5	8	11	19		237	306			
Stralsund . . . . .	1857	A. Kreutabergen and 2 others . . . . .	9	16	1		2	2	6	7		78	80			
Tangstedt . . . . .	1854	C. A. Knugman . . . . .	4	4			1	2	1			54	54			
Templin . . . . .	1845	G. Andrusen . . . . .														
Varel . . . . .	1858	C. A. Kemnitz . . . . .	51	204	2	10	10	10	52	144		497	611			
Veitstdorf . . . . .	1848	F. Meyer . . . . .														
Völkernstain . . . . .	1864	A. F. W. Ihse . . . . .	11	4	4		2	2	2	2		5	75	75		
Wittenberg . . . . .	1849	M. Knappe . . . . .	8	6		1	1	2	4			56	56			
		J. A. Gulman . . . . .	8	6	9	1		2	14	12		158	151			
Wittingen . . . . .		J. Wilkens . . . . .	15	16	2		1	2	2	12		135	125			
Wolgast . . . . .	1848	W. Müller . . . . .														
DENMARK.		W. v. d. Kammer . . . . .	16	2	1	1	2		5			3	39	38		
Aalborg . . . . .	1840	L. Jørgensen . . . . .	16										319	319		
Bornholm . . . . .	1853	S. Hansen . . . . .														
Copenhagen, 1st . . . . .	1845	P. E. Ryding and 4 others . . . . .	7	19	2	1	1	1	5	7		79	80			
Copenhagen, 2d . . . . .	1858	A. P. Fidster . . . . .	3	12	2	2	6	6	1	4		123	127			
Frederickshaven . . . . .	1860	P. E. Ryding . . . . .											55	55		
Hals . . . . .	1866	P. Læsøen . . . . .	2										196	196		
Holbys . . . . .	1868	O. Christensen . . . . .	10	4	4		4	5	2			3	101	101		
Jetmark . . . . .	1856	P. Rasmussen . . . . .	2	1	1	1			1	2			17	17		
Langeland . . . . .	1840	E. Jensen . . . . .	15	26	1	1	4	2	11	10			236	236		
Naskov . . . . .	1867	A. M. Hansen . . . . .	3	2	1			1					29	29		
Nyborg . . . . .	1860	H. Larsen . . . . .	11	14	1				1	14			36	36		
Odense . . . . .	1862	L. Christensen . . . . .	12										22	22		
Oure-Mark . . . . .	1855	J. Poulsen . . . . .	1										15	15		
Tokke . . . . .	1861	J. A. Petersen . . . . .	11	2	2		1	5	2			6	59	59		
Vandlise . . . . .	1857	C. Christoffersen . . . . .	6	5	2		1	3	1	2			35	35		
West Seeland . . . . .	1842	L. Andersen . . . . .														
ZURICH.	1849	L. Henriksen and 9 others . . . . .	10	43	4	6	6	1	18	22			264	264		
FRANCE.		N. Nialise and 6 others . . . . .	8	15	5	1	2		20	2			130	130		
Mühlhausen . . . . .	1856	J. H. Lorders . . . . .	6	8	2	2							91	91		
POLAND.		F. Reichle . . . . .														
Adamow . . . . .	1861	G. Alf . . . . .	14	127	—	2							127	127		
RUSSIA.		J. Bafalaki . . . . .														
Sorozin . . . . .	1864	M. Keim . . . . .	7	58	306	8							33	33		
Churches, 76 . . . . .		Ministers . . . . .	164	1066	1966	651	187	171	943	648	1842	649	11250	12253		

## SUMMARY

	Germany.	Denmark.	Switzerland.	France.	Poland.	Russia.	Total.
Added by baptism in 1863 . . . . .	1,607	134	43	8	127	59	1,866
Added by letter in 1863 . . . . .	526	19	2	2	—	203	526
Restored . . . . .	115	9	1	2	2	8	171
Died . . . . .	188	25	4	—	1	3	206
Dismissed . . . . .	591	23	—	—	326	99	906
Excluded and Withdrawn . . . . .	442	62	12	9	9	14	569
Churches in 1862 . . . . .	66	16	1	1	1	1	76
Churches in 1863 . . . . .	56	16	1	1	1	1	76
Members in 1862 . . . . .	8,926	1,678	211	91	283	11,206	11,206
Members in 1863 . . . . .	10,003	1,730	209	91	176	11,561	11,561
Stations and Outstations in 1862 . . . . .	924	126	12	7	33	1,108	1,108
Stations and Outstations in 1863 . . . . .	904	133	12	6	14	1,108	1,108

**THE SABBATH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, &c.,  
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.**

STATIONS.	Children in S. S.	Teachers.	Bibles & Testaments distributed.	Tracts distributed.	No. of Meetings.	Religious visits.	REMARKS.			Contributions in Prussian dollars.	No. of places where members reside.
							S. S. at	2 Stations.	do.		
<b>GERMANY.</b>											
Barmen	34	4	394	4,000	303	932	5	8. at	2 Stations.	1,780	30
Berlin	143	5	394	15,850	1,316	1,444	do.	3	do.	44	44
Bitterfeld	55	5	90	10,000	180	100	do.	5	do.	125	12
Bremen	40	5	60	4,000	430	1,100	do.	1	do.	330	14
Bremervorwerk	25	3	20	1,000	30	—	do.	1	do.	229	7
Breslau	—	—	41	3,689	191	458	do.	1	do.	5	5
Büdingen	58	6	—	—	—	—	do.	4	do.	815	10
Cassel	34	5	441	15,000	260	890	do.	1	do.	196	16
Dirschau	44	3	60	8,600	—	—	do.	1	do.	484	10
Dinslack	12	—	—	—	—	—	do.	1	do.	304	12
Ebing	56	4	54	7,500	286	872	do.	2	do.	376	10
Eisfeld	40	—	—	—	—	—	do.	1	do.	—	10
Frenhausen	28	—	—	3,000	—	—	do.	2	do.	615	7
Goyken	43	—	499	11,200	271	—	do.	2	do.	342	25
Halbeck	40	6	—	2,000	200	—	do.	1	do.	220	12
Hamburg	100	4	1,900	32,000	200	—	do.	1	do.	3,180	67
Hannoverstein	40	4	86	5,000	322	396	do.	1	do.	268	20
Hanover	50	3	86	10,250	324	502	do.	1	do.	242	6
Heilbronn	—	—	—	—	—	—	do.	—	do.	686	24
Herford	135	15	217	17,000	300	886	do.	6	do.	500	7
Iserlohn	31	2	77	4,000	281	212	do.	1	do.	781	15
Jever	50	6	90	3,500	300	400	do.	1	do.	200	15
Ibben	60	6	—	—	540	1,784	do.	1	do.	459	31
Königsberg	90	5	268	22,000	472	216	do.	1	do.	1,473	19
Kolonien	25	3	250	9,000	248	475	do.	1	do.	209	39
Landsberg	8	1	842	30,000	—	—	do.	—	do.	267	49
Liegnitz	—	—	50	2,200	111	480	do.	—	do.	92	6
Menzel	100	10	—	—	—	—	do.	1	do.	1,000	9
Oberhaufungen	20	2	113	3,000	75	200	do.	1	do.	45	1
Oberndorf	31	4	80	3,700	—	—	do.	4	do.	—	10
Olsnburg	—	—	—	4,000	280	850	do.	—	do.	—	10
Olsnhausen and Salzgitter	30	2	200	6,000	450	—	do.	3	do.	—	21
Poelchen	40	3	33	3,050	300	600	do.	1	do.	243	9
Preys	55	4	58	17,700	537	777	do.	3	do.	680	38
Radebeulbach	60	3	—	6,851	324	148	do.	1	do.	73	9
Rositten	35	—	—	—	370	—	do.	1	do.	916	37
Rummels	20	2	163	—	265	—	do.	1	do.	300	14
Sage	11	2	—	1,000	120	—	do.	1	do.	—	4
Schleswig	26	6	—	16,000	430	—	do.	5	do.	479	20
Schild	—	—	—	—	164	—	do.	—	do.	100	7
Sedhausen	23	2	61	4,000	515	388	do.	2	do.	222	23
Spangenberg	54	4	5	—	—	—	do.	2	do.	—	14
Stettin	40	5	—	10,000	—	—	do.	1	do.	—	11
Stolzenberg	70	7	—	5,500	305	40	do.	3	do.	406	30
Stralendorf	60	9	231	6,000	484	900	do.	5	do.	266	10
Tangstedt	—	—	—	—	—	—	do.	—	do.	19	3
Tampin	86	9	51	27,000	558	872	do.	4	do.	91	54
Varel	60	4	—	6,534	296	903	do.	1	do.	226	11
Veitshöchheim	—	—	649	1,676	200	210	do.	—	do.	50	8
Wolmarstein	105	10	—	10,000	—	—	do.	1	do.	692	9
Wittingen	—	—	68	6,000	162	—	do.	—	do.	—	15
Wolpatz	38	2	72	8,900	237	570	do.	2	do.	140	6
<b>DENMARK.</b>											
Borby	22	4	473	6,444	—	—	do.	1	do.	—	7
Holby	—	—	—	—	—	—	do.	—	do.	—	2
Langeland	—	—	40	800	63	—	do.	—	do.	18	7
Nakskov	8	1	33	3,200	227	170	do.	1	do.	71	11
Nyborg	6	1	—	—	—	—	do.	1	do.	—	2
Odense	—	—	—	—	—	—	do.	—	do.	—	1
Gymnark	13	2	—	6,000	142	—	do.	—	do.	165	11
Elisee	—	—	51	800	170	60	do.	—	do.	37	5
Vindslund	24	3	—	8,000	—	—	do.	1	do.	380	10
West Seeland	41	3	220	8,000	350	—	do.	1	do.	—	8
<b>SWITZERLAND.</b>											
Zürich	70	8	110	6,000	260	1,100	do.	1	do.	704	12
<b>FRANCE.</b>											
Mulhouse	26	9	70	5,500	225	420	do.	1	do.	483	6
Alame	25	3	310	10,550	430	390	do.	1	do.	140	14
<b>POLAND.</b>											
<b>RUSSIA.</b>											
Russia	164	18	110	900	200	100	do.	1	do.	—	7
<b>Total.</b>	2902	240	7210	423,934	13,391	31,545	—	—	—	1,124	932

## MISSION TO FRANCE.

**PARIS.**—Rev. A. DEZ and V. LEPOIDS. M. VORNIERE, M. VIGNALE, colporteurs.  
**VERBERIE.**—

**LA FERE.**—Rev. J. BOILEAU.

**CHAUNY.**—M. CADOT, colporteur.

**DENAIN.**—Rev. J. B. CRETIN.

Five stations, four native pastors, three colporteurs.

The French mission still makes advancement and encourages hope. During the year the church in Paris was visited by the Rev. Dr. Eaton, President of the Institution at Hamilton, who was favorably impressed by what he witnessed, and whose words of Christian cheer edified and consoled the members. Mr. Dez has spent four and a half months in England, making collections for a chapel in Paris, which the brethren deem a matter of great necessity. Within this period, he obtained £400 in cash and about £600 in pledges.

For domestic reasons Mr. Lepoids, formerly of Chauny, removed from his field in the middle of the year, and has since resided in Paris, where he has usefully filled the place of Mr. Dez, so that the work has not suffered by the absence of the latter in England. Mr. Cadot, colporteur at Paris, has supplied the vacancy caused by the removal of Mr. Lepoids; the latter has on two occasions visited the brethren and friends of his former charge in almost all their communes, spending several days, and finding the work generally encouraging, while some, apparently called of God, are disposed to be baptized. The members at Chauny suffer from the tyranny of their French masters, who often desire to force our brethren to labor on the Sabbath.

Mr. Lepoids has also regularly visited Verberie, the former field of Mr. Cretin, now made vacant by the removal of the latter to Denain. Notwithstanding the loss of its faithful shepherd, the church has lost none of its primitive life. Several brethren, full of a missionary spirit, and of the spirit of prayer, direct the worship, and the members are distinguished by living piety and brotherly love. Several persons seem nearly ready to be baptized and to join the church. At two places adjacent to Verberie, there is evidence of deep interest, and several persons frequent the meetings and manifest an excellent spirit.

Connected with the church of Denain there are three places of worship. Mr. Cretin visits twelve communes, and there are as many more in which there are brethren. Since the organization of the church at Denain, fifty-three have been baptized. As many as 350 persons, old and young, have been visited, most of whom frequent the meetings. Several new families have commenced attending worship, some of whom appear deeply interested. The little chapel is often crowded to excess, and the brethren say they *must* have larger accommodations. The Protestant population at Denain, connected with our cause, numbers one hundred and fifty souls; but the members are poor and must have help from abroad.

The church at Lafere has suffered seriously by the emigration of many of the members, and by the deficiency of laborers. The want of a pious colporteur has long been felt. Nevertheless there has been some encouragement and a few additions. Evening services have been held in some localities, from the influence of which it is hoped much good will proceed. The meetings are attended with regularity; many come from a distance, sometimes even in very stormy weather, and notwithstanding the advanced age of some of them, it is rare to see their places empty.

The work in Paris prospers. The church in general is awake and zealous. Several have been baptized, and more will follow soon. The members, though generally poor, have been liberal even beyond their power. Besides the prayer meeting held in the chapel every Lord's day, after Divine service, several of the members hold a prayer meeting almost every evening in the week, in the different quarters of the city. An interesting revival has existed among the soldiers in the garrison of Paris. Corporal, a member of the church, animated by a true missionary spirit, maintained a Sabbath school several months. He brings several of his comrades to worship, and some, it is hoped, have been made soldiers of the cross. A considerable number might be baptized, but for prudential reasons the ordinance is delayed.

The brethren connected with the French mission seem to have a better understanding of the American struggle than their neighbors across the channel. Scarcely a letter reaches the Rooms from them, which does not contain assurances of sympathy and of their prayers for the success of the royal cause. One of them says—"Take courage; Christ, the Prince of peace, 'must reign,' and He surely will reign in your beloved country." Another writes—

"Be assured, we think of you, and your country—you who have for so long a time given us so many proofs of Christian affection, so many motives for gratitude. May the Lord ever be your Jehovah Nissi, as He was to Moses and Joshua, and you also will conquer. Yes, may God Almighty soon grant you that complete deliverance so much desired. Though it is delayed, never lose courage. Your cause is the cause of righteousness, the cause of God; and remember that it is written, 'The Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, glory and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.'"

"The annual reports," as one of the French brethren suggests, "cannot tell all the good which the word of God has done to those who have occasionally heard it in our meetings, or whom we have visited. I have often been called to visit on their death-beds Catholics who did not ordinarily frequent our worship, but who had heard from us the good tidings; and I have been happy to find them full of joy and peace, and supported by that hope in Jesus, the Divine Saviour, which is never disappointed. For this reason I believe eternity alone will reveal the good that has been done to these thousands who have heard the word of life during the last thirty years in the department de l'—, and in many others where the gospel has been preached by your assistants."

CHURCHES.	ADDED.						Total.	Contribu-tions.
	By Baptism.	By Letter.	Restored.	Dismissed.	Excluded.	Died.		
Chamny.....	8	..	..	3	..	..	103	..
La Fere and Athies.....	4	..	..	..	1	..	95	488
Domain.....	9	..	..	..	..	..	54	828
Verberie.....	..	..	..	..	..	..	26	..
Paris.....	9	..	..	..	..	..	74	900
Totals.....	25	..	..	3	1	..	352	1718

## INDIAN MISSIONS.

## MISSION TO THE CHEROKEES.

The Committee have nothing in the form of a definite report of the mission to present. The churches must be in a broken state, while a large part of the men are absent in the armies of the United States, and the women and children are reduced to poverty and starvation. Many have died from exposure and want, and many more have been on the extreme of suffering. These facts come to us in public documents, and in letters from Mr. Jones, the missionary, who has spent a large part of the year at Philadelphia and Washington, to further the interests of the Cherokees with our government. May a brighter day soon dawn on this afflicted people. The last accurate report made the membership of the churches about 1,500.

## MISSION TO THE DELAWARES AND OTTAWAS.

## DELAWARE.—Rev. J. G. and Mrs. PRATT, Misses MORSE and GOWING.

"The Delawares are again asked to enter into another treaty with the government, and already have, by delegates sent for that purpose, selected a tract of land belonging to the Cherokees, northwest of the portion occupied by that tribe, and they only wait the return of John Ross, who is now at Washington, to complete the arrangement. It is not expected that the Delawares will move until the existing war shall end, and those only who are so disposed will remove. Those remaining are to become citizens. This matter has had its usual destructive influence. Parties are formed for and against the measure, and ill will, which did not before exist, is created."

"Our meetings on the Sabbath have been affected much by the condition of the country. It does not now answer as heretofore for men to leave home for any length of time. Some who have come to our meetings, bringing their families, on returning have found the premises to have been robbed, horses, cattle, and household goods taken away. Ours being an occupied military district, is infested with loose men, who pursue the army to plunder, hence every one must guard his property. Besides, most of the Delaware young men have enlisted in the army. But our school, with those who can come, gives us a very respectable congregation on the Sabbath. No marked changes have taken place the past year, the church remaining the same in number, 30."

Miss Clara Gowing, after a term of faithful service, retired from the mission at the close of the winter term in the school, leaving a vacancy not yet permanently filled.

"At the Ottawa station," Mr. Pratt goes on to say, "one member of the church has been excluded, three are to be baptized next Sabbath, (the last Sabbath in April,) present number over 60. They are a faithful, devoted people. Their lands, treated for last year, are being settled upon by a good class of society, and a flourishing Baptist church has been organized in their immediate vicinity. They earnestly entreated me to come and live with them, which at present is impossible."

"Prejudice against Indians has greatly increased since the fearful scenes in Minnesota. They have few friends, and they do not accept readily the

gospel message; but more than ever I feel the force of the command, 'preach the gospel,' and, to 'all the world,' to Indians, if in the world. My great fear is, that from some cause, I may fail to do it, and the consequences fall on myself. Some have believed, and I work, hoping more will yet be persuaded. Will you not keep some interest in this seemingly unprofitable, unproductive portion of the field? Others may yield more 'fruit,' but some of ours is 'good fruit,' if not so 'abundant.' "

#### SUMMARY.

The number of missions in connection with the Union is 19. In the Asiatic Missions there are 15 stations and about 400 outstations; in the French and German Missions not far from 1,100 stations and outstations. The number of missionaries, including those in this country and excluding those in Europe, is 40 males and 36 females. Native preachers and assistants, exclusive of those in Europe, not far from 500, of whom 50 are ordained ministers of the gospel; in Europe, 168; total 668. The number of churches in the Asiatic Missions is 375; in Europe, 81; among the North American Indian tribes, 14; in all, 469. The baptisms last year were not far from 2,500; and the total present membership, about 35,000.

## REPORT OF THE TREASURER.

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**EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR  
ENDING MARCH 31, 1864.**

**Maulmain Burman Mission.**

Remittances, drafts, purchases and payments, - - - - -	\$2,120 43
Expenses of Dr. Judson's child, - - - - -	81 80
Expenses of Rev. J. R. Haswell, - - - - -	15 00
	————— \$2,217 23

**Maulmain Karen Mission.**

Remittances, drafts, purchases and payments, - - - - -	7,029 59
Outfit and passage to England, en route for Calcutta and Bur-mah, of Rev. I. D. Colburn and wife, - - - - -	698 19
	————— 7,727 78

**Tavoy Mission.**

Remittances, - - - - -	817 76
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**Bangoon Mission.**

Remittances, drafts, purchases and payments, - - - - -	29,452 78
Expenses, in part, of Mrs. E. A. Stevens and children in return-ing to the U. S., - - - - -	282 07
Expenses, in part, of Mrs. Sophia H. Knapp, - - - - -	196 10
Expenses of Mrs. Knapp, in the U. S., - - - - -	198 63
Outfit and passage to England en route for Calcutta and Bur-mah, of Rev. D. A. W. Smith and wife, - - - - -	698 19
Expenses of Mr. Albert Haws, - - - - -	359 00
	————— 31,186 77

**Shwaygyeen Mission.**

Remittances, - - - - -	233 92
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**Bassein Mission.**

Remittances, drafts, purchases and payments, - - - - -	5,981 47
Expenses of Rev. J. L. Douglass in the United States, - - - - -	355 52
Outfit and passage, in part, to Burmah via England, of Rev. J. L. Douglass, - - - - -	892 96
	————— 7,179 95

**Toungoo Mission.**

Remittances, drafts, purchases and payments, - - - - -	4,892 32
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**Prome Mission.**

Remittances, drafts, purchases and payments, - - - - -	5,154 11
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**Henthada Mission.**

Remittances, drafts, purchases and payments, - - - - -	6,260 10
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**Shan Mission.**

Remittances, drafts, purchases and payments, - - - - -	5,229 25
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**Arracan Mission.**

Expenses of Mr. Campbell's two children, - - - - -	163 60
Expenses of Mr. Satterlee's child, - - - - -	81 80

245 4

**Assam Mission.**

Remittances, drafts, purchases and payments, - - - - -	7,013 6
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**Teloogoo Mission.**

Remittances, drafts, purchases and payments, - - - - -	2,547 88
Expenses of Mr. Jewett and family in the U. S., - - - - -	665 00
Expenses of Mr. Day and family in the U. S., - - - - -	300 00

8

**Siam Mission.**

es, drafts, purchases and payments, - - - - -	2,851 04
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**Tie Chiu Mission.**

es, drafts, purchases and payments, - - - - -	8,717 00
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**Wingpo Mission.**

es, drafts, purchases and payments, - - - - -	6,949 77
of Mr. Goddard's children, - - - - -	182 90
of Dr. Macgowan, - - - - -	50 00
	<hr/>
	7,182 67

**Mission to Germany.**

es, - - - - -	7,434 49
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**Mission to France.**

es, - - - - -	4,166 85
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**Cherokee Mission.**

l payments, - - - - -	1,189 43
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**Delaware Mission.**

l payments, - - - - -	9,543 04
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**Ottawa Mission.**

- - - - -	23 56
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**Publications.**

s of 49th Annual Report and extra expense of the magazine, containing Report, - - - - -	406 66
of Magazine for 1863, for file and distribution, - - -	112 50
s of Macedonian for file and distribution, - - -	210 00
	<hr/>
	46 04
	<hr/>
	775 20

**Agencies.**

Rev. S. M. Osgood, one year, - - - - -	1,400 00
expenses, &c., - - - - -	481 43
Rev. O. Dodge, one year, - - - - -	1,475 00
expenses, &c., - - - - -	174 10
Rev. James French, one year, - - - - -	1,300 00
expenses, &c., - - - - -	328 80
Rev. William Dean, D.D., two months, - - -	150 00
expenses, &c., - - - - -	73 37
expenses of Rev. J. L. Douglass, - - - - -	81 98
expenses of Rev. L. Jewett, - - - - -	19 00
expenses of Rev. J. R. Haswell, - - - - -	16 00
expenses of Rev. S. F. Smith, D.D., - - - - -	7 70
expenses of the Corresponding Secretary, - - -	27 60
expenses of the Assistant Secretary, less \$20 received lies of pulpits, - - - - -	128 53
	<hr/>
	5,663 51

**Secretary's Department.**

the Corresponding Secretary, \$1800, less \$524 06 re- from the Fund for Officers, - - - - -	1,275 94
the Assistant Secretary nine months, \$1125, less \$524 ved from the Fund for Officers, - - - - -	600 94
and clerk hire, - - - - -	750 00
	<hr/>
	2,626 88

**Treasurer's Department.**

the Assistant Treasurer, \$1500, less \$524 06 received Fund for Officers, - - - - -	975 95
	<hr/>
	400 00
	<hr/>
	1,375 95

**Miscellaneous Expenses.**

oms, - - - - -	700 00
and stationery, - - - - -	79 79

Water, fuel and lights,	-	-	-	-	-	128 47
Furniture and repairs,	-	-	-	-	-	16 87
Books, periodicals and papers,	-	-	-	-	-	25 67
Certificates of membership,	-	-	-	-	-	14 90
Postage,	-	-	-	-	-	367 98
Freight, cartage and wharfage,	-	-	-	-	-	71 86
Boxes for packing goods,	-	-	-	-	-	20 77
Premium and discount,	-	-	-	-	-	75 97
Legal expenses, and expenses incurred in settling wills,	-	-	-	-	-	167 75
Porter and care of rooms,	-	-	-	-	-	197 67
Expenses of Rev. D. A. W. Smith and lady in attending Annual Meeting,	-	-	-	-	-	86 89
Expenses of I. D. Colburn, do. do.,	-	-	-	-	-	32 80
Expenses of the Corresponding Secretary, do.,	-	-	-	-	-	25 00
Expenses of Rev. Dr. S. F. Smith for reporting proceedings at Annual Meeting,	-	-	-	-	-	30 00
Expenses of Rev. L. E. Smith in preparing documents for Jubilee Meeting,	-	-	-	-	-	88 00
Expenses of Rev. Lyman Stilson for services in preparing map of Burmah,	-	-	-	-	-	100 00
Expenses of Rev. W. S. Sedwick to meet Committee,	-	-	-	-	-	15 30
Expenses of Mr. Albert Haws to meet Committee,	-	-	-	-	-	19 50
Expenses of the Corresponding Secretary, in visiting Hamilton and Rochester Universities,	-	-	-	-	-	85 06
Subscriptions to Boston Advertisers for missionaries,	-	-	-	-	-	64 83
U. S. Revenue stamps,	-	-	-	-	-	22 74
Incidentals,	-	-	-	-	-	7 24
						2,29
Balance on hand April 1, 1864,	-	-	-	-	-	135,01
						51
						\$135,52

**RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1864.**

From Donations, as acknowledged in the Missionary Magazine,	-	-	-	-	-	\$109,519 74
From legacies, do., do.,	-	-	-	-	-	5,950 62
From the United States,	-	-	-	-	-	10,575 00
From the American Tract Society, N.Y.,	-	-	-	-	-	700 00
From the income of J. D. Price scholarship,	-	-	-	-	-	45 00
From the income of fund for native preachers,	-	-	-	-	-	45 00
From the income of contingent fund,	-	-	-	-	-	721 09
From interest on bequest of the late Miss Martha Whiting,	-	-	-	-	-	66 00
From interest on bequest of Benj. Porter,	-	-	-	-	-	71 93
From interest on bequest of Peter Mitchell,	-	-	-	-	-	26 55
From rent of real estate in Philadelphia,	-	-	-	-	-	165 46
From rent of real estate in New London, Conn.,	-	-	-	-	-	60 00
From sale and rent of property at Maulmain,	-	-	-	-	-	813 87
From sale and rent of property at Tavey,	-	-	-	-	-	816 16
From sale and rent of property in Assam, including avails of press,	-	-	-	-	-	2,022 88
From sale of property at Hongkong,	-	-	-	-	-	2,078 23
From sale of property at Ningpo,	-	-	-	-	-	240 00
From rent of property at Rangoon,	-	-	-	-	-	188 40
From sale of property at Prome,	-	-	-	-	-	58 60
From sale of property in Siam, including avails of press,	-	-	-	-	-	410 98
From interest,	-	-	-	-	-	993 15
						135,01
From balance on hand, April 1, 1863,	-	-	-	-	-	51
						\$135,52

	Permanent Fund.	
This fund amounts, as last year, to - - - - -		21,000 00
	Fund for Officers.	
Income received, - - - - -		1,572 17
Paid balance of salaries of Secretaries and Assistant Treasurer, - - - - -		1,572 17
	Fund for Native Preachers.	
This amounts, as last year, to - - - - -		500 00
	Contingent Fund.	
This fund, amounts, as last year, to - - - - -		19,706 76
	The Jonathan D. Price Scholarship.	
This amounts, as last year, to - - - - -		500 00
	The Jndson Scholarship.	
This amounts to - - - - -		501 00
	Magazine and Macedonian.	
Balance, January 1, 1863, - - - - -		212 89
Cost of publications for 1863, - - - - -		5,285 36
Balance to new account, January 1, 1864, - - - - -		288 30
		5,786 55
Received from subscriptions during the year, - - - - -		5,786 55

N. BOYNTON, Treasurer A. B. M. Union.

*Missionary Rooms, Boston, April 1864.*

The Auditing Committee, having examined the account of the Treasurer of the American Baptist Missionary Union, for the year ending March 31, 1864, with the vouchers, hereby certify that they find the same correct, and that there was a balance of five hundred and ten 57-100 dollars to the credit of said Union, and find that they agree with the statements on the treasury book.

J. B. WITHERBEE,  
GEO. BROOKS, } Auditing Committee.

*Missionary Rooms, Boston, May 2, 1864.*

## PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIME.
Richard Furman, D.D., S. C.	Matt. 28: 20.	Convention,	Philadelphia, Pa.	May, 1814
Thomas Baldwin, D.D., Mass.	"	"	"	" 1817
O. B. Brown, D. C.	"	"	"	April, 1820
William Stoughton, D.D., D. C.	John 4: 35, 36.	"	Washington, D.C.	" 1822
Jesse Mercer, Ga.	Matt. 28: 19.	"	New York city,	" 1825
William Yates, Ind.	"	Board.	Boston, Mass.	" 1827
William T. Brantly, Pa.	Phil. 2: 16.	"	New York city,	" 1828
Daniel Sharp, D.D., Mass.	Mark 16: 15.	Convention,	Philadelphia, Pa.	" 1829
Charles G. Sommers, N. Y.	An Address.	Board.	Hartford, Ct.	" 1830
R. Babcock, Jr., * Mass.	Ps. 67: 1, 2.	"	Providence, R. I.	" 1831
F. Wayland, D.D., * R. I.	Rom. 7: 18.	Convention,	New York city,	" 1832
Baron Stow, Mass.	I John 2: 6.	Board.	Salem, Mass.	" 1833
William E. Williams, N. Y.	2 Cor. 10: 15, 16.	"	New York city,	" 1834
S. H. Cone, N. Y.	Acts 9: 6.	Convention,	Kirkwood, Va.	" 1835
Elon Galusha, N. Y.	Luke 10: 2.	Board.	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 19.	"	Philadelphia, Pa.	" 1837
Baron Stow, Mass.	Acts 12: 24.	Convention,	New York city,	" 1838
James B. Taylor, Va.	Luke 24: 46, 47.	Board.	Philadelphia, Pa.	" 1839
B. T. Welch, D.D., N. Y.	John 8: 8.	"	New York city,	" 1840
Richard Fuller, D.D., S. C.	John 12: 32.	Convention,	Baltimore, Md.	" 1841
E. E. Pattison, D.D., R. I.	Ps. 57: 7.	Board.	New York city,	" 1842
Pharcellus Church, N. Y.	Col. 1: 21.	"	Albany, N. Y.	" 1843
S. W. Lynd, D.D., Ohio.	I Cor. 1: 21.	Convention,	Philadelphia, Pa.	" 1844
G. B. Ide, Pa.	Ps. 40: 9.	Board.	Providence, R. I.	" 1845
G. W. Eaton, D.D., N. Y.	I Tim. 1: 11.	Convention,	Brooklyn, N.Y.	May, 1846
Baron Stow, D.D., * Mass.	Matt. 27: 45, 51-53.	Union.	Cincinnati, Ohio.	" 1847
J. N. Granger, R. I.	Gal. 2: 9.	"	Troy, N. Y.	" 1848
M. J. Rhess, Del.	Phil. 2: 5.	"	Philadelphia, Pa.	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28.	"	Buffalo, N. Y.	" 1850
William Hague, D.D., N. J.	Acts 13: 30.	"	Boston, Mass.	" 1851
Velona H. Hotchkiss, N. Y.	2 Thess. 3: 1.	"	Pittsburg, Pa.	" 1852
Robert Turnbull, D. D., Conn.	Isa. 32: 20.	"	Albany, N. Y.	" 1853
Ezekiel G. Robinson, D.D., * N. Y.	John 14: 12.	"	Philadelphia, Pa.	" 1854
Edward Lathrop, D.D., N. Y.	Eph. 3: 8, and	"	Chicago, Ill.	" 1855
Robert W. Cushman, D.D., Mass.	2 Cor. 5: 14.	"	"	" 1856
Nathaniel Cottier, Ohio.	Heb. 12: 28, 29.	"	New York city,	" 1857
William H. Shadler, D.D., Md.	Col. 1: 25.	"	Boston, Mass.	" 1858
Silas Bailey, D.D., Ind.	Rom. 5: 2, 4.	"	Philadelphia, Pa.	" 1859
E. E. L. Taylor, D.D., N. Y.	John 4: 38.	"	New York city,	" 1860
S. D. Phelps, D. D., Conn.	Acts 4: 31, 32.	"	Cincinnati, Ohio.	" 1861
C. W. Flanders, D.D., N. H.	1 Pet. 3: 17.	"	Brooklyn, N. Y.	" 1862
J. L. Burroughs, D.D., Ill.	I Tim. 3: 16.	"	Providence, R. I.	" 1863
B. L. Caldwell, D.D., R. I.	Matt. 17: 16.	"	Cleveland, Ohio.	" 1864
	Luks 16: 31.	"	Philadelphia, Pa.	" 1864

\* The appointed preacher having failed.

## OFFICERS OF THE MISSIONARY UNION.

HON. IRA HARRIS, LL.D., New York, President.  
 REV. ALEXIS CASWELL, R. I., } Vice-Presidents.  
 HON. J. P. CROZER, Pa., }  
 REV. O. S. STEARNS, Mass., Recording Secretary.

## Board of Managers.

C DAVIS, Mass., Chairman. REV. S. D. PHELPS, D.D., Con., Recording Secretary.

## CLASS I.

## Ministers.

B. Bangs, Me.  
 D.D., Brooklyn, Mass.  
 Dr. D.D., Brooklyn, N. Y.  
 J. B., New York city.  
 D., Newark, N. J.  
 Smith, D.D., Philadelphia, Pa.  
 Unville, O.  
 Massasoit, Mich.  
 Franklin, Ia.  
 Fairfax, Va.  
 Chicago, Ill.  
 Providence, R. I.  
 Burlington, Iowa.  
 D., Woodstock, C. W.

## Laymen.

A. Colby, New London, N. H.  
 T. G. Turner, Warren, R. I.  
 J. H. Duncan, LL.D., Haverhill, Mass.  
 A. Day, Hartford, Conn.  
 M. B. Anderson, LL.D., Rochester, N. Y.  
 S. A. Crozer, Upland, Pa.  
 J. M. Hoyt, Cleveland, O.  
 Harvey Edwards, Fayetteville, N. Y.  
 C. B. Durfee, Woodstock, Ill.  
 George Cummings, Clinton, Mass.  
 Daniel Bowen, Buffalo, N. Y.

## CLASS II.

## Ministers.

D.D., Cleveland, O.  
 D.D., Chicago, Ill.  
 Providence, R. I.  
 D.D., New Haven, Conn.  
 Indianapolis, Ind.  
 Lake Minnetonka, Minn.  
 Hinsdale, Vt.  
 Hamilton, N. Y.  
 Ham, New York.  
 South Reading, Mass.  
 Newton, Mass.  
 Philadelphia, Pa.  
 Ann Arbor, Mich.  
 Jersey City, N. J.  
 D.D., Poughkeepsie, N. Y.

## Laymen.

N. Brewster, Portland, Me.  
 David Jayne, M.D., Philadelphia, Pa.  
 Prof. James R. Boise, Ann Arbor, Mich.  
 C. M. Holden, Chicago, Ill.  
 J. Clement, Dubuque, Iowa.  
 O. J. Dearborn, Janesville, Wis.  
 G. W. Prescott, Lebanon, O.  
 G. Colby, Boston, Mass.  
 A. J. Joslyn, Elgin, Ill.  
 S. Colgate, New York.

## CLASS III.

## Ministers.

Th., D.D., Portland, Me.  
 Fisherville, N. H.  
 D.D., Providence, R. I.  
 Hartford, Conn.  
 D.D., New York, N. Y.  
 Springfield, Mass.  
 St. Louis, Mo.  
 D., Wilmington, Del.  
 D.D., Philadelphia, Pa.  
 Washington, D. C.  
 D.D., New Brunswick, N. J.  
 D.D., Dayton, O.  
 Id.  
 Id., Mt. Holly, Vt.

## Laymen.

M. Davis, Burlington, Vt.  
 H. H. Hawley, Burlington, Iowa.  
 J. W. Merrill, Boston, Mass.  
 Hon. I. Davis, LL.D., Worcester, Mass.  
 J. B. Hartwell, Providence, R. I.  
 S. Sheldon, New York, N. Y.  
 A. Hubbell, Utica, N. Y.  
 S. Van Winkle, New Brunswick, N. J.  
 W. Bucknell, Philadelphia, Pa.  
 N. Goldsmith, Cincinnati, O.  
 Hon. J. E. Doolittle, Racine, Wis.

## Executive Committee.

## Ministers.

S. SHOW, D.D.  
 PARKER, D.D.  
 LAM LAMBON, D.D.  
 DR. C. MILLS, D.D.  
 G. W. GARDNER.

HENRY LINCOLN,  
 NEHEMIAH BOYNTON,  
 GRO. W. CHAPMAN,  
 J. W. MERRILL.

JONAH G. WARREN, D.D., Corresponding Secretary.

J. N. MURDOCK, D.D., Assistant Secretary.

F. A. SMITH, Esq., Treasurer.

## Auditing Committee.

J. B. WITMERSON, Esq.,

GEO. BROOKS, Esq.,

## FIFTIETH ANNUAL MEETING.

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### PROCEEDINGS OF THE MISSIONARY UNION.

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PHILADELPHIA, Pa., May 19, 1864.

The Union met in the meeting house of the First Baptist church at 10 o'clock, A. M. J. P. Crozer, Esq., one of the Vice Presidents, took the chair. Prayer by Rev. W. Arthur, N. Y.

Rev. S. F. Smith, Mass., was elected, by ballot, Recording Secretary *pro tem.* The meeting then adjourned to Tuesday, May 24, at 10 o'clock, A. M. Prayer by Rev. G. S. Webb, N. J.

TUESDAY, May 24, 1864.

The American Baptist Missionary Union met this day at 10 o'clock, A. M., in the meeting house of the First Baptist church, according to adjournment, to hold its fiftieth anniversary.

The President, Hon. Ira Harris, N. Y., being absent, J. P. Crozer, Esq., Pa., Vice President, took the chair.

After singing hymn 854 of the Psalmist, and the reading of the Scriptures by Rev. R. Babcock, N. Y., prayer was offered by Rev. J. H. Kennard, Pa.

Rev. Messrs. A. D. Gillette, D. C., O. Dodge, N. Y., S. M. Osgood, Ill., G. W. Gardner, Mass., A. F. Spalding, R. I., G. E. Horr, N. J., were appointed a Committee on the enrollment of members, who subsequently reported as follows, and the report was adopted.

#### REPORT.

The Committee on the enrollment of members beg leave to submit the following report.

Whole number of male members present, including Life and Annual, 655; Life Members, 430; Annual Members, 225; of the Annual Members, 70 are also Life Members. The States are thus represented:—Maine, 16 l.m., 6 a.m., 22; New Hampshire, 5 l.m., 1 a.m., 6; Vermont, 9 l.m., 4 a.m., 18; Massachusetts, 88 l.m., 14 a.m., 102; Rhode Island, 25 l.m., 5 a.m., 30; Connecticut, 21 l.m., 10 a.m., 31; New York, 73 l.m., 70 a.m., 142; Pennsylvania, 88 l.m., 28 a.m., 111; New Jersey, 46 l.m., 17 a.m., 63; Ohio, 17 l.m., 18 a.m., 85; Illinois, 9 l.m., 12 a.m., 21; Indiana, 3 l.m., 2 a.m., 5; Michigan, 7 l.m., 7 a.m., 14; Iowa, 4 l.m.; Wisconsin, 2 l.m., 8 a.m., 5; Minnesota, 8 l.m., 3 a.m., 6; Missouri, 1 l.m., 2 a.m., 3; Delaware, 1 l.m.; California, 2 l.m.; District of Columbia, 7 l.m., 8 a.m., 10; Cherokee Nation, 1 l.m.; Canada, 1 l.m.; Burnrah, 2 l.m.

## DELEGATES.

## MAINE.

bury, L.M.	Bangor, First ch.
e,	
Ellsworth, L.M.	
mphrey,	
,	
3,	

## NEW HAMPSHIRE.

ke,	
is, L.M.,	Great Falls, ch.

## VERMONT.

ard,	
hines, L.M.	Fairfax.

St. Johnsbury.

## MASSACHUSETTS.

ld, L.M.	Westboro', ch.
my, L.M.	Chicopee.
yden, L.M.	South Dedham.
on, L.M.	Boston, Central Square ch.
e,	Greenville.
, L.M.	Worcester.
an, L.M.	West Cambridge.
, L.M.	Waltham.
odwin, L.M.	Charlestown, First ch.
herly,	
ttle, L.M.	Charlestown, First ch.
, L.M.	Charlestown, Bunker Hill ch.
iman, L.M.	
incy,	Newton Corner.
, L.M.	Charlestown, First ch.
er,	
an, L.M.	Lawrence, Second ch.

## RHODE ISLAND.

edict, L.M.	Pawtucket
nedict, L.M.	"
nison, L.M.	Wickford.
w,	
ins,	Newport, Second ch.

## CONNECTICUT.

lanfield, L.M.	Hartford.
e, L.M.	Hartford.
s, L.M.	"
mmock, L.M.	Stamford.
e, L.M.	
Ithrop, L.M.	New Haven, First ch.
is, L.M.	" "
tt,	Waterbury.
me, L.M.	Danbury.
l, L.M.	Hartford.

## NEW YORK.

ew,	Penn Yan.
.M.	Green Point.
nter,	New York city, Tabernacle ch.
z, L.M.	Richmondville.
b,	Lima.

G. H. Brigham, L.M.	Homer.
J. R. Broughton, L.M.	Whitehall.
E. Bright, L.M.	New York city, Tabernacle ch.
J. H. Burr, L.M.	Gloversville.
A. B. Chase, L.M.	Reading Centre,
B. Clapp, L.M.	Wappinger's Falls.
Rufus L. Cole, L.M.	New York city, Berean ch.
E. Colgate,	" " Tabernacle ch.
D. G. Corey, L.M.	Utica.
W. B. Curtis, L.M.	" Bleeker st.
Wm. Dean, L.M.	Wyoming.
Jno. Dowling, L.M.	New York city, Berean ch.
D. Dunbar, L.M.	" " McDougal st.
H. Edwards, L.M.	Fayetteville,
William Entwistle,	Henrietta.
G. W. Folwell, L.M.	Hudson.
A. E. Forr, L.M.	Olean.
L. L. Gage,	South Alabama.
B. B. Gibbs,	Geneva.
Thomas Goodwin,	Throopsville.
J. W. Greene, L.M.	Albany, First ch.
Samuel Grocock,	Brooklyn, Washington avenue ch.
L. Hall,	Mansville.
David Hall,	Adamsville.
Walter Holt,	Hamlin.
S. L. Holman,	Buckman.
M. W. Homes, L.M.	Romulus.
D. C. Hughes,	Sandy Hill.
H. M. Jones, L.M.	Fredonia.
J. J. Keyea,	Nunda.
E. Lathrop, L.M.	New York city, Tabernacle ch.
G. C. Lee, L.M.	Albany, Pearl st. ch.
B. R. Levick, L.M.	Ogden.
W. C. McCarthy,	Wyoming.
L. J. Matteson, L.M.	Watertown.
Ed. Mills,	Adams.
David Moore,	Brooklyn, Washington avenue ch.
R. M. Nott, L.M.	Rochester, First ch.
E. Packwood,	York.
C. W. Palmer,	New York.
L. C. Pattengill, L.M.	Wilson.
W. C. Phillips, L.M.	South Butler.
S. Porter,	New York city, Tabernacle ch.
J. B. Price, L.M.	" South ch.
Benjamin Randall,	Adams.
T. S. Ranney, L.M.	Homer.
W. H. Reed,	New York city, South ch.
B. P. Russell,	Pike.
Wm. N. Sage, L.M.	Rochester, First ch.
E. Savage, L.M.	" Second ch.
E. J. Scott, L.M.	Altay.
Smith Sheldon, L.M.	New York city, Tabernacle ch.
J. W. Simpson, L.M.	Cuba.
S. L. Smith,	Bloomingdale.
J. N. Smith,	Clifton Park.
Carlos Swift, L.M.	Madison.
J. F. Stoddard,	New York city, Tabernacle ch.
J. N. Tolman, L.M.	Williamsburg, Second ch.
A. W. Tousey,	Painted Post.
D. W. Warner, L.M.	Summit.
C. W. Waterhouse,	Mount Vernon.
J. S. Webb, L.M.	Campbell, ch.
R. H. Weeks,	East Henrietta.
W. S. Wilder,	New York city, First ch.
R. L. Williams,	Rome.

ton, . . . . . New York city, Tabernacle ch.  
terton, . . . . . " " " "

## NEW JERSEY.

ldwin, L.M.	Werts Corner, ch.
ke,	Fairmount, Newark.
larke,	Elizabeth.
nwell, L.M.	Canton.
s, L.M.	Hammonton and Somerset, ch.
, L.M.	Newark, First ch.
b,	Trenton, Central ch.
son,	Perth Amboy.
, L.M.	Newton.
idorf,	Jersey city, Union ch.
mly, L.M.	" "
ell, L.M.	New Brunswick, First ch.
Vardner, L.M.	Martinsburg.
s, L.M.	New Brunswick.
ifee,	Caldwell.
'right,	Cohansey, ch.

## PENNSYLVANIA.

ine,	Allentown.
,	"
,	Beakleyville.
ier,	Alleghany.
,	Montgomery.
in,	Union Mills.
am,	Beaver Association.
,	Pequea.
ea,	Milestown.
,	Providence.
patrick,	Lockport.
,	West Greenville.
Neil,	Milton.
,	Treverton.
,	Williamsport.
meyer,	Pittsburg, Fourth ch.
rmyer,	Bridgewater.
ken,	Monongahela Association.
ips,	Point Pleasant.
ley,	Pequea.
,	East Smithfield.
,	Gilmanton.
,	Nottingham.
,	Smithport.

## OHIO.

ma, L.M.	Cleveland, First ch.
all,	Cincinnati, Ninth st. ch.
iel,	Rockville, ch.
ier, L.M.	Granville.
.M.	Xenia.
,	Painsville.
n,	Seville.
, L.M.	Cincinnati, Union Miss. ch.
L.M.	Cleveland, Erie st. ch.
,	Warren.
ell,	Lancaster.
ll,	Granville, Welch Hills ch.
all, L.M.	Columbus, First ch.
,	Brookfield.
itcomb,	Middletown.
,	Richfield.

J. A. White, . . . . . Cincinnati, Mt. Auburn.  
 A. B. White, . . . . . Greenfield.

## INDIANA.

M. S. Vawter, . . . . . Amity.  
 Wm. C. Vawter, . . . . . Geneva, ch.

## ILLINOIS.

G. O. Adams, . . . . . Alton, ch.  
 D. L. Allen, . . . . . Decatur.  
 Cyrus Bently, L.M. . . . . Chicago, First ch.  
 James K. Burris, . . . . . " "  
 J. B. Campbell, . . . . . Sparta.  
 W. W. Everts, L.M. . . . . Chicago, First ch.  
 D. E. Hatteman, L.M. . . . . Marengo.  
 F. B. Ives, . . . . . Tiskilwa, ch.  
 M. Jameson, L.M. . . . . Alton, ch.  
 D. Reid, . . . . . Upper Alton.  
 J. E. Tyler, . . . . . Chicago.  
 James E. Tyler, L.M. . . . . Chicago, First ch.

## MICHIGAN.

J. Butterfield, L.M. . . . . Adrian.  
 S. Crossman, . . . . . Ann Arbor.  
 J. H. Griffith, . . . . . Detroit, First ch.  
 S. Haskell, L.M. . . . . Kalamazoo.  
 C. E. Hewitt, . . . . . Ypsilanti.  
 P. P. Nichols, . . . . . Coldwater, ch.  
 J. D. Standish, . . . . . Detroit, Lafayette st. ch.

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Daniel Packer,  
R. Sawyer.

## MASSACHUSETTS.

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S. Ripley,  
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A. F. Hastings,  
Freeman Hubbard,

D. Ives,  
George Lovis,  
C. G. Smith,  
M. G. Smith,  
J. C. Wightman,  
W. S. Williams.

## NEW YORK.

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E. Brigham,  
R. J. W. Buckland,  
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H. Daniels,  
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H. C. Townley,  
T. Vassar,  
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Z. P. Wild,  
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S. R. Barker,  
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Geo. E. Horr,  
Robert Johnston,  
John Jones,  
Miller Jones,  
Charles Kain,  
Edgar M. Levy,  
Pethuel Mason,  
William Maul,  
J. D. Merrill,  
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D. F. Morrill,  
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John R. Murphy,  
C. B. Page,  
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Thomas Roberts,  
Alex. W. Rogers,  
P. P. Runyon,  
Henry F. Smith,  
A. B. Stelle,  
Thomas Swaim,  
Kelsey Walling,  
W. E. Watkinson,  
Joseph Wright,  
Thomas G. Wright,  
R. F. Young.

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G. W. Anderson,  
J. Baldridge,  
N. B. Baldwin,  
A. K. Bell,  
M. Bell,  
George D. Boardman,  
J. E. Bradley,  
J. N. Brown,  
Wm. Bucknell,  
Stephen A. Caldwell,  
W. W. Case,  
J. H. Castle,  
G. S. Chase,  
J. E. Cheshire,  
A. G. Collins,  
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J. Cooper,  
T. P. Coulton,  
S. L. Cox,  
S. A. Crozer,  
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D. C. Eddy,  
L. Farwell,

G. Frear,  
J. French,  
J. N. Folwell,  
J. Hanna,  
G. Hand,  
W. S. Hansell,  
Wm. F. Hansell,  
Nathan Hazen,  
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G. Higgins,  
W. W. Hickman,  
John Hicks,  
S. J. Hoakinson,  
J. W. Hyde,  
R. Jeffery,  
Wilson Jewell,  
A. Johnston,  
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W. W. Keen, Jr.,  
C. B. Keen,  
J. A. Kelley,  
G. Kempton,  
J. H. Kennard,  
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T. Rowling,  
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M. Smith,  
J. Wheaton Smith,  
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G. W. Spratt,  
H. Steelman,  
J. B. Stone,  
W. B. Skinner,  
A. B. Still,  
A. H. Sembower,  
M. Taylor,

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D. Williams,  
J. B. Williams,  
B. C. Willoughby,  
J. E. Wilson,  
  
S. Wood,  
B. F. Woodbury,  
Samuel W. Zeigler.

**MARYLAND.**

G. P. Nice.

**OHIO.**

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A. Francke,  
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J. D. King,  
J. W. Osborn,  
J. M. Pendleton,  
N. A. Reed,  
  
W. Sedwick,  
B. Y. Siegfried,  
D. Shepardson,  
F. Tolhurst,  
S. B. Webster,  
S. Williams.

**INDIANA.**

A. L. Robinson,

L. Wilder.

**ILLINOIS.**

S. B. Gilbert,  
F. W. Ingmire,  
S. M. Osgood,

E. G. Taylor,  
J. B. Thomas,  
H. R. Wilbur.

**MICHIGAN.**

J. E. Kinney,  
S. M. Loveridge,

T. W. Merrill,  
A. D. Williams.

**WISCONSIN.**

E. J. Goodspeed.

**IOWA.**

H. H. Hawley,

W. Rutledge.

**MINNESOTA.**

S. F. Wilcox,

A. Smith Lyon.

**MISSOURI.**

CALIFORNIA.

O. B. Stone.

**DELAWARE.**

ckinson.

**MARYLAND.**

G. P. Nice.

**DISTRICT OF COLUMBIA.**

J. M. Mace,  
L. Richards,

Geo. W. Samson,  
Thos. U. Walter.

**CHEROKEE NATION.****CANADA.****BURMAH.**

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ssrs. G. D. Boardman, J. W. Smith and D. C. Eddy, Pa., with  
bonding and Assistant Secretaries, were appointed a Committee  
ments.

mmittee reported the following order of services, which was

## TUESDAY.

A. M. 10 o'clock.

1. Opening Services. Address of Welcome from the Philadelphia Committee of Arrangements.
2. Appointment of Committees.
3. Presentation of Reports by the Treasurer and the Executive Committee.

P. M. HALF PAST 2 o'clock.

1. Reference of Reports and Papers to appropriate Committees.
2. Address on the Early History of our Missionary Organization, with Biographical Sketches of its Founders, by Rev. Dr. Stow, of Mass. Free Conference.

P. M. HALF PAST 7 o'clock.

Annual Sermon by Rev. Dr. Caldwell, of Rhode Island. Collection.

## WEDNESDAY.

A. M. 9 o'clock.

1. The Growth of the Baptist Denomination in this Country during the last Half Century. Rev. K. Brooks, of Mass.
2. Development of the Benevolent Principle in the Churches. Rev. Dr. Babcock, of N. Y.
3. Educational Institutions of the Denomination. Rev. Dr. Ripley of Mass.
4. The Literature of the Denomination. Rev. Dr. Crowell, of Illinois.

P. M. HALF PAST 2 o'clock.

1. Election of Officers of the Union, and Presentation of Reports of Committees.
2. The Influence of Foreign Missions on the Development of our Denominational Character. Rev. Dr. Bailey, of Indiana.
3. Providential Lessons of our Missionary History. The Assistant Secretary. Free Conference.

P. M. HALF PAST 7 o'clock.

1. Memorial Discourse, by Rev. Dr. Williams, of N. Y. Special Collection.

## THURSDAY.

A. M. 9 o'clock.

1. The Missions in their Retrospective and Prospective Aspects. The Corresponding Secretary.

2. Report of Committee on Jubilee Fund. Conference. Action.

P. M. HALF PAST 2 o'clock.

Memorial Resolutions, with Addresses by Representatives of Kindred Missionary Bodies, to be followed by free Conference.

P. M. HALF PAST 7 o'clock.

Address by Rev. George D. Boardman, of N. Y., as Representative of the Children of Missionaries. Also brief Addresses by Returned Missionaries and Missionaries under Appointment.

A prayer meeting every morning of the session, from 8 to 9 o'clock.

Rev. D. C. Eddy, Chairman of the Committee of Accommodation, welcomed the Union to Philadelphia by the following Address.

## ADDRESS OF WELCOME.

Mr. President, and Members of the Missionary Union:—It becomes my duty as Chairman of the Committee of Accommodation, representing the Baptists of Philadelphia, to welcome you to our city, to our houses and our hospitality, to our churches

nd our altars. Fifty years ago our fathers welcomed you, as we do to-day. They invited you to come here, with the solemn burden of the great commission on your souls, to deliberate, pray and act for Christ and a perishing world. Fifty years ago! What changes have occurred since that time! Then the city of William Penn lay snugly ensconced upon the bank of the Delaware, closely hugging the sluggish Indian stream as it rolled on, its western limit being far below us, reaching only to Eleventh street. Since then, a mighty population has been striding on, building huge ware-houses and palaces of luxury and elegance in these arrowy avenues. It stands now standing this stately edifice, where were clay pits and burning brick kilns; it spanned the Schuylkill with bridges, and built a suburban city on the other side, where our denomination is represented by three influential and flourishing churches. Then the whole population was but little more than 100,000 souls; now it has risen to 700,000, and the city embraces an area of one hundred and twenty square miles. Then we had but seven white churches, and a total membership of only 2,500 persons; now we have thirty-five churches, several flourishing mission stations, and a membership of between eleven and twelve thousand persons. Then Holcombe presided over this venerable church, the mother of us all, which had its early home in a store-loft on Barbadoes lot; thence emigrated to Anthony Morris' brew-house, and at length found a home in the meeting-house of the Keithian Quakers. Then Langton preached to immense and enraptured audiences in old Sansom Street church, by whose once hallowed, now desecrated walls many a saint goes weeping, as the Jews, shut out of the Temple area by Moslem hate, go to wail meekly by the roken stones which they have polished with the kisses of centuries. Now other ministers preach in the churches which dot the city, from river to river, and lift their spires toward heaven in many a form of grace and elegance. Then the nation was engaged in a bitter, bloody war with England, the mother country; now she is struggling with the gigantic and unnatural rebellion, for her own children have risen up against her. Then the few who met, were oppressed with doubts and fears. The missionary enterprise was deemed by many very pious persons as chimerical and Utopian, and the scorn of unbelief and the forebodings of evil overshadowed the day that witnessed the inauguration of this Society; now the missionary enterprise, instead of being a doubtful experiment, is a glorious success. The church through all her ranks boasts of being a missionary church. Heber's sweet and beautiful hymn,

"Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny?"

comes ringing round the globe. Instead of thirty-three men, we have representatives of every loyal State, of every division of our great denomination, and of every phase of our religious condition.

We welcome you, sir, because you came on a mission of love and good-will. One year ago, we were expecting a visit of quite another character. A hostile army was gathering, to sweep the fertile plains and desolate the verdure-clad mountains of Pennsylvania. An ambitious general had conceived the insane idea of setting on fire the coal-mines of this commonwealth, paralyzing one great branch of our national industry, and making these towering mountains only so many burning chimneys of ruin. He purposed to quarter his rebel hordes in our beautiful sanctuaries, and bridle his horses at our altars. We saw the gleam of his bayonets, the flash of his sword, and heard the tramp of his steeds, the roll of his drums, and the blast of his bugles beyond the dark-flowing Susquehannah. But you come, the army of the Lord, singing the song of Jubilee; your banners blazoned with light and glory, and

inscribed, "Peace on earth, good will to men;" your emblem, the hallowed cross; your faith, Christ and salvation; your creed, "one Lord, one faith, one baptism."

We welcome you with all the precious memories you bring—memories of that day when Richard Furman occupied the seat you now fill;—when Thomas Baldwin, whose calm, holy features are truthfully pictured there, (pointing to a portrait hanging near the pulpit) but more indelibly photographed on the hearts of thousands yet on earth and thousands more in heaven, was scribe; when Gano, Boles, Jones, Rogers and Luther Rice were all here;—memories of Judson in his patient waiting, his weary watching, and his heroic sufferings;—memories of Coleman, Whealock, Vinton, Abbott, and that noble succession of missionaries who, like Christ, but in another way, laid down their lives for others;—memories of the sweet sisters of charity, such as Rome never inscribed on the roll of her saints—the three Mrs. Judsons, Mrs. Comstock, Eleanor Macomber, Mrs. Shuck, Mrs. Jones, and many others who lie beneath the Hopia at Amherst, on St. Helena, at Akyab, Dongyan and Sandoway, in China, and beneath the surface of the ocean, waiting for the trump of the archangel to call them to eternal glory;—memories of the noble men who provided the means, offered the prayers, supported the society, while others went down into the region and shadow of death, beginning with those thirty-three that met here on that memorable 18th of May, 1814, down through that illustrious line that stretches from this missionary work up to the throne of God—Cone, Sharp, Granger, Cobb, Farwell, Sanderson, Linnard, ministers and laymen who held the rope while others went down the burning sides of the crater of ruin, to pluck lost souls from hell's tremendous verge;—memories of the native converts, beginning with Moung Nau, whose solitary voice began to sing alone,

"Saved by grace, I live to tell,  
How Jesus rescued me from hell—"

down through all the thousands who, beneath the shadows of falling pagodas and crumbling idols, have shouted redeeming grace and dying love, until the old sin-cursed globe is rocking with the hallelujahs of their joy. We welcome you for the Master's sake, who was with the original thirty-three when they met in the old Second Street church, which, becoming inadequate to the wants of the congregation, has been given to the moles and the bats. The originators of the Triennial Convention are all dead. One by one they passed away, until the other day John Sisty died in the arms of our affection, sweetly falling asleep in Jesus. But Jesus lives, and in his name we welcome you. Much as we loved the fathers, much as we valued the missionaries who have gone to glory in the skies, this living Christ is worth more than they all, and in his great name we welcome you to-day, and may the benediction of Father, Son and Holy Ghost rest upon you; make your gathering a Pentecost, and send you to your homes with burning tongues, and cloven tongues of fire resting on you.

Fifty years hence, you will come in the persons of your children, and your children's children, to celebrate your Centennial. You will all be dead, but they will be here. God grant that when that day comes, it may find the sword of war forever sheathed, the last vestige of human bondage forever blotted out, the throne of every tyrant broken down, the idols all abolished, and Jesus Christ, our King, our hope, our glory, reigning from the river unto the ends of the earth!

The report of the Treasurer was read and laid upon the table.

The report of the Executive Committee was read in part, by the Corresponding Secretary, and laid upon the table.

The Assistant Secretary presented a special paper on the J

## THE MISSIONS AND THE JUBILEE FUND.

The Executive Committee in devising plans for the suitable commemoration of the fiftieth anniversary of the Missionary Union, desire to call the attention of that body, and of the churches contributing to its treasury, to the fitness of making some special thank-offering to the God of missions, in view of the blessings and successes of the last half century. Such offerings have been deemed appropriate, in all ages of the church, as marking eras of spiritual progress, or as commemorating signal blessings; and God has always shown Himself well pleased with such sacrifices. The Committee would earnestly invite their brethren to set up some substantial memorial of the Divine favor which has crowned our work. The considerations which they would urge in this behalf are drawn chiefly from a brief review of what God has done for us, and of the present condition of our missionary work.

It ought to be a theme of devout thanksgiving to the God of all grace that He inspired the hearts of our Fathers with the spirit of missions, that He opened before them a wide and effectual door of missionary labor, that He pointed out the field, that He called the pioneers who, under his guidance and blessing, were to occupy and cultivate that field for Christ and the church. All the circumstances connected with the origin of our missions bear marks of Divine interposition and direction. Nor has the presence of God been less signal in the subsequent progress of our work. Barbarous tongues have been reduced to order and made the permanent repositories and vehicles of truth. The word of God has been translated into many heathen dialects, and widely circulated among the people. Christianity has been made to take its place in the literature of heathen nations. Thousands on thousands of pagans have been converted. These converted pagans have been organized into hundreds of Christian churches. Hundreds of native preachers of the gospel have been raised up, many of whom are effectively doing the work of pastors to the native churches, while others are doing the work of evangelists. The church has been planted and has taken root on heathen soil, and in many instances its growth has been as rapid and symmetrical as in our own more favored land. The spirit of missions of which these churches were born, has been perpetuated among their members, so that they not only substantially support their own pastors, but contribute for the evangelization of the regions beyond. These things are only the more outward and visible marks of a spiritual triumph which has seldom been equalled in the history of evangelical effort. We may gratefully say, on a review of our missionary progress, "The Lord hath done great things for us, whereof we are glad."

We ought surely to give some substantial expression of the gratitude awakened by these crowning mercies. Nor should the offering which we render to our covenant-keeping God be one which costs us nothing. Rather should we stir ourselves up to rear a monument to the Divine Goodness in the way of sacrifice. We ought freely to bring our best substance to the altar of this service. The Committee know of no suitable way of showing our gratitude to the God of missions, as by making larger outlays in the cause of missions; not only restoring the breaches which time and neglect have caused in our work, but pushing that work forward to its completion. The fields which have been glorified by the presence of the Most High, and where He has so visibly illustrated his saving power among the heathen, ought to be reclaimed, where they have been allowed to run to waste, and to be strengthened where they have been left to languish for want of support. A brief glance at the field as now occupied will indicate what needs to be done in the way of reinforcement.

On the western shore of the Bay of Bengal, in the Presidency of Madras, is the commonly known as the Mission to the Teloogoo. The mission

is now in the charge of Rev. L. Jewett and Rev. F. A. Douglass. Mr. Jewett is now in this country for the purpose of regaining his health. During the more than two years that he has been absent from the mission, Mr. Douglass has been left to bear alone the heavy burden of the work. As might have been expected, his health has suffered severely under the weight of care and labor thus imposed upon him, and even he has been compelled to retire from the field for a season to recruit his exhausted energies. But in spite of these drawbacks the mission has shown unusual signs of vitality. Rarely has it presented a more promising aspect than at the present moment. A mission of such promise, and on which so much has been expended, ought not to be left in a languishing state. Its fields are white and ready for the harvest. Only the laborers are wanting. We cherish the hope that Mr. Jewett will soon be able to return to his post. He ought to be accompanied, when he goes, by two fresh and vigorous men. This increased force is absolutely necessary to raise the mission to a state of real efficiency and give promise of large success.

Take a glance next at the Siam mission. Since the departure of Mr. Telford, Mr. and Mrs. Smith have been the only laborers on this once promising field. For a detailed statement of the present condition and prospects of this mission we refer you to the Annual Report, which will be presented at the present meeting of the Union. We must content ourselves with the remark that if the Union mean to hold this station, they must reinforce it at once. This necessity has seemed so clear to the Executive Committee, that they have recently entered into correspondence with the venerated and beloved brother who formerly occupied that post, asking him to return to it again. Should he consent to go, and circumstances seem favorable, the Committee would deem it advisable for some young man of suitable qualifications to accompany him, to aid him at first, and then to take the work from his hands when, in the wise providence of God, he may be called to lay it down.

The Maulmain Burman Mission, at present under the sole care of Rev. J. M. Haswell, is suffering greatly for want of laborers. The Providence which compelled the younger Haswell to leave a field for whose cultivation he possessed so many qualifications, may well try our faith. But instead of discouraging, it ought to stimulate efforts to maintain this noble mission. We must speedily increase the force employed there. Should Mr. Haswell's health break down, as there is too much reason to fear, the consequences would be disastrous and trying in the extreme. There ought to be no delay in strengthening his hands. Two additional missionaries are needed to make the mission effective and safe.

The Assam Mission has met with strange vicissitudes; but in all its changes, and despite all drawbacks, God has smiled upon it, and given it no small measure of success. The province is suddenly rising to great importance, through the recent stimulation of its agriculture and commerce. It has received a large accession to its population, and never presented so wide a field for Christian effort as it does to day. The force at present on the ground is inadequate to the real state of the work. The missionaries in Assam are pressed beyond measure, and one of them will soon be obliged to vacate the place he has so long and usefully filled. Two new men ought to be sent to Assam during the present year.

At Prome the field is already wide, and it is increasing. Dr. Kincaid makes the most earnest appeal for a man to occupy Thayet, at present an outstation of the Prome Mission. Should we fail to respond to this call, it will be only another instance of golden opportunities abandoned, to which necessity has often driven the Committee. We are persuaded that the help ought to be sent forward without delay.

*There are other missions whose claims for reinforcement will have to be considered*

when we come to settle the destination of missionaries. Many missions, besides those we have named, might make a very strong case in favor of such strengthening. To reinforce these missions, and bring them into an effective working condition, ought to be our immediate aim and purpose. It will require ten men, at least, to effect such a reinforcement of our missions as we have contemplated. In not one of the missions which we have specified is there any room for choice. Reinforcement is a necessity. It cannot be deferred without the risk of leaving these fields vacant at any moment. Many of the missionaries are well stricken in years, while others are suffering from impaired health. We owe it to those devoted laborers, fainting under the heat, and well nigh borne down by the burdens of the day; we owe it to Christ whose servants they are, and whose work they are doing, to send forth more laborers into the harvest.

The same considerations which urge us to the policy of reinforcing the mission stations that have become weak, also urge us to reoccupy some of the posts which the death or withdrawal of missionaries has left vacant. We may look forward to the time when, for the missionary to vacate his post will be advance instead of retrograde. Soon as our mission churches shall become securely rooted and grounded in the truth, they will, of necessity, be left to grow according to the tendencies that are in them, and the grace that may be given to them. The time will come when we must leave them to the care of the Chief Shepherd, and the immediate culture of their native pastors and teachers. But stations that have been prematurely left vacant, before the churches were qualified to maintain an independent life, ought to engage our most earnest care. Let us glance for a moment at some of these vacant fields.

It is now eight years since Mr. Satterlee died at his post in Arracan, leaving the native churches in that once favored region without the counsel and help of an American missionary. With the exception of occasional visits from the missionaries from Bassein and other stations, the converts in this province have been left during all this time to their own counsel and direction. Though the hand that once nourished them has been withdrawn, they have not forsaken their Lord and Master, nor have they been denied his presence and blessing. But they have ceased to be aggressive. They are declining in numbers and strength. They need our continued countenance and help. They may again become an aggressive power in the midst of the surrounding heathenism. But to realize this, we think that for some time to come they must have the immediate impulse and direction of missionaries. We ought to send out an effective missionary force to that province at once. Akyab, Lamree and Sandoway ought again to become familiar names in our missionary literature. The graves of our missionaries fallen on the field ought to be reclaimed. The precious seed that has been sown there, and which has taken root, ought to be ratched and tended till the harvest become more fully ripe. The work of Abbott, and Comstock, and Knapp and Satterlee, ought not to be left to decay. At least half the number of laborers that Comstock, almost with his dying breath, asked for Arracan, ought to be sent to the province this year.

Four years ago, or thereabouts, Tavoy, long one of our most promising and prosperous missions, was made vacant by the removal of Mr. Cross to Toungoo. Since that time it has been occasionally visited by Mr. Hibbard, from Maulmain. These visits have been only at long intervals, generally of not less than a year, and so brief withal, as to afford little help to the struggling churches. It is of God's mercy that they are still alive. It is quite possible, indeed, that they would maintain their visibility, and a measure of their vitality, even though no missionaries should be sent to them. *But nothing but the most imperative necessity will justify us in leav-*

them to the danger of such a state. We ought to send two families to Tavoy the present year.

The church at Mergui, formerly an outstation of the Tavoy Mission, is still alive, though it is ten years since Mr. Benjamin started from the post, under the weight of what proved to be a mortal disease. The field is inviting, and precious memories cluster around the name. There is every reason why we should resume missionary labor at this place.

Shwaygyeen is also vacant. The good seed has been sown there, and has sprung up, and borne fruit, and the fruit remains. But since the departure of Mr. Watross the field has been without a missionary to cultivate it. It is very important that one missionary family should be sent to that place as soon as the providence of God will permit.

We have thus, dear brethren, presented a summary of the present and more pressing wants of our mission field. For the most part it is either too weakly manned, or wholly vacant. The number of missionaries is considerably less than it was twenty years ago. During the last ten years the effective force in the field has been reduced full one-third. Instead of one hundred and twenty-four missionaries, including missionaries' wives, we have to-day less than eighty. Not only are the laborers thus diminished, but much of the ground formerly occupied has been abandoned, not in the way of advance, but of retrograde. We owe it to the memory of our fathers, into whose labors we have entered; we owe it to our brethren, who have toiled on these fields, and many of whom have laid down their lives in the service; we owe it to the churches planted under the fostering care of our missions; we owe it to our Lord and Master, who has commanded us to occupy till He come, to strengthen these weak things, and to reoccupy these destitute fields. And the present is the fitting, and, as we believe, the very set time to begin this good work. While the memories of the past are stirring in the hearts of our people, and the years of the right hand of the Most High are made to pass in review before their minds, let the sacred movement begin to repair the breaches and to build up the waste places.

For the objects mentioned in the foregoing statement, the Committee propose to raise a Jubilee Fund of not less than fifty thousand dollars. They even venture to hope that a considerable portion of this sum will be secured on the spot, and at this time. And deeming it important, not only to secure the formal endorsement of the plan by the Union, but also to gather the first fruits of the contemplated harvest, the Committee venture to ask that a Committee may be appointed to confer as to the best means of securing the proposed fund, and the uses to which it shall be devoted. The amount which we have ventured to name is regarded as simply enough to send out and support for the first year the number of families which ought to be sent forth during our jubilee year.

The above paper was referred to the following Committee; viz., Messrs. A. Caswell, R. I., G. W. Bosworth, Me., A. J. Prescott, N. H., T. H. Archibald, Vt., G. Cummings, Mass., A. F. Hastings, Ct., T. D. Anderson, N. Y., P. P. Runyon, N. J., W. Bucknell, Pa., W. Jones, Del., W. Crane, Md., S. W. Adams, O., J. Butterfield, Mich., C. Bentley, Ill., J. D. Pope, Min., P. Work, Wis., S. Bailey, Ind., H. H. Hawley, Iowa, G. Anderson, Mo., D. B. Cheney, Cal., T. R. Howlett, D. C., D. R. Campbell, Ky., S. A. Crozer, Pa., J. Levy, Pa., W. Mann, Pa., J. N. Murdock, Mass., J. French, Pa., S. M. Osgood, Ill., and O. Dodge, N. Y.

*Adjourned. Prayer by Rev. W. Dean, N. Y.*

## TUESDAY AFTERNOON, 3 o'clock.

The Union re-assembled. The 870th hymn was sung, and prayer was offered by Rev. T. J. Conant, N. Y.

The Annual Report of the Executive Committee was taken from the able, and referred to the following Committees.

*On Obituaries.*—Rev. Messrs. J. W. Smith, Pa., E. T. Hiscox, N. Y., W. C. Richards, Mass., D. G. Corey, N. Y., R. Turnbull, Ct., and S. Adlam, R. I.

*On Finances, including the Treasurer's Report.*—Messrs. J. Davis, Mass., W. Phelps, N. Y., W. F. Hansell, Pa., M. Giddings, Me., W. W. Evrets, Ill., H. Edwards, N. Y.

Rev. Messrs. E. Lathrop, N. Y., G. D. B. Pepper, Me., W. H. Eaton, N. H., S. G. Abbott, Vt., J. Girdwood, Mass., H. Lincoln, R. I., H. E. Day, Ct., M. C. Riddel, N. J., W. W. Kean, Pa., W. Jones, Del., G. P. Nice, Md., S. B. Page, O., D. Read, Ill., A. L. Robinson, Ind., S. Haskell, Mich., E. J. Goodspeed, Wis., L. B. Allen, Iowa, J. F. Wilcox, Min., J. V. Schofield, Mo., O. B. Stone, Cal., E. H. Gray, D. C., and W. C. Pratt, Ky., were appointed a Committee to nominate officers for the Union, during the ensuing year, and twenty-five persons to serve on the Board of Managers for the next three years.

The following resolution was offered by Rev. B. Stow, Mass., and adopted.

*Resolved*, "That the Rev. J. N. Murdock, Mass., and H. G. Jones, Eq., Pa., be requested to make inquiries with respect to the existence and condition of the manuscript records of the Baptist General Convention, previous to the year 1820, and also of the manuscript accounts and annual reports of the respective Treasurers, prior to the year 1824, and report at the next annual meeting of the Union."

Rev. B. Stow, Mass., presented a paper on the "Early History of our Missionary Organization, with Biographical Sketches of its Founders."

Remarks were made by Rev. Messrs. S. Cornelius, Mich., Thomas Roberts, N. J., R. P. Anderson, N. Y., David Benedict, R. I., W. Crane, Md., Matthew Randall, Pa., and J. H. Kennard, Pa.

Rev. Messrs. W. H. Shailer, Me., D. Ives, Ct., E. M. Levy, N. J., J. Anderson, Mo., G. C. Baldwin, N. Y., were appointed a Committee to designate the place and nominate the preacher for the next anniversary.

The time of adjournment having been extended half an hour, by vote of the Union, at 6 o'clock, adjourned. Prayer, by Rev. E. L. Magoon, N. Y.

## TUESDAY EVENING, 7 3-4 o'clock.

The Union re-assembled. Rev. S. L. Caldwell, R. I., preached the annual sermon, from Luke, xiv: 31. "*Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?*" Subject, THE RESOURCES OF MISSIONS.

The devotional exercises were conducted by Rev. Messrs. W. Lamson and O. S. Stearns, Mass.

At the close of the services, a collection was taken up, amounting to \$7. Adjourned.

## WEDNESDAY MORNING, 9 o'clock.

The Union re-assembled. Hymn 848 was sung. The Scriptures were read by Rev. G. S. Webb, N. J., and prayer was offered by Rev. A. Caswell, R. I.

Rev. Messrs. B. Stow, Mass., H. G. Weston, N. Y., G. S. Webb, N. J., J. R. Loomis, Pa., W. Crane, Md., S. W. Adams, O., D. Read, Ill., D. B. Cheney, Cal., and G. Anderson, Mo., were appointed a Committee on the Memorial Resolutions, prepared by the Executive Committee.

A paper was presented by Rev. K. Brooks, Mass., on "The Growth of the Baptist Denomination in this country, during the last half Century."

Remarks were made upon it by Rev. Messrs. A. Caswell, R. I., G. S. Webb, N. J., J. N. Brown, Pa., P. Church, N. Y., D. B. Cheney, Cal., J. G. Warren, Mass., and R. Turnbull, Ct.

A paper was presented by Rev. R. Babcock, N. Y., upon the "Development of the Benevolent Principle in the churches."

Rev. H. J. Ripley, Mass., read a paper on the "Educational Institutions of the Denomination."

Remarks were offered upon it by Rev. R. J. W. Buckland, N. Y.

A paper was presented upon the "Literature of the Denomination," by Rev. W. Crowell, Ill.

*Voted*, To change the "Order of Services," so that the arrangement for to-morrow morning shall be followed this afternoon; and *vice versa*.

Adjourned. Benediction by Rev. A. D. Gillette, D. C.

## WEDNESDAY AFTERNOON, 3 o'clock.

The Union re-assembled. Hon. T. W. Ewart, O., Vice President, in the chair. Hymn 896 was sung, and prayer was offered by Rev. S. Cornelius, Mich.

Hon. J. P. Crozer, Pa., offered the following resolution, which was adopted.

*Resolved*, That the thanks of the A. B. M. Union be tendered to the Hon. J. Pollock, Director of the United States Mint, for his kind and courteous invitation to this body to visit the mint; and that although pressing business may prevent such a visit as a body, the individual members, many of them, will cheerfully avail themselves of the invitation.

*Resolved*, That a copy of this resolution be signed by the President of the Union, and presented to Hon. Mr. Pollock.

The Committee on the Jubilee Fund presented the following report, through A. Caswell, R. I., Chairman, which was adopted.

## REPORT.

The Committee on the Jubilee Fund have attended to the duty assigned them, and beg leave to submit the following report.

This Committee was appointed pursuant to a paper prepared by Dr. Murdock under the direction of the Executive Committee, and read in general meeting yesterday.

The object of the paper was to bring before the body the importance of raising a Jubilee Fund for the reinforcement of our missions;—in some cases reoccupying stations which from want of means have been abandoned; in others, increasing the number of laborers to supply the places made vacant by sickness and death. The sum of \$50,000 was named as indispensable to the measure of reinforcement contemplated by the Executive Committee. It was also specially stated that subscription

he Jubilee Fund was not in any case to be urged or taken as a substitute for the usual annual contribution to the Missionary Treasury.

Our Committee have had the subject under mature consideration. It has seemed to them a fitting offering to the goodness of God in the great things which He has done for us during the fifty years of our Missionary Organization, that we should by special effort liberally replenish our treasury, to the end that new energy may be given to the cause of carrying the gospel to the heathen.

Our Committee therefore recommend the adoption of the following resolutions.

1. *Resolved*, That we recommend that an effort be made to raise a Jubilee Fund not less than \$50,000 for the reinforcement of our missions.

2. *Resolved*, That, in order that the Jubilee Fund may not interfere with the regular receipts of the Union, the subscription to the same be closed on the first of May next.

3. *Resolved*, That we recommend that the order of business be so changed as to allow this subject to be brought before the Union this afternoon, and if the work is not completed to-day, that the Executive Committee be instructed to take measures to complete it within the specified time.

Remarks were made by Messrs. A. Caswell, R. I., G. S. Webb, N. Y., Cornelius, Mich., Shauloo, of Lewisburg University, Pa., A. S. Patton, Mass., W. F. Hansell, Pa., G. Cummings, Mass., J. P. Crozer, Pa., A. Crozer, Pa., W. Bucknell, Pa., Peter Balen, N. Y., M. Davis, Vt., S. Brown, D. C., W. Mann, Pa., H. G. Jones, Pa., W. Crane, Md., A. Locke, Mass., W. Jewell, Pa., A. J. Prescott, Va., S. Colgate, N. Y., H. D. Doolittle, N. Y., D. B. Cheney, Cal., and others.

At this time and on Thursday evening, subscriptions were taken in behalf of the Jubilee Fund, amounting to \$30,000.

Adjourned. Prayer by Rev. Evan Jones, Pa.

#### WEDNESDAY EVENING, 7 3-4 o'clock.

The Union re-assembled. Rev. W. R. Williams, N. Y., preached the "Memorial Sermon," from Isaiah l ix. 19. *So shall they fear the name of the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him.* Subject, "THE COURSE AND STRENGTH OF MISSIONS."

The devotional exercises were conducted by Rev. Messrs. A. D. Gillette, N. C., G. S. Webb, N. J., and T. Roberts, N. J.

Adjourned.

#### THURSDAY MORNING, 9 o'clock.

The Union re-assembled. Hymn 854 was sung. Prayer was offered by Rev. S. W. Adams, O.

*Voted*, That we assign 11 o'clock, as the time for the election of officers. The committee on Finances made a report through Rev. W. W. Everts, Ill., Chairman, and it was adopted.

Remarks were made by Messrs. W. W. Everts, Ill., O. B. Stone, Cal., and J. Emery, O.

#### REPORT.

Your Committee on Finances would urge upon the Union to undertake to raise current expenses the ensuing year not less than one hundred and fifty thousand

They would also recommend the continuance of subscriptions to the Jubilee Fund, till it reaches at least a hundred thousand dollars.

They would furthermore encourage continued and increasing reliance upon the agency of pastors and churches in promoting missionary spirit and raising missionary collections.

Especially they would urge upon the Union the importance of promoting through its Secretaries, agents and publications, systematic contributions to the cause of missions in all the churches, till every member shall become a regular contributor.

The Committee on the place and preacher for the next anniversary reported, recommending that the Union meet next year in the city of St. Louis, Mo., that M. B. Anderson, LL.D., N. Y., be the preacher, and Rev. H. C. Fish, N. J., be the alternate.

Rev. S. Bailey, Ind., presented a paper on "The Influence of Foreign Missions in the Development of our Denominational Character."

The hour for the election of officers having arrived, Rev. Messrs. W. H. Shailer, Me., N. A. Reed, O., W. H. Parmly, N. J., W. F. Hansell, Pa., A. Pollard, Mass., and H. E. Day, Ct., were appointed tellers, who subsequently reported the following names as duly elected.

Hon. IRA HARRIS, *President.*  
 Rev. ALEXIS CASWELL, D.D., } *Vice Presidents.*  
 Hon. J. P. CROZER, }  
 Rev. O. S. STEARNS, *Recording Secretary.*

### Managers.

#### MINISTERS.

G. W. BOSWORTH, Me.,	J. S. DICKERSON, Del.,
J. H. GILMORE, N. H.,	D. C. EDDY, Pa.,
S. L. CALDWELL, R. I.,	E. H. GRAY, D. C.,
C. B. CRANE, Ct.,	G. S. WEBB, N. J.,
H. G. WESTON, N. Y.,	G. H. HARVEY, O.,
G. B. IDE, Mass.,	J. D. POPE, Minn.,
G. ANDERSON, Mo.,	T. H. ARCHIBALD, Vt.

#### LAYMEN.

M. DAVIS, Vt.,	A. HUBBELL, N. Y.,
H. H. HAWLEY, Iowa,	S. VAN WICKLE, N. J.,
J. W. MERRILL, Mass.,	W. BUCKNELL, Pa.,
I. DAVIS, Mass.,	N. GOLDSMITH, O.,
J. B. HARTWELL, R. I.,	J. B. DOOLITTLE, Wis.
S. SHELDON, N. Y.,	

To fill vacancy, Rev. R. BABCOCK, N. Y.

An invitation having been received from the Union League of Philadelphia, it was *Voted*, That we accept it and visit their rooms this evening at 9 1-2 o'clock.

The Committee on Obituaries reported by Rev. R. Turnbull, as Chairman.

Remarks were offered by Messrs. J. P. Crozer, Pa., S. L. Caldwell, R. I., J. G. Warren, Mass., P. Church, N. Y., R. Turnbull, Ct., A. Caswell, R. I., and R. Babcock, N. Y.

The Report was adopted.

#### REPORT.

The Committee on Obituaries report as follows.

In looking back upon the fifty years of the history of our Foreign Missionary Organization, we find a long succession of saintly men, who from their labors of love, in connection with this Society, have gone to their eternal reward. Every year, from the home or from the foreign field, and frequently from both, a few are called

join that honored company. During the past year, God has graciously spared to all the missionaries of the Union, though some of them are far advanced in life, and nearly worn out in the service of the Master. This ought to be regarded by us as a special token of the Divine favor; for never were men so much needed in the hitherto, but partially cultivated, fields of their toil.

In the Home sphere, among those who have left us for a better world, we notice the well known names of Dea. Daniel Sanderson, of Brookline, Mass., Hon. James Linnard, of Philadelphia, the Rev. John Sisty, of the same place, Dea. Jonathan Bacheller, of Lynn, Mass., Dea. William Hillman, of New York, and Rev. Gurdon Robbins, of Hartford, Conn.

Of Dea. Sanderson, long a member of the Executive Committee, it may be safely said that he was "a good man," of excellent judgment, inflexible integrity, and unerring zeal in the service of Christ. Re-appointed a member of the Executive Committee at the last annual meeting of the Board, he declined to serve on account of his health, and passed suddenly to his reward. He was warmly devoted to the interests of our denomination in his own Commonwealth, and had been president of the Massachusetts Baptist State Convention. He died as he lived, in the assured hopes of the gospel, leaving behind him in the community where he lived, and wherever he was known, a fragrance of holiness and heaven.

Hon. James Linnard, of Philadelphia, one of the best of men, noble hearted and pen handed, gave himself to the cause of Christ in mature life, and during the whole of his consistent and useful career, illustrated the beauty and power of our holy religion. Well versed in affairs, a man of admirably balanced mind, and a heart burning with love to God and man, he devoted much of his time and attention to the various causes of Christian benevolence. That of Foreign Missions was specially dear to his heart. For years a member of the Board, occasionally presiding in our meetings, and always contributing to its funds, no man did more, in proportion to his means, for this noble object. Of superior business capacity, he might have accumulated a large property for himself and family; but he preferred during his life to give the larger proportion of his income to the cause of benevolence. He died as he lived, honored by his brethren and friends, in the calm and assured hope of a glorious and blessed immortality.

Less known, perhaps, and wielding an inferior public influence, yet loved of God and those who knew him best, we place in this record of honor the name of the Rev. John Sisty, who was intimately associated with those great and good men who commenced the missionary enterprise, and continued to love the cause to the day of his triumphant and happy death.

Of kindred spirit and aims was Dea. Jonathan Bacheller, who for more than sixty years was identified in his quiet, consistent way, with the cause of Christ in our denomination, both in his own town and throughout the country. Industrious and economical, he laid up money only that he might spend it in deeds of charity. Clear and scriptural in his views of Divine truth, and relying exclusively on the testimony of Christ for acceptance before God, he felt it to be his privilege and duty to labor for the extension of truth and righteousness in the world. He loved the place of prayer, and the gathering of good men to devise liberal things for the accomplishment of this great object.

He was eminently a benevolent man, unostentatious in his gifts, preferring that his benefactions should be of a private character, and always ready to lend a helping hand to every good work at home or abroad. Missions, however, home and foreign, and ministerial education were the leading objects of his concern and aid. Few men of our denomination have given so largely and so constantly for their support. He prosecuted his secular business till within a short period of his death, not to ab-

cumulate property, but to dispense freely to the poor and destitute. His last days were serene as a summer eve. Christ, in his Divine character, work and promises, was his support and his joy. And now he is gone, to sing in sweeter strains that new song, the key-note of which he had learned on earth.

Dea. William Hillman, another man of God, long identified with the First Baptist church in the city of New York, who had "purchased to himself a good degree and great boldness in the faith," was deeply interested in the cause of missions and in all the great enterprises of Christian charity. Firm, consistent, zealous, he was revered as "a father in Israel," and will long be remembered as one of our most faithful and useful brethren in the Lord.

Not less worthy of lasting remembrance was our venerable father in Christ, the Rev. Gurdon Robbins, for over sixty years of his long and useful life connected with this and all kindred enterprises, the friend and advocate, in other days, of religious freedom, the earnest preacher and faithful pastor in different parts of the country south and north, the friend of such men as Luther Rice, Stephen Gano, William Collier and Thomas Baldwin, and their co-laborers in the cause of missions, and in the later years of his life, the excellent Christian bookseller and publisher, as well as occasional preacher of the gospel. He was baptized, when a mere boy, into the fellowship of the First Baptist church, Hartford, Con., and maintained a more or less intimate connection with that church during a considerable portion of his life, and died in its bosom, during the last year, greatly beloved and honored by its members, as a friend and counsellor. Like Bacheller, Hillman and others, he belonged to the old school of American Baptists, being specially distinguished for his strong doctrinal convictions, his earnest but cheerful piety, his consecration to the service of the Master, his orderly and loving devotion.

God grant that the mantle of these good men may fall upon us and upon our successors in future generations, so that while men are constantly passing away, the cause of truth and righteousness may prosper and prevail.

Adjourned. Prayer by Rev. P. Church, N. Y.

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THURSDAY AFTERNOON, 3 o'clock.

The Union re-assembled. Rev. A. Caswell, R. I., Vice President, in the chair. Hymn 671 was sung, and prayer was offered by Rev. A. N. Arnold, Mass.

The Corresponding Secretary presented a paper upon "The Missions in their Retrospective and Prospective Aspects."

The following resolution upon this paper, was offered by M. B. Anderson, N. Y., and adopted.

*Resolved*, That we commend the sentiments expressed in the paper of the Corresponding Secretary, on the future of our missions abroad, to the earnest and thoughtful consideration of the missionaries of this Union, and that they be requested, so far as possible, to give practical efficacy to the principles which it contains.

Remarks were made by Messrs. M. B. Anderson, N. Y., B. Stow, Mass., J. G. Warren, Mass., D. Benedict, R. I., and G. W. Bosworth, Me.

The Committee on Memorial Resolutions presented their report, through Rev. B. Stow, Mass., Chairman, and it was adopted.

REPORT.

The American Baptist Missionary Union, assembled in the city where, fifty years ago, it was organized, desires to place on record a formal expression of the senti-

and feelings with which it celebrates this anniversary, and therefore adopts following Resolutions, and orders them to be published in such form as the Executive Committee may direct.

Resolved, 1. That in the Providential circumstances which led to the union of American Baptists in the work of Foreign Missions, we recognize "the good hand of God upon us," and devoutly acknowledge the important bearing which his thus significantly manifested, has had upon our growth and prosperity as a Christian Denomination. As He prepared our Fathers, by a gracious culture, for their service, so, "in the fullness of time," He prepared for them, by his Providence, a promising field, and laborers to enter it and gather "fruit unto life eternal."

That we have occasion for special gratitude to Him whose wise forecast always bade for the exigencies of his people, that, under his supervision, our enterprise was inaugurated by men who were Baptists of the New Testament type, without animosity and without bigotry, flexible in spirit and unbending in principle; full of intelligent piety, unselfish aims, and comprehensive purposes; men, whose bold advocacy of evangelical doctrine and apostolic church polity made strong fences of truth against incursions of error; men, whose influence, penetrating the masses, was eminently healthful in all departments of life, private and public; still working beneficially over a broad area and with unwavering power; men, whose names, and the memory of whose worth we charge the American Baptists of the last half century to transmit with our testimony to their successors. As they stand from their labors, and their works do follow them," we lay upon their graves the offering to their Lord and ours, and consecrate ourselves anew to the service in which they lived and died.

That we regard our Organization as having been especially favored by Him as the "Head of the Church," and "Head over all things to the Church," in the presence of so many of the laborers whom He has provided for service in the foreground; in the strength He has given them faithfully to "endure hardness," and to bear in exhausting toils; and in the generosity with which, by his promptings, the fellow disciples at home have furnished the means for their support.

That in a review of our work of fifty years, while we discover humiliating signs of a faith too feeble, a consecration too reserved, and sacrifices too reluctant, we could penitently confess that our efforts have been commensurate neither with command nor with our ability, yet we find impressive occasion for thankfulness to "God of all grace" for the distinguished success He has given us in many fields, especially in the Burman, which was the first opened to our enterprising pioneers, in which, with singular copiousness, He has poured the blessings of salvation.

That, while we act still, and would ever act, primarily and obediently, under the commission of our Leader and Commander, we acknowledge openly to his name that our review supplies abundant encouragement, in the form of success, to go forward in our enterprise with redoubled zeal and earnestness; and we here pledge our services to Him who has made our service productive, and to one another as his representative servants, and to our brethren laboring to faintness in heathen lands, henceforth, by the help of that Spirit who worketh in us mightily, we will rise to a higher standard of missionary devotedness, giving more liberally, and praying fervently, and working more diligently, for the world's evangelization.

That we cordially rejoice in the efforts and successes of other organizations, American and European, engaged in the same service. Some of them preceded us, others followed, in a practical recognition of the duty to give the gospel to the enlightened nations. To them all, throughout Evangelical Christendom, we offer our *ternal congratulations*, assuring them that in such a work they have our fel-

lowship, our sympathy and our prayers. In every act of obedience to Christ they are our brethren, and for all that they accomplish "to the praise of the glory of his grace," we give thanks to our common Lord.

7. That as our organization had its origin "in troublous times," when we were at war with a foreign nation, and now celebrates its fiftieth anniversary in a time of graver difficulties, when we are contending with domestic foes for the preservation of our national life, we deem the present a fitting occasion to declare, unequivocally, and without reserve, our unabated love for the Government instituted by our Fathers; our cordial and unflinching loyalty to that Government; our unalterable conviction that our country ought, at whatever cost, to be preserved one and indivisible; and our inflexible determination, as a people true to Baptist precedents, to continue the uncompromising defenders of free republican institutions that recognize human equality and guarantee to all their inalienable rights, among which, according to high authority, are "life, liberty, and the pursuit of happiness."

Letters were read from Baptist W. Noel, England; the Baptist Union of Great Britain and Ireland; the American Baptist Free Mission Society; the American Board of Commissioners for Foreign Missions; and remarks were offered by Rev. Messrs. B. T. Welch, N. Y., D. Benedict, R. I., J. W. Daniels, N. Y., H. C. Fish, N. J., A. J. Prescott, Va., L Davis, Mass., A. Caswell, R. I., T. S. Ranney, N. Y., and D. Packer, Vt.

*Voted*, To prolong the session half an hour.

The following resolutions were offered by Rev. J. W. Daniels, N. Y., and adopted.

*Resolved*, That we recognize the measure of success which has thus far crowned the efforts of our national Government, in its struggle to subdue a giant rebellion, as a signal favor from the hand of our Heavenly Father, which demands our devout gratitude and thanksgiving to his name.

*Resolved*, That we will continue to pray earnestly for the President of the United States, for his constitutional advisers, and all persons in authority, and especially for the officers and men of our noble army and navy, that God will be graciously pleased to endow them from on high with wisdom, courage and power to crush, in his own good time, this wicked rebellion, and restore the blessing of peace to all our borders.

On motion of Rev. E. Bright, N. Y., the following resolution was adopted.

*Resolved*, That at the end of this first fifty years of our American Baptist missionary operations, this Missionary Union gives it as their deliberate opinion that American Baptists have no reason to be ashamed of their principles, their ministry, their membership, or their work; and that, in view of the fruits of the past and the promise of the future, they have every reason to stand by their principles with new firmness and new hope.

Adjourned. Prayer by Rev. D. Packer, Vt.

THURSDAY EVENING, 7 3-4 o'clock.

The Union re-assembled. After singing the Jubilee Hymn, composed by Rev. S. D. Phelps, Ct., prayer was offered by Rev. S. D. Phelps, Ct.

The Union was then addressed by Rev. G. D. Boardman, Pa., on behalf of the children of missionaries, Rev. W. Dean, re-appointed missionary to Siam, and by Messrs. E. O. Stevens, Mass., M. B. Comfort, N. Y., and C. H. Chilcott, N. Y., missionaries under appointment for the foreign field.

On motion of Rev. W. Hague, Mass., the following preamble and resolution were adopted.

*Whereas*, during the Jubilee meetings of the American Baptist Missionary Union, in the First Baptist church of Philadelphia, the portraits of the Rev. William Rogers, D. D., the Rev. William Staughton, D. D., the Rev. Henry Holcombe, D. D., the Rev. Lucius Bolles, D. D., the Rev. Horatio Gates Jones, D. D., the Rev. John Williams, A. M., the Rev. John Sisty, the Rev. Stephen Gano, M. D., the Rev. Daniel Dodge, the Rev. William Boswell, the Hon. Matthias B. Tallmadge, and Matthew Randall, Esq., who were members of the First Baptist Convention for missionary purposes in America; and the portrait of the Rev. Adoniram Judson, D. D., who was the first missionary of that body, have been arranged in the various parts of the meeting house, therefore,

*Resolved*, That the Secretary, in making out the minutes of this body, be instructed to place on record a suitable mention and notice of the fact, for the information of future generations.

These portraits were procured and arranged in their appropriate order around the gallery of the meeting house by Horatio G. Jones, Esq., of Philadelphia, and the thanks of the Union were unanimously voted him, for this tribute of respect to those fathers of our missionary operations.

On motion of Rev. H. Lincoln, R. I., it was *Resolved*, That the thanks of this body be rendered to the Christian friends of Philadelphia for their generous hospitalities; to the Committee of Arrangements for their attentive labors in our behalf; to Rev. J. Cooper, Pa., for his care in securing for us so much railroad accommodation; and to those railroad and steam-boat companies which have granted us a reduction of fare.

*Resolved*, That the Executive Committee be directed to procure copies of the sermons which have been preached during this meeting, for publication, with the papers which have been read on the history and progress of the Denomination during the last fifty years, in a Memorial Volume.

Adjourned. Prayer by Rev. W. Hague, Mass. And then all united in singing the Doxology.

"Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

ALEXIS CASWELL, Vice President.

O. S. STEARNS, Recording Secretary.

## MEETING OF THE BOARD.

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PHILADELPHIA, May 26, 1864.

The Board of Managers met in the evening, after the adjournment of the Missionary Union, and was called to order by the Recording Secretary.

George Cummings, Esq., of Mass., was appointed Chairman, *pro tempore*,  
Prayer was offered by Rev. G. W. Bosworth, D. D., of Me.

The roll of the Board was called, and the following members were found to be present.

### CLASS I.

*Ministers.*  
S. HASKELL,  
L. A. DUNN,  
G. J. JOHNSON.

*Laymen.*  
J. H. DUNCAN,  
H. EDWARDS,  
G. CUMMINGS.

### CLASS II.

*Ministers.*  
S. W. ADAMS,  
W. W. EVERETT,  
S. D. PHELPS,  
R. SAWYER,

*Ministers.*  
A. HOVEY,  
S. CORNELIUS,  
W. H. PARMLY.

*Laymen.*  
G. COLBY,  
S. A. COLGATE.

### CLASS III.

*Ministers.*  
G. W. BOSWORTH,  
S. L. CALDWELL,  
C. B. CRANE,  
G. ANDERSON,  
J. S. DICKERSON,

*Ministers.*  
D. C. EDDY,  
G. S. WEBB,  
J. D. POPE,  
T. H. ARCHIBALD.

*Laymen.*  
H. H. HAWLEY,  
J. DAVIS,  
J. B. HARTWELL,  
S. SHELDON,  
W. BUCKNELL.

G. Colby Esq., Rev. D. C. Eddy, D. D., and Rev. G. W. Bosworth, D. D., were appointed a committee to nominate officers.

The committee reported, nominating,

HON. ISAAC DAVIS, Mass., *Chairman*,  
Rev. S. D. PHELPS, Conn., *Recording Secretary*.

They were duly elected by ballot, Hon. J. H. Duncan and Rev C. B. Crane, acting by appointment as tellers.

The above committee on the nomination of officers were also appointed to nominate an Executive Committee, Corresponding Secretaries, Treasurer, and Auditors.

S. A. Colgate, Esq., Rev. S. Haskell, and Rev. K. Brooks were appointed a committee on the salaries of officers for the ensuing year.

It was voted to instruct the Executive Committee to revive the African Mission, if, on examination, they shall deem it expedient.

The committee to nominate an Executive Committee, &c., reported the

llowing list, and the persons named were duly elected by ballot, J. H. uncan and W. Bucknell acting as tellers.

*Executive Committee.*

*Ministers.*

BARON STOW,  
J. W. PARKER,  
W. LAMSON,  
R. C. MILLS,  
G. W. GARDNER.

*Laymen.*

HEMAN LINCOLN,  
J. W. MERRILL,  
G. W. CHIPMAN,  
N. BOYNTON.

*Corresponding Secretary.*

J. G. WARREN.

*Assistant Secretary.*

J. N. MURDOCK.

*Treasurer.*

F. A. SMITH.

*Auditing Committee.*

J. B. WITHERBEE,

GEO. BROOKS.

The following letter was read.

"Boston, May 18, 1864.

"To the Chairman of the Board of A. B. M. Union.—Dear Sir.—Owing my private engagements, I most respectfully decline a re-election to the office of Treasurer of the A. B. M. Union.

"Retaining unabated interest in the progress of Foreign Missions, and fervently praying for increased success,

I am, most respectfully,

Your obedient servant,

N. BOYNTON."

The committee on salaries reported, recommending that to the salaries of the Corresponding Secretary, the Assistant, and the Treasurer, (the first being now \$1800, and the others respectively 1500,) there be an addition severally of \$200. The report and recommendation were adopted. It was voted, That the thanks of the Board be tendered to the Hon. N. Boynton for the faithful and efficient manner in which he has discharged the duties of Treasurer; and the Recording Secretary was directed to communicate to him in suitable terms this vote.

The Board then adjourned.

ISAAC DAVIS, *Chairman.*

S. D. PHELPS, *Recording Secretary.*



THE

# MISSIONARY MAGAZINE.

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No. 8.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### RANGOON MISSION.

#### LETTER FROM MRS. INGALLS.

##### Bassein—Missionary Work.

Thongzai, Feb. 12, 1864.—I have just returned from the Bassein meetings, of which others will give a full report. I must let them pass, without giving you now of my own impressions. Bassein a fine station, affording many comforts to the residents, and as a station for missionary work, everything seems encouraging. During the absence of Mr. Douglass, the town people have not heard very much about our religion; but we found them well disposed and ready to listen, to discuss our books with much honor of heart. Mr. Crawley and myself at one month before the meeting, and had a good working time. We went out during the day in some parts of the town, and at evening a meeting was held in that same vicinity, where we always had a good attendance. So we sat from day to day and evening after evening, sometimes in the north, then the south, east and west part of the city, now a heathen zayat, then a private dwelling, and many times on the large street edges. The latter gave us the best attendance.

It would have done the soul of the dear good to look in upon one of those meetings, and see the close attention and ordered order of our bridge-standing congregations. Ah, dear Judson never saw

such a sight in Burmah. He sowed the first seed, and we live to see the fruit.

##### The Association—Christian Communion.

Our Association was pretty well attended, and everything went on as orderly as such a meeting at home. After our Burman meeting, we accepted an invitation and met with the Karen churches of the Bassein Karen Association, held at the village of Rev. Po Oung.

It was a glorious sight to see that representation from the Karen churches of the Bassein district, headed by fifty pastors. Some of them had passed through bitter trials; but all this has made their faith strong in the power of the eternal God.

I had met many of these when I first came to this country with my dear husband, and it was sweet to renew again our acquaintance, and together mingle our tears and talk of the Lord's goodness. They very much enjoyed this meeting with the Burman brethren and sisters. One day I saw two men with arms clasped about each other's neck, and I paused to know the reason. One was a Karen preacher and the other a Burman preacher. They held each other a moment, and then, half releasing themselves, the Karen exclaimed, "We were once enemies, but now we are brothers;" and then with overflowing hearts of joy they bowed down on the grass, and mingled their prayers of love and gratitude.

[August,

**Need of More Laborers.**

I said it was a pleasure to attend these meetings and see the throng of converted souls; but nevertheless I have come away with a sad heart. It was a joy to meet so many Burmese and Karen Christians; but it was a momentary joy, dashed quickly away by the wants of these people. These souls have not been converted from Christian families or from Sabbath-schools where Christian knowledge has been imparted. They are from the ranks of dark superstition, and wicked heathenism, and blind ignorance, and though we trust many of them will be saved, yet they are still very ignorant of Bible truths and Christian principle. The pastors are doing all they can for their churches, but they are children in Christian knowledge.

The missionaries have worked hard; money, strength, tears and costly lives have been offered here, but it is not enough. If the call was loud for missionaries years ago, when Burmah was so closed, what should it be now? Prayer was made, churches have been planted, and thousands are called Christians, but where are the teachers for these souls? Who is to guide them and teach them these Christian truths?

Look over the fields, and take first Bassein. You gather at your annual meetings, and you report for Bassein, Mr. and Mrs. Beecher, Mr. and Mrs. Van Meter, and, this year, Mr. Douglass. But what are they for the demands of that people? If Mr. and Mrs. Beecher devote their time to education, who will look after the churches, and who will travel among the heathen? And so with Mr. and Mrs. Van Meter. If they look after the education of their young men and women, who will go to the churches and the heathen? Mr. Douglass has been absent a long time, and he should now give much time to the Christians; and if he does, who will go to the thousand heathen towns of the Bassein district? The call comes to him from all quarters, "Teacher, come tell us the way." But what can one person do for

such a mass? Ah! if you could see the demand for more help as I see it, you would send out a loud call for workers.

Go down to Tavoy. Who and what have you there? Many Christians and many heathen; but where are the teachers? The earth contains the dust of those who came and taught, and this is all.

Go on to Maulmain. You know the demands of that station, but who supply that demand? Dr. and Mrs. Wade have given their lives to the work, and though it has been done, they still in their old age toil on for the good of the cause. See the hundreds of Karens. If Mr. Hibbard looks after the schools, who will visit the churches and the heathen? And what of the Burman department? Once you had a dozen missionaries for that department, and the demand is now the less. You have only one family, Mr. and Mrs. Haswell. He has done a good work for the Talings and Burmans, but he is very deaf, and should spend the remainder of his days in his native land. The demands are such that he remains, but how long God only knows.

And is this all the strength you can give to Maulmain? These facts should cause bitter tears and much searching of heart.

And now travel on to Toungoo. Count up the Karen churches of that region, and how many teachers have you? Dr. Mason and Mr. Cross with their families, and neither of them young men. Shwaygyneen—desolate, left alone with the sacred dust of those who laid down their life for these people.

And now to Rangoon. In days far back, this was your only joy and rejoicing; but then you could number the workers there. The Lord has heard and answered. It has rooted, budded and blossomed; but how to carry on the work! You have there the dust of my dear angel husband, and Mr. Stevens for the preaching department. He has now reached his fiftieth year, and is no longer a young man. Hard work is fast leaving its impress upon him. You have Mr. and

nett for the book and printing  
nt; but they are not the church-  
of later years. They were sent  
the fathers and mothers of our

nendine you have Mr. Rose for  
and department; but if he preach-  
own zayat and trains his native  
, who will visit those hundreds  
s about Kemendine and on up  
lau? In the Pwo Karen de-  
you have only Mr. and Mrs.  
—one person for the Pwos,—who  
ols, books and churches and  
o be cared for. He has done  
for Burmah; but with a failing  
l feeble wife, he stands at his  
does what he can alone; with  
id and carry on the work when  
ed.

mey is in the Theological de-  
and this is perhaps better  
ned than any department, as it  
only one kind of work,—“teach-  
ung men.” Mr. and Mrs. Car-  
ve joined him, and, thanks to  
of the Lord, when Dr. Binney  
e place will not be vacant. In  
Karen department are Mr. and  
on, Mrs. Vinton in America,  
ust of br. Vinton. Here are  
of Christians, and only one  
them. Go up the Irrawadi till  
to Henthada. The blessing of  
has rested upon that place;  
are your strong bands of work-  
u have only Mr. Crawley for  
Burman district for schools,  
ching, Theological school and  
vel. While he works for one  
it, another must be neglected,  
the way to make a permanent  
progress?

not the way you work at home.  
e Karen department of Hen-  
Whom have you there? Mr.  
Thomas. When he went to  
e, there were no Christians.  
power was displayed, and soon  
hurches, schools, chapels and  
; and now where are your  
rings? You left that brother

and sister to toil and labor on alone, and  
now Mrs. Thomas is laid aside, and in  
Mr. Thomas' absence the post is vacant.  
If men fear to enter the hard Burman  
work, where are the young men to enter  
into the Karen work, where great success  
is sure to follow? Ah! something is  
wanting.

Leave this and go on to Prome. Whom  
have you there? Mr. and Mrs. Kincaid,  
and Mr. and Mrs. Simons. Mrs. Kincaid  
is the victim of disease, but the work is  
great and br. Kincaid stays on, sacrificing  
life for the cause in that place. Years  
ago much prayer was made for an open  
door into Burmah. Has this prayer been  
made in vain? No. God has been faith-  
ful to his promised pledge, but the  
churches have been heartless; and, now  
that the way is open, you have no one in  
the great metropolis. And now, last, I  
come to my own home. A few years  
ago, yes, when I parted with you, these  
one hundred and thirteen Christians were  
heathen, bowing down to dumb idols.  
The Lord has been here and souls have  
been saved, but what can I do for such a  
mass of people?

I am a woman, alone, here without any  
earthly kindred, and all this vast region  
to be brought under Christian influence.  
I have done and mean to do all that I  
can with the help of God; but what can  
I do for all these several departments? I  
have a noble band of Christian women  
and girls, and my greatest joy would be  
in teaching these people; but here I am  
with a dozen like pressing demands.—  
Some are suitable claims, and others un-  
suitable; but I must attend to all.

#### Full of Work.

I wish you could come in now and see  
the demands upon my time. I have this  
opportunity for sending letters to Ran-  
goon, and must avail myself of the  
chance. It is Saturday, and my thirty  
school-children expect me to revise their  
Bible studies and give their lessons for  
the coming week. The women must have  
new lessons for the morrow, and as I have  
sent all the preachers and pastors out on  
preaching tours, this young man must

conduct the services here. He has planned his sermon, but he says he cannot preach, for the text seems to be the beginning and the end of the sermon. And then as he is timid, he asks to sit down and preach. We are to have a number of heathen visitors, too, on the morrow, and his text is not a suitable one, though he has been thinking of it some days. Here come some people for medicine, and I must select books for some men who leave Sunday evening, and very soon I shall have a large company of heathen men and women from a distant town, and this evening we have a conference meeting.

Now these are all the great calls, but I shall be sure to have others. The Lord is ready. He has given us open ears, hearts too; but what are we for the demands upon us? We have often asked for funds to carry on the work; but now we should rather call loud for men and women, to come and consecrate themselves to the work. There should be at least two families for every department of labor. As it is, the absence of one puts a stop to the work, and it should not be thus. You send out this year three preachers and one printer; but what is this, for the demand?

You have men and women, pastors and students, and the Lord calls for them. All cannot come, but some can. Go to the churches, demand some of their pastors. Go to the college; proclaim it in the ears of those students. We must have more workers, or the work will not progress. They will have their trials, but what is all this, compared with the sacrifice which Christ made for us?

I have seen sorrows, and I have shed tears over my own loneliness, and tears over the sins of these people, yes, over some who professed their faith in Christ; but the joy of seeing here true churches of the living God has more than overbalanced all my sorrows, and it is a joyful pleasure to be allowed even an humble part in this work which the angels would delight to do.

*I have written a long letter, but I*

have looked over the field and feel very strongly on this subject.

May the Lord stir up your heart, dear brother, and if you cannot come yourself, send your substitute.

These churches must be fed, and these heathen must be brought to Christ.

#### LETTER FROM MR. BRAYTON.

##### How can a Missionary Spare Himself?

Rangoon, Jan. 23.—Since I returned from Penang, I have felt as I never did before the importance of acting on the principle of "putting on the curb," and in many instances have actually done so. For instance, during the labors of the dry season, I frequently refrained from putting myself in the way of inquirers, because I felt it unsafe to use my vocal organs any more at that time. I therefore did not go to them; but when God sends them to me it is a different thing, and not so easy to abstain.

Again, yesterday I was preaching in the chapel here (in Karen); had just got interested in talking about the "Mediator" between God and the sinner, when a sudden squall came up, and the noise of wind and rain was so great that I could not be heard without a very great extra effort; I did not think it prudent to make that effort, and so closed the meeting at once. Under such circumstances, I can "put on the curb," but it is not always so easy to do this. I am out in the jungle, and have been talking until the voice is almost gone; feeling the need of rest, I retire to the boat or shanty, as the case may be, and lie down to rest. Just at that moment in comes a man, or company of men, who have come from a distance, it may be, of some hours, or even days, to see the teacher and hear from him the way of life and salvation. Now what shall be done? It may be bed time. Shall I say, "wait, and come to-morrow?" The voice from on High sounds, "Boast not thyself of to-morrow," &c. Man may think of various ways in which the subject might be put off; and in theory it may look very well to one at

a distance. But let a man come on the ground in the spirit of Him who went about doing good, and if, with the Bible in his hand and the judgment before him, he can refrain on such an occasion from making a very special extra effort, then he can do what I cannot do.

#### **Female Help in the Work—A Busy Life.**

I certainly have the greatest cause for gratitude that my voice continues as strong as it does. I do use it "more sparingly," and by doing so, am able to use it in teaching classes several hours a day. Mrs. B. is also able, as a general thing, to be about her duties from morning to night. She hears her classes in the house, superintends the female department, attends the female prayer meeting, &c., &c. I look with amazement upon what she is able to accomplish day by day, and praise God for his abounding grace. Our beloved daughter has recovered her health, and by taking the first class in arithmetic, teaching singing,—a very important branch in Karen schools,—attending to the sick, &c., she is a most valuable help in our school.

The daily routine of the school of fifty pupils furnishes sufficient work to keep us from rusting out in idleness, particularly when we take into account the fact that we have no text books, which increases the amount of labor to the teacher to an untold extent. Then in addition to this, the very frequent calls from the jungle afford an excellent opportunity for preaching Jesus, which is by no means a small item of additional labor. So with all my effort to "put on the curb," the steed sometimes plunges ahead and refuses to obey the reins.

#### **The American Struggle.**

We feel, and that most keenly too, that our country is in the fire. The furnace seems to be growing hotter and hotter—it has obtained a terrible heat! What an amount of dross there must have been, to require such intense and protracted heat! But, there sits the Refiner! Yes, there at the mouth of the furnace He sits, not as an idle spectator—but there He sits,

watching the process—watching with the deepest interest the purifying process,—and we have the utmost confidence that He will not allow one single degree of heat more than is absolutely necessary to accomplish the object. The war is Jehovah's, and He will carry it on and end it in his own time and way. There may be reverses and detentions, which to us appear unaccountable, and are so in very deed; yet they are all plain and easy to Him "who worketh all things after the counsel of his own will." That He is preparing our country for a glorious future, I have not the shadow of a doubt.

#### **BASSEIN MISSION.**

##### **LETTER FROM MR. VAN METER.**

##### **Pwo Karen Association.**

Bassein, February 25, 1864.—The first regular meeting of our Pwo Karen Association has just closed, and it was from first to last one of the most pleasant and satisfactory meetings of the kind I have ever attended in Bassein. All the pastors but two, and ten licensed Pwo preachers were present, making twenty preachers in all, besides two of our ordained Sgau pastors, who rendered good service. All the churches were reported but one, and they have no pastor. There were at least three hundred in attendance, I think, during the meetings.

##### **Interest of the Preachers and People.**

The marked feature of the occasion was the ready and earnest coöperation of all the preachers in the exercises, whether of a religious or business character. They seemed to feel the spirit of the meetings, and to enter into them with such animation as I have never before witnessed. The young men, also, who have been out as missionaries, gave very interesting and spirited accounts of their labors. They have visited a large number of villages, and report a good proportion of the eighty-four new worshippers from new places, although the larger number, I think, is that given by the

pastors of the new churches, as having been gathered from among the heathen in their vicinity.

The two preachers and people, we trust, now feel that in having their separate Association fully organized and in working order, they have a field and work of their own, and that they must cultivate it. The purchase of the new compound and erection of buildings for the exclusive use of the Two Mission in the city during the past few months has gratified them and tended to deepen this feeling. As an evidence of this I may state, that on making it known a short time since to some of the churches that their aid would be needed in the erection of a building for school house and chapel, collections were immediately taken up for the purpose, in one instance to the amount of rs. 30, in addition to their other very liberal contributions.

#### **Countenance of the Deputy Commissioner.**

An event of much importance, and one long to be remembered by the Karenas, was the presence of our esteemed Deputy Commissioner, Major Stevenson, during Saturday and Sunday, and the interest exhibited by him in all the proceedings. He was very desirous to attend the meeting of the Sgau Association, but was prevented by urgent business. His object is to become acquainted with the people, and to have them become acquainted with him, and know that he is their sincere friend, both personally and officially. As an earnest Christian man, he gives his direct countenance and support to every measure that tends to elevate the people, and he believes firmly that the prevalence of gospel truth will do this most effectually. When in the city, it is his custom to have religious services in the court house on Sabbath afternoons. At this time he invited all to tell freely of any grievance, present any petitions or make any inquiries they wished. And in order to attend the better to all such business in due form, he had brought with him two of his court writers, who made on the

spot a memorandum of all matters of importance. At least six of the preachers, who had not yet received their exemption papers, gave their names at this time, and will not need to present themselves to him in the city. He made an earnest address to the Association on the subject of schools, especially the village schools, stating the deep interest felt in this matter by the government, and the conditions on which aid would be given to such schools.

#### **TOUNGOO MISSION.**

##### **LETTER FROM DR. MASON.**

##### **Journey to the Bghai Association—First Day.**

A bracing cold morning on the second of February, 1864, found a large party of us en route from Toungoo to the Bghai Association, on the top of the highest northern mountains, and on the borders of the Gaikho country.

An elephant carried our baggage and provisions, and I was borne in a vehicle invented by the Karenas themselves, like nothing else that ever was created,—a hybrid between a chair and a palanquin.

For the first two miles, the road lay through a tract of land in the forks of the Sitang river and Kanhee creek, which Mrs. Mason has obtained from Government for the Mountain Karenas to cultivate, and on which are now settled more than fifty families.

After crossing Kanhee creek, we journeyed all day through an uninhabited region between the Sitang river and the hills. Teak trees and several species of the wood-oil family, afforded magnificent specimens of a tropical forest, diversified by hoary headed black varnish trees, now in full bloom.

On one occasion, we roused a Hamadryad some ten feet long, whose bite the natives say is more fatal than that of the cobra. Indeed, I knew a well authenticated instance of a man dying half an hour after being bitten by one on the wrist. As the brute has been correctly

ed as "very fierce, and always not only to attack, but to pursue opposed," he was allowed to crawl away,—no one in the company disposed to enter into a contest in.

#### Encampment at Night.

n evening came, we encamped for ht in a forest of bamboos, and the made me a booth at the foot of a lump. We then began to look ly for the arrival of the elephant was behind us, and a party went look for it, but returned without ings of its appearance. Darkness n, and we had to lie down hungry ld, having eaten nothing since our reakfast in Toungoo, and with no g but what we had on. Just as ees had made me forget my din d bed, I was aroused from my rs by the welcome intelligence e elephant had arrived.

pears that Tau-dee, one of our people, was behind me, and he be suspect, about the middle of the at all was not right, and turned o meet the elephant. He found, r, no traces of it till he came down L Mason's Karen land, south of s, where he found by the tracks taken another road. He followed dily, and overtook it at the dis several miles, when he brought , never stopping all day, nor till hed us in the deep darkness.

#### Lost her Reckoning.

next day we turned up the moun d rested for breakfast at a village base, inhabited by unconverted , engaged in the teak timber busi Among them we found a widow r children from a Christian vil ho said she continued to worship ay to God in the midst of the ism around her, although she had r reckoning and could not tell be Sabbath came.

pitched our leafy tents for the igh among the mountains, by a

beautiful cascade, and were overtaken by a Bghai chief on horseback, who insisted on going on, though it was then sunset, to announce our approach to the nearest village.

#### Generous Hospitality.

The following day, before noon, we were met by four women laden with large baskets of boiled rice and various Karen delicacies. A dozen men soon followed; but wherever religion is concerned, woman is always in the fore-ground. "Last at the cross and earliest at the grave," reveals her character.

Before evening we reached a Bghai village, with a new chapel on the very summit of the highest hill, excepting one knoll, for thirty or forty miles around. It is at the point of commencement of a table land that stretches far away into the Shan States; and, though not level here, as it is farther east, yet the hills are low, while the general level of the country is some three thousand feet above tide water.

Here hoar frost is found every year, though in the southern part of the province I have never seen it under four or five thousand feet above the plains.

#### Raising Silk.

With this village commences the breed ing of the silk worm, which is raised in all the Bghai and Gaikho villages north and east of it. The silk is used in part for their own clothing, but more is sold to the Shans and Burmans. The coocoons sell at half a rupee, or twenty-five cents a thousand, and the raw silk is sold at two rupees, or a dollar a pound. The worms are fed about a month before they take the chrysalis state, but longer when badly fed. They are fed on mulberry leaves, some of which are oval and others deeply lobed and serrate. I judge it to be the white mulberry, but it is possibly *morus Indica*. The plant is raised from cuttings and never forms fruit, nor, the Karens say, goes to flower. The next day I saw a large patch of the young shoots that had been killed by the frost;

which seemed singular enough to one familiar with the red mulberry, where the Mississippi is often frozen over. The Bghai name of the mulberry is Ma-moo, which is probably of common origin with the Greek *morus*.

#### Liberal Donations.

This is a small church; and nearly the only way by which they can obtain a little money in these mountain fastnesses, is by their silk. Yet they contributed to the Institute schools in town the produce of seventeen thousand cocoons, floored their chapel, forty feet square, with boards, for which they had to pay for the sawing as well as for the frame, and spent much labor in dragging and hewing their massive posts, which I regret to say are not of the most enduring character, there being no teak, or iron wood, or hopia in the region.

#### The Village and Chapel.

On Friday, Feb. 5th, we reached the place of the Association,—a village of about forty families, where Gna-Mau, the principal Bghai chief in the region, resides. The houses stand on a conical knoll, well adapted for defence, which has to be taken into consideration, inasmuch as their enemies, the Gaikhos, live close by them, who within the last half year have plundered two Bghai villages, killing and maiming, robbing and kidnapping the inhabitants. Neither of them, however, were Christian villages.

A temporary booth, more than two hundred feet long by one hundred wide, had been erected for the place of assembly; and here for three days we held one of the most interesting Associations I have ever attended. Between one and two thousand persons were present, and among them several parties of wild Gaikhos from the neighboring villages.

#### Description of the People.

These northern Bghais, as well as the Gaikhos beyond them, are a much finer looking race than the more southern Karens, being larger and more muscular. *This I attribute, in part, to the climate,*

which is much more bracing than that of any other Karen region I have visited. They seem, however, to be a different race. Their skulls have decidedly more the Caucasian form than those of the other Karens; the breadth across the forehead is only slightly less than that across the cheek bones; and they are much fairer. The young people, both male and female, often show red and white in strong contrast on their countenances, altogether unlike the uniform clay color of the southern tribes. I met with individuals who, if seen alone, would be pronounced half European. Indeed, if not exposed to the sun, some of them would be as fair, I think, as the inhabitants of southern Europe. I say, some of them; for there is a great difference among them, and apparently an admixture of two races. At a small village where I spent a night on my return, I found all the inhabitants of this rosy-checked, fair-necked tribe, and I tried in vain to obtain some traditions of their history. They know nothing beyond their having lived where they now do from time immemorial.

#### Their Appearance and Dress.

Perhaps owing to the coolness of the climate and to more industrious habits, the people here dress better than Karens usually do. There sat together before me, every time we assembled, more than three hundred of the best dressed and fairest Karen women I ever saw. It is a singular fact that the dresses of these Bghais and the Gaikhos are precisely alike, and those of the females are most picturesque. Their white short gowns are covered at the bottom, a foot high, with red silk worked on them, and above, stars and rays, as of the rising sun, are embroidered in blue, or yellow, or red silk. The native turban has been nearly set aside by commerce with the Shan traders, and every woman has a few silk handkerchiefs thrown over her head. From the same source, the men obtain very comfortable wadded jackets, which are imported by traders annually.

**The Association—Schools.**

Seventy-six congregations were represented at the Association, reporting several hundred baptisms, and the contributions they brought in amounted to six hundred and twenty-nine rupees.

Some stirring appeals were made by our leading Bghai assistants in favor of more vigorous efforts for education in the villages; and it was proposed to establish two high schools for a few months at two central positions in the Bghai country, to impart advanced instruction to those who cannot attend the schools in town.

**Roman Catholic Teaching.**

If Christians do not work in earnest, Satan will. We have sown good seed in the field, but an enemy has sown tares. The Roman Catholics have recently established three village schools in the southern part of this region, where they teach Burmese, which many of the Karens who live near the Burmans wish to learn; and they are reported to tell the people they may drink intoxicating liquors, God having created paddy for the purpose of having spirits extracted from it. Thus they can become Roman Catholics without any essential change in their habits, and have a form of religion without its power.

**The Gaikhos—Settling Difficulties.**

The Gaikhos are a very interesting tribe, which I am anxious to see embracing the gospel. For several years I have sent assistants among them, and two little churches have been formed in the midst of them the present year, both of which were represented at the Association. The day before I left to return, a Gaikho chief arrived with credentials from Bogyee, the principal Gaikho chief in the region, to treat with Gnamau, our Bghai chief, between whom there is some difficulty. His credentials were a piece of tobacco, which was considered by all concerned as conclusive as a letter signed and sealed at the Foreign office would be among European diplomats.

Bogyee promised to make a lasting

peace, if the Bghai chief would give him a Kyeezee. I told him the chief Commissioner had just appointed an agent to settle all the difficulties between the Bghais and Gaikhos, and that Gnamau had no longer anything to do in the matter but to obey orders from the English government; and if the Deputy Commissioner said he must furnish a Kyeezee, he would do so.

The following day, I was overtaken at evening in the village where I had put up for the night by the nephew of this great Gaikho chief, with twenty armed followers. They carry well finished matchlocks, said to be of their own construction, and which they told me sold among themselves for thirty rupees apiece. They also make their own gunpowder.

This man, Men-gyau, is associated with his uncle Bogyee, and is his most active supporter. A few months ago he came down with an armed party like the present, and plundered a Bghai village, killing some and carrying off others into slavery. The excuse he gave for his atrocious acts was that he was hired to commit them by a party of Bghais in the village he plundered. Yet he is a large, noble looking man, and appears utterly incapable of such deeds. I went to the house where he had taken up his lodgings, and asked him to attend worship with us in the chapel at evening, which he very readily promised to do. He came with all his followers, and I preached to them from Genesis to Revelations, and a more attentive congregation I never had. After the service closed, the chief told me that the Gaikhos had traditions of an eternal God who created all things, just as the Bible stated, and that God formed at first one man and one woman, from whom all the nations of the earth are descended. Adam, he said, they called Ai-ra-bai, and Eve, Mo-ra-bai.

**Gaikho Traditions.**

From other Gaikhos I have obtained the names of four generations succeeding

Adam, after which God confounded the language of the people, and scattered them, because they were building a large pagoda to reach up to heaven, and had got half way there. Though this is manifestly a Scriptural tradition, yet I cannot find in their genealogies any decided coincidences with Scripture names.

The Gaikhos have no name for themselves as a tribe, excepting the name for man, which is Ka-young; and this is, I think very probable, the origin of the Burmese word Kayen, or Karen, as Anglicised and given to all the tribes.

Next morning the Gaikho chief told one of the assistants, "If the great teacher will only say we may drink spirits, I will call a teacher and establish a school in my village immediately."

#### JOURNAL OF MR. CROSS.

##### Journey to the Paku Association.

I left Toungoo city Dec. 29th, to attend the meeting of the Paku Association, to be held Jan. 1, 1864. At evening I arrived at the village of Shwatah, and was cordially received by the people. This people have been, in common with many of the churches in Toungoo, much distracted by the difficulties which have so much injured the cause here, so that I did not expect a general welcome. I think, however, that nearly all the people came to greet me, and listened to my preaching apparently with much pleasure and cordiality.

30.—Arrived at Likeneah, the place of the meeting, in the afternoon. I called on Dr. Mason, who had arrived the day previous. I soon found hearty welcomes. Not so many were present as usual.

##### The Association—Money Contributed.

Jan. 1.—The meeting was organized and a sermon preached by Klaipo, a Bassein Karen, who has been in Toungoo almost from the beginning of the mission here. It was a most excellent and appropriate discourse, founded on the 13th chapter of 1st Cor., on the excellence of charity. The rest of the day and even-

ing was spent in reading the letters of the churches. There are seventy churches connected with this Association. But there were eleven or twelve not represented by letter.

It was a question with the leading pastors and preachers, what should be done with the money sent by the several churches to the meeting. I think it was pretty well settled that it should be devoted to the support of preaching. As much of it as would be needed was to be given to those preachers whose churches are not able to give them a suitable support, and who have failed to receive support by contributions from abroad; the remainder, to be devoted to the support of preachers among the heathen Karens,—a thing which has been almost wholly neglected for some years past.

##### Taking the Work into their Own Hands.

I suggested to some of the leading pastors and preachers, the idea of forming themselves into a Conference, for their own benefit and for quarterly meetings. The idea was well received, and they soon informed me that they had determined on the measure, and appointed their first meeting to be held at Sautudeh on the 15th of April next. They had also appointed one of the most substantial of their number, who was Moderator of the Association last year, and who has charge of one of the largest churches, to devote himself to preaching among the heathen, and to be supported by the contributions of the churches. The cordiality of these preachers filled my heart with hope and encouragement. It was evident at once that our trials have not wholly cast us down, or wholly taken away the life and hope of the preachers for the great work of preaching the gospel.

A young man from Tavoy offered himself as a missionary, to be sent to the Shan country, lying nearly directly east of Toungoo. He was accepted by the preachers, and one suitable person was chosen to travel with him. We hope others will join the party. The pastor of the church in Hhlah, promised to

ure their support, and the contributions of his church will be sufficient to this, we trust, even if no other church could contribute anything to the cause. We hope that a new life is springing up, so that a new idea of responsibility is taking its place in the minds of these teachers and churches. It is the idea that the work is in their hands by Divine appointment, and that their contributions need not pass through the hands of others to reach a wise and useful purpose, nor themselves wait to be directed by others, as if they were mere tools in the hands of missionaries. If these two young men and their companions go on their mission to the Karens, whom they now know to be numerous in the Shan country, hearty prayers will follow them, and trust God's presence will go with them and open a wide and effectual door before them.

The meeting of the Association was passed through in a day and a half, and presented but little of real interest, except that it might be learned from the letters of the churches that no church has actually abandoned the faith of the gospel. It was, however, painfully evident that there has been a great falling off in the interest taken in the village schools, and that a terrible temptation has tried the faith and constancy of the disciples. But there is great hope that the churches will generally abide the trial, and triumph in the faith and simplicity of the gospel.

#### *Basis of the Karen Conference.*

I give here a translation of the paper drawn up by the preachers in regard to the organization of their Conference.

"Unto all the brethren from the different churches. In order that the kingdom of God may be established among us as one thing, and that greater and more decided and extensive efforts may be made among the heathen, as another thing, we express to you our wish that the churches of Toungoo may have their missionaries as well as the churches in other places. And that this may be the

case, let united and earnest prayer be offered up to God for the furtherance of this object.

"It is therefore our wish to hold our first meeting at Sautudeh on the 15th of April. The meeting shall be especially for the benefit of the preachers, in connection with their work as ministers of the gospel, and their duties to the kingdom of God."

2.—The meeting of the Association was dismissed in the forenoon, and I started on a tour which I had projected among the churches, to continue for nearly two weeks before returning to town. In the evening I reached the village of Kolu, and was received with great cordiality. In the evening had a good congregation for the size of the place. The unordained pastor of this church is a very estimable young man, and has been appointed by his associate preachers to travel among the heathen, to be supported in his labors by the contributions of the churches reserved in the hands of the preachers, in accordance with the church letters to the Association.

#### *Sabbath Employment—Bible Class.*

3.—Sabbath. I was awakened by the early gong to call the people to their Sabbath morning prayer meeting.—Preached in the forenoon. Early in the morning the pastor came to me, to request that I would expound the epistle of Jude in the afternoon Bible class. There were a number of preachers present, who had apparently consulted together in making the request.

In the afternoon, in accordance with the request of the preachers, we spent two hours or more on the epistle of Jude; but at the close we had not advanced through more than one-third of the epistle. The preachers therefore requested that the subject might be taken up again in the evening. This was accordingly done; and at a late hour the whole epistle was completed. This disposition to obtain more than a superficial knowledge of the Scriptures was exceedingly grati-

fying and encouraging to me. And I trust that our trials have, in the case of many, been appointed of God to awaken a stronger desire to know the sincere word of God.

4.—After taking leave of the good brethren of Kolu by mutual prayer, I made a short but laborious journey to Mothedah. This village is full in sight of Kolu, and objects can be minutely seen with a moderate glass; but it is separated by a Toungoo mountain path. I was happily disappointed in the reception which I met. This church, formerly one of the most efficient and able churches in Toungoo, has become separated into two bands, and they have moreover passed through a terrible trial in the difficulties which have affected this mission. But I trust the worst of the trial is passed, and that the church will be united in the love and simplicity of the gospel.

5.—This morning the pastor of the branch church came to invite me to visit his chapel, which would be about half way on my intended journey for the day. I found a cordial welcome among his people, and I should think that nearly all the villagers who were not absent from home, came to listen to my discourse.

At evening I found myself at the village, if it might be so called, of Kauttoh. A wilder and more inaccessible place could hardly be imagined. Both my horse and his rider barely escaped broken necks. There was just room for the chapel and a few houses on the top of the peak upon which they were built. This little church has not wavered in the common temptation, but have remained unanimous in cleaving to the Scriptures. There was a heathen village in sight, which could have been distinguished from a good Christian village by the sound of the klo, or large metal drum, which was heard from afar. The village, though apparently near, was nevertheless separated by too great a distance to admit of a visit from us. I contented myself with preaching to the disciples, and holding a conversation with them on the

importance of schools for their children.

#### **Seeking the Lost Sheep.**

6.—I set out for Plomudeh; but I had the evening before met a person who was going in his journey past the village of Tsukhaideh. I had heard that this church had become quite broken up, and that their preacher had abandoned them. I asked this person as he passed the village to say to the people that I would like to visit them on my way. As we passed, therefore, in the vicinity of their path, we heard loud calls from a distance, and directed our steps accordingly. I imagined that we should soon come upon their village; but hour after hour of bitter struggle against the difficulties of their path passed away before we reached their little hamlet. The chief and deacon said that their preacher had falsely accused him of drinking arrack, and had gone off from them. But if he did not come back, he would have him put in jail. The people received me with cordiality; and, though tired with my journey, I immediately had them called together, and gave them a lesson on the sheep and the Good Shepherd, from the tenth chapter of John, which I trust may not be wholly lost upon them. In our further progress towards Plomudeh, we passed the dilapidated chapel of the village of Tsukhaideh, which once was, and which I visited a number of years ago, when they were in a happier condition than that in which I now found them. At the ruins of this old chapel, we came upon the path which the disciples of Plomudeh had prepared especially for us. For, I should say, four or five miles, they had taken pains to cut away the tall grass which would otherwise, as in other places, have interlocked itself across the path. Everything was nicely cleared away which might be an obstruction. I felt quite ashamed of this attention, which I could not convince myself to have deserved.

On arriving at the village, I found that my coming had been expected for some time. Many had gathered in from

villages beyond, prepared to invite, come also to them. In the evening preached from the text, "Prepare a way of the Lord; make his paths straight;" and intimated to the people God has a way to come to us which must prepare; and He has a way for us to go to Him. The discourse was conducted for an unusually long time. But no prayer had been offered, I heard a voice sounding out in a peculiar direction, repeating much that I had said, especially the fact that the Bible and the Word are our guide in the way to God, the compass and the sun above are to mariner across the ocean to any harbor to which he may steer. I found on inquiry that the strange voice was from an in the north eastern mountains of Shwaygyeen, who had heard of my intended visit and come to meet me.

Left in the morning for Sautudeh, accompanied by a number of the disciples, as was usually the case in my journeys, from village to village, to carry my message and bring me on my way. I only had an opportunity to preach once a day at different villages; but this only once. At Sautudeh I met with a hearty welcome, after a very hard journey. At this place I found the school in operation, which was the only one I had met with. It is sad to see that much less interest has been taken in schools for some time past. But we trust this will be of short continuance.

8. After a short discourse and prayer, left for Yehloh, with a new set of volunteers to carry me on my way. The people at Yehloh did not expect me, and our preacher was absent. At this place received a note from Quala, in town, telling me to return speedily to the city, which I did, passing by a number of villages which I had intended to visit.

We have just received news direct from the country near Pokhai, saying that his people have carried off four more Karens. This they did, although they knew that the Deputy Commissioner of Shwaygyeen was on his way to visit their territory. This accident I fear

may interfere with our preachers' going to the Shan country in that direction.

#### TIE CHIU MISSION.

##### LETTER FROM MR. JOHNSON.

###### The Gospel in Amoy And Vicinity.

Swatow, Jan. 22, 1864.—I saw too little of the ports to get much knowledge of the work, &c., of the different missions. One thing, however, was very evident—especially at Amoy and Fuhchau, of which I saw more than of the other ports,—that the word of God is wonderfully prevailing. At Amoy particularly is this true. I visited on the Lord's day two large churches, both under the charge of native pastors. These churches not only support their own pastors, but from them are going out laborers into the regions around. There have been recently some most marked indications of the Divine presence with these laborers. I was informed of one village that had not only destroyed their idols, but their ancestral tablets as well; the entire village turning to the worship of Jehovah. This village has never been visited by a missionary. Two men from the village had heard, at another village, the gospel preached by a native assistant from Amoy, and carried back to their homes the good tidings, proclaimed them to their friends and neighbors, and all the people "came to hear the word of God."

This is wonderful. And yet why should we wonder at it? Are we not told to expect just such things? Are not these the "greater," even than the miraculous works performed by our Lord Himself, which He promised should be performed and witnessed by his people after his ascension? "Lord we believe, help Thou our unbelief."

###### Ningpo and Kinghwa.

I had but a short interview with the brethren at Ningpo. Br. Knowlton was about starting upon a visit, his first, to Kinghwa, for the purpose of organizing a new church there. He seemed in ex-

cellent health and hope. I regretted very much that I could not spend a longer time at Ningpo. I should have liked to meet the different congregations, to visit the outstations, to see the members of the churches, and to speak to them some words of love and good cheer. But it was not my privilege to do so. In all that northern region the walls are being built in troublous times, but they are, notwithstanding, going up. God is with his servants.

I have been refreshed, encouraged and strengthened by my trip, short and unfavorable as it has been.

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#### FRANCE.

##### LETTER FROM MR. C—, D—.

###### The Converted Mountebank.

D—, March, 1864.—We have to mourn the death of one of our brethren at D—, the father of a numerous family. At the funeral I preached to a great assembly of miners and overseers. I have reason to think they were favorably impressed by what they heard.

I was lately called to visit at A— a mountebank, who had plunged into the abyss of sin. This man in 1849 had been condemned to death as an insurgent, and was saved, as it were, by a miracle. He came to D— two years ago to visit some of his relations, and was present at our worship twice with his wife. Some time afterwards he became sick of a disease of the breast. During his illness he read the Bible and received my visits with pleasure. Through Divine grace he was led to see his wretched condition, and afterwards to trust in Jesus Christ as his Saviour. I saw him in the enjoyment of profound peace, and cheered by the blessed assurance of his salvation. His last days were devoted almost entirely to reading the word of God and prayer. He lamented bitterly that he had spent his whole life in sin, and he desired that his life might be prolonged a few years, that he might glorify his Saviour upon earth. As his last mo-

ments approached, he lay with his eyes lifted to heaven and his lips moving.— One of his friends inquired—"What are you doing?" "I am praying to my God," was the reply. A few moments afterwards he fell asleep in Jesus with the greatest calmness.

Such was the good impression produced by this converted mountebank, that one of his friends said to me, "He lived like a regular bandit, but he died like a saint. I cannot explain the extraordinary change which I saw in him. I have seen many devotees of the Romish church die, but I never saw such peace. May it be mine to die such a death."

###### Favor Shown to the Mission.

This is not the only encouragement God has given us recently. I have had the joy of seeing that He is inclining in our favor the hearts of the superintendents of our mines.

We live in the midst of coal and copper mines, where almost all the laborers are obliged to work on the Sabbath. As a result of a letter which I wrote on the subject, the Secretary of the company told me that the directors would do all in their power to let the miners have their Sabbaths, adding, "whenever any poor people among them are in want, write me only a single word and I will attend to them."

Still later our miners, knowing that the company gives the priests their coal, applied to the superintendent to give coal in like manner to the pastor at D—. In consequence, I received this winter 48 hectolitres of coal.

###### Cry for a Larger Chapel.

Our meetings at D— are well attended. The number of hearers goes on increasing. But our place of worship is too small, and we are too poor to obtain another. What is to be done? I know not, unless it be to implore the aid of our brethren in the United States.

Notwithstanding a little opposition, our meetings at A— continue to be encouraging. Should the Reformed church

wish to introduce a pastor into this field, it would be desirable for us to take advantage of the fact that the field is now open, and to place a pastor there first.

#### Opposition Overcome. . .

Some new hearers attend our meetings at D—. Among the number is a devoted Catholic, who manifests excellent feelings. This woman recently was ordered by her husband to attend mass with his children, saying that if she did not go he would break her neck. The woman came and begged me to visit her husband, to which I consented. In consequence of my visit and of a fit of sickness which the woman suffered, the husband told her that he left her free to go wherever she pleased. She continues to attend our meetings, and now her family bears me with pleasure.

#### Peaceful Death.

The daughter of one of our brethren in H—, near D—, has recently died, leaving three small children. She was converted during her sickness, which lasted a whole year. The curate came, offering her wine and other things for herself and her children, and proposed confession to her; but she would have nothing to do with his offers. During her sickness she gave evidence of sincere piety, and her death was the death of one who loves the Lord. She manifested only a most natural sorrow in leaving her three little children, one of them being a girl of eighteen months.

#### Opposition—The Gospel Preached.

On the day of her funeral, I spoke to about two hundred persons at the house and three or four hundred at the cemetery. On every side I saw Catholics, friends of the priest, conversing scornfully, and laughing, if possible to disturb the service. The priest himself followed us, laughing and making grimaces. He took pains to stand exactly before my face in the cemetery, as if to intimidate me; then, after some minutes he left, commanding his friends to create a disturbance. Notwithstanding these dis-

greeable circumstances, I was enabled to proclaim the good news of salvation, and to show the errors of the Catholic church, and many souls appeared to receive good from what they heard.

Before leaving the cemetery, we distributed what tracts we had with us, but we had not enough. I hope God will bless such services to the good of many souls."

May 25, 1864.—Our work at D— is prosperous in respect to numbers, but the cases of conversion have not been numerous.

I attended at D— the burial of a child on the Sabbath, at 4, p. m. There were from two to three hundred hearers in the house, and from six to eight hundred at the cemetery, who listened with the greatest attention. They said, "The Protestants have a better religion than we." About two hundred tracts were distributed at the cemetery. We are becoming constantly better known, and prejudice against us is more and more giving way.

#### Cry for a Chapel Repeated.

Our place of worship is not large enough by half. In the afternoon, not a vacant place is to be found. People do not come for fear of not finding a place; some do not bring their children. A fortnight ago some Catholic farmers travelled a league and a half to be present at our worship. When they arrived at the door, it was already crammed; and, not wishing to remain exposed to the sun, they returned without having heard a word.

We can find nothing in the country to hire. We found, however, a large and poor attic room, but as it would be necessary to lay out a good deal to transform it into a place of worship, we have waited to consult the church, and to know where the money is to come from. Meantime the adversaries are manoeuvring to prevent our hiring the place. We ought to build a chapel for the sake of our work and our people, but we have not the first five francs.

Could not a few American brethren, friends of the French Mission, be found, to make donations for this object? And could not a pastor be found who, having compassion on the French preachers and on his poor brethren, the miners, would take it upon him to collect for us in Boston, New York and Philadelphia?

The work at D—— has been, is, and will be contracted for want of a convenient place of worship. And in this stifling place, who can tell what will become of the poor invalid preacher, who must go through three services on the Sabbath? From eighty to one hundred persons meet in a room fifteen by eighteen feet in size, and eight or nine feet high. You can judge what a stifling, suffocating atmosphere the poor preacher breathes, who must break the bread of life to those who have the courage to come and pack themselves around him! Ought we not to count upon the love and pity of our American brethren?

#### The Work Extending.

The work at A—— proceeds favorably. The hearers and the number of persons to be visited increase. At the last meeting, led by br. Lemaire, from 100 to 120 were present. The place was full and more than full. I have been invited to hold a meeting at a place in A——, but was only able to give them the Monday after Pentecost; from twenty to twenty-five persons begged me to come again, but I cannot give them a Sabbath; they are all pre-occupied. At two places in V—— there is a revival of religion. Five families have declared themselves for the gospel; one among them, a shoemaker, seems to be decidedly converted. A good work is begun there. A laborer is needed at A——. It is a good field and very important. Every effort is used to forestall us. We ought to be the first to get footing there.

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LETTER FROM MR. L——, F——.

#### Preaching by the Life.

P——, May 27, 1864.—Much good has been done in C——, my former field,

by my friend C——. Three brethren, the fruits of my ministry there, have recently died like Christians, as they had lived lights in the world. The Catholics said to me with much emotion, of one of them—"Truly, sir, he died like a saint." Like Abel, "he, being dead, yet speaketh." Another of the deceased, in his health had refused to hear the exhortations of his pious wife, who had been converted some years before. She could only preach Christ to him by her conduct; but the seed was not lost. In his sickness this man wished to hear the tidings of salvation from br. C——, and he died in the peace of Jesus Christ, who had become his only hope. Blessed be God.

In two months, at my next visit to that place, we hope to have some baptized, and one restored; Jesus must reign.

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LETTER FROM MR. D——, P——.

P——, May 3, 1864.—At V—— every thing is going on well. The members of the church at C—— are animated by an ardent missionary spirit. I am persuaded if a laborer could be placed in that field, he would do much good.

At P—— we are moving on as usual I know not when we shall have opportunity to baptize, because many of our friends whom we judge to be converted are hindered by Sabbath labor. I hope, however, that the year will not pass away without an addition of several members to the church; for many within the circle of our influence manifest the best of feelings.

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#### GERMANY.

LETTER FROM MR. ONCKEN.

**Importance of the German Mission.**  
Hamburg, Feb. 15, 1864.—I am persuaded that if the Board could be but once induced to send a strong common sense and warm-hearted brother to our Triennial Conference—a man who, as a Christian, has a mind large enough to be more attracted by seeing the grace of

n thousands, the seal of our mission in the works of art and learning which we boast so much as a nation, a man who would not fly through the country, but who would accompany the Conference, to at least some of our extensive mission field, to see what God has wrought,—wrought by the fostering care of the American Baptist Missionary Union, and who then transfer, as a faithful physician, the impressions made on his soul to the hearts of the members of board and the brethren assembled annual convention of the missions, German Mission would ever rank ; the most important fields assigned

Missionary Union by the Lord of invest, till He come.

want that in the peculiarly interesting position in which the Lord has placed the German Mission, I may invest my imagination with an importance magnitude which it has no right to . But still as facts are stubborn

, and I can point to scores of these, not divest my mind of the conviction that its destiny, if sustained and ed in strict accordance with the Testament, will be greater than of any other modern mission.

In the past history of this mission, it becomes more and more evident that the author intended it as little to be used either to the city and the country where it originated, as that the gathering of the one hundred and twenty miles for prayer in the upper chamber of Jerusalem, should in its influence be used to that city or the land of E.

#### Favoring Circumstances.

mit me to point to some of the prominent facts, which I beg to add in favor of my ardent hopes.

the powerful ecclesiastical and civil power of this country for nearly a quarter of a century united against us, has worn out and nearly destroyed in the German States, with the exception of Mecklenburg and Saxony. We have a large amount of toleration, so

that we can preach at 1200 stations without any hindrance, teach in Sabbath schools, and in fact have all the appliances of an apostolic missionary in full operation.

The whole of Germany, with the exception of the two States above named, now lies open before us. Much has been achieved. Millions have heard the truth; at least 20,000 have been saved; but much more ought yet to be done, especially in preaching the glorious gospel. The nation, as such, is sunk into infidelity, and the so-called church is utterly unfitted to reclaim the millions, so long as it remains a State-church, with its soul-destroying Puseyism.

The churches both in Denmark and Sweden originated with and have been fostered in their infancy by the German Mission. The labors and influence of this mission embrace America, Africa, Australia, Russia, Poland, Austria, Hungary, Wallachia, France (Alsace), and Switzerland.

Thousands of our converts have emigrated to the United States, and form a large proportion of the members in the German Baptist churches of your country. Not a few from among them are ministers of the gospel,—among them, one in the far West, at Ottawa, in Minnesota, who is preaching both in English and German, without remuneration.—Others have placed their lives on the altar of their new fatherland, and are helping to subdue the rebel States.

Our evangelical literature, issued here, finds its way in considerable quantities throughout the free States; as for example, the collection of hymns sung throughout all our churches in Europe, is extensively used in the German Baptist churches in the United States; Spurgeon's sermons in German, and a number of other valuable works.

The pecuniary and spiritual sacrifices offered to Jehovah by the American sister churches, on behalf of this mission, have not only been accepted by the Lord for Germany, but have proved to be equally a rich blessing to their own coun-

try, and will continue a blessing as time moves on, and our converts continue to seek a new home in the land of liberty.

In Africa, two churches have been formed in Cape Colony by former members of our churches, and during the past year, another in South Australia. With all these we keep an interesting connection, and send them good evangelical literature.

In Russia, Poland, Austria, Hungary, Wallachia, France and Switzerland, the Lord has already led the way; and if He provides us with the means, through his followers, we shall not fail to do more than we have hitherto been able to do.

With these facts before us, we trust our brethren in America will continue to aid us to the utmost of their ability.

Countless millions in all the above European countries are hastening on to eternal misery, because they have never so much as had the opportunity of listening to a single Scriptural testimony, how the sinner may be saved.

#### Efforts for Soldiers.

At present, the legions of Austrian, Prussian, Hanoverian, and Saxon soldiers, passing through our city on their way into Holstein and Schleswig, demand our almost entire time. About 100,000 soldiers are already in the two duchies. I rejoice to say that the church under my care gave a prompt and cheerful response to my appeal on behalf of the soldiers. Three brethren have been appointed to labor among them as colporteurs; our sister church at Schleswig has followed the example, and we have therefore ten missionaries and colporteurs engaged here in Holstein and in Schleswig. Upwards of 60,000 tracts have been already circulated among the soldiers, and 3000 Testaments have been sold.

Many of the poor fellows who have been thus supplied with the word of life, have since then fallen on the field of battle; and a much larger number of wounded are suffering in temporary hospitals.

I have just issued 50,000 copies of the four gospels and the Epistle to the Ro-

mans, which are to be separately bound and gratuitously circulated among the troops. Most of the Austrian soldiers are Roman Catholics, and among them many Poles and Hungarians. Having issued good tracts in these languages, we have had the pleasure of meeting their spiritual wants also.

How this war, but above all, the present agitated state of the whole nation will end, it is impossible to predict. The political horizon looks foreboding, and I greatly fear there will be much blood shed in Europe ere long.

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#### LETTER FROM MR. LEHMANN.

##### Missionary Tour.

Königsberg, April 19, 1864.—I am on a journey through this distant part of our country, where the Lord has done more in making way for his truth than anywhere else. I am happy to be once more on this fruitful field, where in years past I was permitted to sow the good seed of salvation. The meeting of the Prussian Association was appointed in July next. But disruptions threatened to break out in these parts, and made it desirable to meet earlier. The time agreed upon was April 13th, and the place, Königsberg.

##### The Prussian Association.

I arrived on the 12th and was most cordially received. The next day at the opening meeting, nearly sixty delegates were assembled, chiefly from churches in the eastern portion. I was chosen president, but being suddenly taken ill, br. Niemetz, the vice-president, took my place. But I remained in the meeting and gradually recovered strength, so that I was able to preside the three remaining days.

A main item of business was to settle difficulties at Königsberg, arising out of the erroneous and fanatical teaching of a person by whom about thirteen in this church, and as many in another were led astray. These people did their utmost to spread their wild notions and to disturb the churches. After mature delib-

it was resolved to cut off all connection with the fanatics, and to guard the churches against them. To accomplish this object, all the pastors and missionaries from a distance were sent out to Sabbath succeeding the meeting, through the instrumentality of the people might hear of our one-truth and practice.

#### Crowded Audience.

Sabbath I was delighted to find at eight in the morning a large congregation gathered for a prayer-meeting, and all full of fervor and life. Past nine there was preaching, by a church meeting for the examination of candidates.

to preach at four, P.M. But I wished to find the chapel, which seats six hundred hearers, nearly half an hour before the time. At the hour appointed, every nook completely crammed that at least two hundred were present. Crowds before the doors who could find no room. That crowded mass of faces was a glorious sight from the pulpit. In such circumstances I felt much enabled, and preached, I hope with power, from Jonah 1: 6,—“What mean ye, O sleeper? Arise, call upon me.” All listened with the deepest attention. Baptism was then administered by br. Freitag, the pastor of the

There were in all nineteen candidates, of whom six were females. The manifested was wonderful, and it was deeply affecting. I only regret that the accommodations of the church were more convenient and

But as the chapel is not their home, and they may have to relinquish it to notice, it would not be worth while to make any considerable alteration. The brethren are making great efforts to build a chapel for themselves, but difficult to find a site. I shall never forget that wonderful Sabbath. In subsequent days, I was occupied endeavoring to reconcile mutual differences among the people, in which I

was successful. The pastor by his zeal has done much good, and many have been converted by his instrumentality, and added to the church; but being prompt and energetic in action, as in conversation, he sometimes gives offence and creates trouble. He is, however, humble and grateful.

#### Love Feast—Presentation.

On Wednesday a love feast took place. These occasions in our churches are among our chief spiritual enjoyments. This was one of the most glorious I have witnessed. Cordiality and fervor reached the highest pitch. The greatest love was manifested towards my unworthy self. In the course of the evening, the pastor and the five deacons came upon the platform where I sat to preside, and after a very affectionate address by the former, I was presented with a very handsome silver cup, gilt inside, with the inscription:—

“TO REV. G. W. LEHMANN,  
By the members of the church of Königsberg  
At the Conference of 1864.”

I was much surprised, and in an extended address expressed my deep gratitude, connecting with my remarks such admonitions as seemed proper and desirable.

The church is young, and has had a very rapid increase, and they very much need prudent guidance. But their love and fervor are extraordinary. When I left the meeting at eleven o'clock, (it continued much later,) bidding all a hearty farewell, as I was not likely to visit those parts again, their manifestations of affection exceeded all description. I found it difficult to get away from the multitude, who reached forth their hands to press my own. I shall never forget this visit to Königsberg.

#### Persecution and Prosperity.

On Thursday, the 21st, I left Königsberg by coach, and proceeded, in company with two brethren, to Albrechtsdorf. Satan has long raged here. One brother has suffered very much from persecution, and the people who listened to

him have been fined—at one time \$135. But the Lord has given them perseverance, and this rage has opened their eyes. Many conversions have occurred. They have built a nice little chapel, and eighty members are now living in the village, and many more in the vicinity, making in all 184, while the congregation is still larger. I preached in the evening to a full assembly which had gathered from distant parts. Afterwards they surrounded me, expressing their most cordial gratitude for my coming, and we conversed long on the great work of the Lord in this region.

#### Rositten.

The next day I was brought to Rositten. Midway I visited the outstation in the village of Kumkeim. They rejoiced exceedingly at my coming, but were equally sorry when they learned that I could not spend the evening and preach to them.

Rositten is also a large village, where in former years they passed through great trials. Now they have a very neat chapel, and form one of the centres of Christ's kingdom. At the close of the last year the church numbered 469 members, and upwards of forty have been received already the present year. I was most cordially received, and the remembrance of former times was deeply interesting and affecting. On Sabbath morning I preached to a crowded assembly, who listened with breathless attention and were deeply moved. A church meeting followed, at which several questions were proposed, on which my opinion was desired, and resolutions passed at the Conference in Königsberg were explained.

#### Stolzenberg.

In the afternoon I was conveyed ten English miles to Stolzenberg, where I found a multitude gathered around the chapel, who greeted me most joyfully. Soon all were gathered within, to the number of about 300. I felt a deep interest in the sight. About fifteen years ago, the pastor, br. Weist, was called by the church in Berlin to be their mission-

ary. After travelling to and fro, he came to this part of the country, where all was darkness and vice, and no Baptist at all in all the province. The Lord gave him an opening. He preached the gospel, and soon several were hopefully converted. Gradually one revival after another was experienced in all the region around. Great persecution broke out, but with undaunted courage br. Weist maintained his post. From this movement sprung up all the flourishing churches in Eastern Prussia, which now worship in neat chapels, and in most of the places have outworn their adversaries. Under the impression of these facts, I preached joyfully from Judges 7: 20—"And the three companies blew the trumpets and brake the pitchers—and they cried, The sword of the Lord and of Gideon."—This was followed by a church meeting and the baptism of four converts.

After visiting some of the outstations and holding church meetings, I proceeded to Bladiau, a larger outstation of Stolzenberg.

#### The Jubilee Meeting of the Union.

I am reminded just at this time of the semi-centennial anniversary of the American Baptist Missionary Union, and I hasten to despatch this letter, that it may be in time for the glorious occasion. If any country has cause to rejoice with you, then certainly Germany has. How deeply do we feel the momentous event! How great is the blessing we have derived from the formation of that Union! How many thousands of souls have by your instrumentality and generous aid been brought to the knowledge of salvation, to the full truth, as it is in Jesus, and the glorious organization of so many churches of Christ in our country, built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone,—as the result of your sympathy and effectual assistance.

Just now I feel this most deeply, as by your benevolent resolution you have once more taken up the German Mission, and enabled us to devote all our time and

to that great work. We great work which has spread influence over the globe, cularly to yonder dark region h, where the immortal genius began and accomplished, with able fellow-laborers and follower- onderful change that has taken e ;—an event which, in 1826, st knew of it, so awakened my terest in the work, that I ul- ecame myself a Baptist. Fain now stand in the midst of you, ny feeble voice also cry, “Hail! I encourage you all to go on in is course. You have been im- lessed of the Lord, and I trust ll feel the responsibility which i upon you.

#### ger for the Bread of Life.

n to my narrative,—towards arrived at Bladiau, and was fully received. A number of om the Königsberg Conference so, and soon the little chapel sely crowded that the heat be- use. Windows and doors were d there were nearly as many inside,—perhaps three or four all. I preached from John 1: d the Lord was very near to impression seemed to be very was overwhelmed with ten- hen afterwards the fervor of broke out in several additional

sting two hours, I was con- nearest railway station, ac- by several brethren and sis- proceeded to Guildenhad en Holland. I am assured where in this region a great l thirst for the bread of life l, wherever our brethren hold hey are sure of a large audi-

#### • Hand of God Visible.

eld, br. Stangnowski, the pas- church in Goyden, met me, ed me to his hospitable house.

He has had very peculiar experience. He was a Bible colporteur six years (as well as pastor), and frequently fined by the village magistrate for the gospel's sake. At length his enemy prevailed upon all the house-owners in the village, not to let him any dwelling,—thus ex- pecting to compel him to leave the place. Our brother was in a great strait, and knew not what to do. In the midst of this calamity a farmer came to him, and offered him his farm for sale. The farmer urged him to purchase, as he also was in a strait. Br. S. went to a lawyer in Saalfeld, and told him his situation.—This gentleman has always been friendly to our brother, and urged him to make the purchase, at the same time offering him the money necessary for the first payment. He took it as a hint from the Lord, and bought the farm, which was a small one. The Lord blessed his efforts and after a few years he was able to build a better and more substantial house, and by and by he was nominated magis- trate by the governor of the district, and he is now the ruler in the village.

The members in the little place and in the outstations are poor; but the Lord has encouraged them to commence a sub- stantial little chapel, sufficient to contain three hundred hearers. Though it is not yet finished, they worship in it. I preached there on the evening of my ar- rival.

Br. S. was formerly a schoolmaster, and left a very eligible place for the Lord's sake, when he became a Baptist. He edits a Christian or rather a Baptist almanac, which has already a good circu- lation. The church, which spreads over a large district, now numbers 220 mem- bers, though it has dismissed 300 to form the new church at Kaisersen.

#### Division and Restored Concord.

The brother of the pastor here, by heretical and fanatical notions has misled several members, and endeavored to de- stroy the Baptist churches. I came on purpose to see him and to have an inter- view with him, as he was formerly a hum-

ble disciple, apparently, and one with whom I was on friendly terms. Unfortunately he was absent from home.

From Goyden I proceeded to Elbing, and preached in the evening to a crowded congregation. Things here have assumed a much better aspect than formerly. Disruptions and contentions of the most lamentable character, unfaithfulness, and sins which had been committed by some of the members, and finally the declining age of the former pastor, had brought the church to dissolution. Reorganized and under the care of our excellent br. Hinrichs, all goes on well again, and peace and concord reign.—The change was delightful.

#### The Bridge Builder in a New Sphere.

Next I proceeded to Dirschau, famous for the master-piece of architecture—the immense bridge over the Vistula. On Lord's day I preached to very good congregations, and rejoiced to see the advancement of the cause here, which sprung up some years ago only like a feeble branch. Mr. Vogel, who was one of the masters in building the bridge, has since been called to another work of superior structure; he has become the pastor of the church, which is distinguished chiefly by the abundance of love which all feel and evince. The Lord gave me great freedom and courage in proclaiming the gospel, and I was overwhelmed with kindness and benevolence.

The day following I proceeded to Landsberg on the Warthe. The members are scattered and the congregation scanty. I preached in the evening to about forty hearers.

The next day, at Cüstrin the attendance was more numerous. Here the Lord has his dwelling; revivals have occurred again and again, and numbers have been baptized. I rejoiced to see the crowd in the evening; the pulpit was surrounded by flowers. Vehicles filled with visitors arrived from distant places,

and I preached the glad tidings with much encouragement, and afterwards enjoyed a protracted interview with the brethren and such as are under serious impressions. Cüstrin is an outstation of Berlin; the pastor labors under the Divine blessing.

#### Prosperity—New Candidates.

At Frankfort on the Oder, another of our outstations, the stream of life runs more slowly and shallower. Still I was gratified to meet a larger congregation than I had ever seen here,—entirely filling the small place. I preached the glad tidings with much encouragement.

May 5th, I reached Berlin again.—Meantime things had had a smooth and sweet course. Several candidates for baptism had been before the church during my absence, and several followed on the Sabbath after my arrival. The old cordiality and love met me at my appearance, and I expect a season of peace and joy.

The outstations in and around Wrietzen have enjoyed a refreshing from the presence of the Lord. A revival has existed in the village of Strietzkow, and we hope to see precious fruits. A missionary of the church of Berlin who had been very scantily supported, and was about to remove to a distance, leaving his field deserted and languishing, through the kindness of the Missionary Union, which has come to our relief, is now re-established in his present field of usefulness.

The church in Berlin is engaged in preparing several tenements in connection with their meeting house, by which it is hoped an increased income may be secured, for the payment of expenses and for the enlargement of our means of doing good.

The conversion and baptism of my daughter, fourteen years of age, has been followed by a very consistent walk before the Lord. She is a teacher in our Sabbath school.

## MISCELLANY.

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### RESULTS OF MISSION LABOR IN INDIA.

Missionaries are doing a great educational work in India. In the schools supported by all the missionary societies, there are 96,000 young people receiving Christian education—daily reading the Word of God. Wherever, in rural districts, we are able to open vernacular schools, they are filled with scholars.—In India's large cities, we find the adults of the middle and higher classes almost accessible to the Christian missionary; but these classes are intensely anxious to have their sons well educated, especially the English language. All missionary societies, observing this, have in these large cities established institutions where excellent education is imparted—and is at an age when the minds of the youthful Hindus are fresh, inquiring, and susceptible of impressions; there are multitudes of young men, the fathers and leaders of the next generation, who are daily reading the Bible. Common vernacular schools perform a great preparatory work. But these institutions, from a advanced age of many of the pupils, and other circumstances, have proved to be a converting agency, and have been much owned and blessed of God. In such a sphere I have been called to labor much in the great city of Madras, where several years ago our society commenced an institution. Ere long four hundred Hindu and Mohammedan youths were gathered around us, and if we had accommodation we might have had many more.

As an illustration of the result of this form of missionary labor, I could point to several young men who came as atheistic pupils to our institution, but on reading God's word were led to renounce Hinduism and break their caste. By professing themselves Christians, they had to leave father and mother, and sever the ties dearest to the human

heart; and some of them had also to sacrifice the prospect of great earthly possessions, in order that they might obtain salvation through Christ.

We may now educate many of the high-caste females of India. I need not enlarge here on the degradation of woman in that land, where, on account of her supposed inferiority and depravity, it was held to be wrong and disgraceful to teach a woman to read. Often in years gone by did missionaries lament the fact that there was no possible means of bringing the gospel to bear on the females of the higher castes, who were ignorant and superstitious in the extreme, and devoted to idolatry. I have seen a Hindu mother, by her tears and entreaties, take her son away with her after he had professed himself a Christian, and exert such an influence over him as has for years kept him with her, and outwardly worshipping Vishnu. A few years ago the education of high-caste females was unknown; but of late a striking desire for female education has sprung up among the most enlightened of the people, arising, I believe, from the influence of the liberal education we have been imparting to young men. Two years ago we commenced a school in Madras, with four or five high caste Hindu girls, and at the close of last year had seventy under Christian instruction.—Some of these now read the gospels in their own language—a fact deeply interesting to a missionary; for could we search back for 2,000 years; not one of the mothers of these girls could have been proved able to read, far less could they have been seen reading God's word.—Some other societies had begun this work even before we commenced it in Madras. In several parts of India similar schools may be found; and this we regard as a most hopeful result of missions.

Another result of missionary labor in

India has been the accomplishment of a great preparatory work for the ultimate rapid spread of Christianity there. With a system which has stood firm for 3000 years, and has millions of hereditary priests to watch over it, and with their social barrier-like caste, which rises up to keep the Hindus in their present state, making the first step into the Christian religion one of direst pollution and fearful sacrifice; can we wonder that the progress of Christianity should be slow? But I believe the work is begun, and is now going on, which will certainly undermine and overthrow the huge fabric of Hindu idolatry. Many a portion of God's word, or a tract, is being thoughtfully read and pondered over in secret; and in rural districts, many a statement made by the missionary as he preaches in the busy bazaar, or beneath the ancient tamarind or banyan trees of Hindu villages, sinks deep into the hearts, and I believe is like good seed, only waiting a favorable opportunity to spring up and bring forth fruit. In large cities, too, there are multitudes of young men who know enough of science to know that their own Puranas are false, and they have read another Vetham—the true word of God, the holiness of which contrasts strangely and strongly with the books they have been taught to consider Divine.

Illustrations of this kind of preparatory work are constantly coming to the notice of missionaries. I may mention one. Some time ago a missionary was preaching not far from Madras, and some brahmins began to oppose the statements he made. A young man, with the mark of Vishnu on his forehead, then pressed forward to the side of the missionary and assisted him very effectively to answer the brahmins and uphold Christianity. After the discussion the missionary asked the young man who he was, and was told that he was then a student in the Government Medical College; but that he had been for some years a pupil in our Institution, and the *convictions* he had expressed, and the

arguments used, had been learned there, and he added that he hoped one day openly to profess himself a Christian.

Every missionary connected with these institutions could point to scores—some of them to hundreds, of old pupils, now settled in life, and occupying important positions, who are intellectually convinced that Christianity is true, and would hail with joy a general movement in its favor. The Hindus are generally a timid race, singularly unfit to stand alone and brave the brunt of the odium and reprobation which follow breaking caste.—Their national genius leads them to act in masses; and, knowing as I do that every year is increasing the number of those who are convinced that idolatry and caste are wicked and vain, and that Christianity is from God, I believe we have great things to expect from much missionary labor in India, which up to the present time has not resulted in an open profession of the Christian faith.

But, in stating the results of missions in India, we can take still higher ground. We can point to actual fruit already gathered. Confining myself to Southern India, the presidency of Madras, with which I stand more immediately connected, I may state that there 110,000 professing native Christians are connected with all Protestant missionary societies, and of these 20,218 are communicants or members of the church of Christ. Here, then, we can point British Christians to a great fact—the fact of 20,000 natives in one of the Indian presidencies, now sitting down at the table of the Lord, and commemorating his death and dying love; and surely this speaks of progress.

There are 25,849 native Christians [nominal] connected with the stations of our own society in Southern India, and, of these, 1808 are communicants. It is true that the great majority of converts in that part of India were originally of very low rank in the social scale among their country-men. They had, in fact, no proper caste at all, and in general had little to suffer in becoming Christians.—

Missionaries at first found this class most inaccessible, and wisely devoted much of their attention to them. They have precious immortal souls to be saved, though the Hindus despise them; and we rejoice to see the Shanars and Parias of India brought into the Redeemer's fold. But how we are reaching and making our labors felt even among the highest classes. No longer can the high-caste heathen look upon our efforts with indifference and scorn, as they used to do not many years ago, and say we could not affect or reach them. Now, especially in connection with our educational work, we have gone into the very centre of high-caste heathenism. We have taken some of the sons of the leading families in the Hindu community, who have left all for Christ. There is not a caste in India, from the highest to the lowest, which is not represented in the church of Christ there. Of late years, the progress of our native churches has been most encouraging. When we thus see flourishing, vigorous native churches springing up, with an annually increasing ratio of additions to their membership, we may well point to this fact as a most hopeful and cheering result of missions in India.

One more result of Indian missions is the bringing forward a native ministry of the gospel. An efficient native ministry is, under God, India's greatest want. European missionaries cannot be expected to evangelize that land. The country is so vast in extent, the population is so great, the manners and customs, as well as the habits of thought of the people, are so different from ours, and, withal, the climate is so hostile to European life, that we must look to the natives to carry on this work to its glorious issue. All the lessons of history, also, lead us to expect great religious and social reformations or changes, to be wrought out by the people of the land where they are accomplished. Foreigners may lay the foundation, but native energy and power alone can rear the fabric which shall be a national monument—an index of the nation's progress

and elevation. It must be so with India. We must have natives, sons of the soil, to be for India what Luther was for Germany, Wycliffe, Latimer, and other reformers, to England, and John Knox to Scotland, ere we can expect to see great things in the triumphs of the gospel over the deep-rooted idolatry of the Hindus.

In the Madras presidency there are 903 native catechists employed by all the missionary societies. We thank God for these men. They are doing a most important work in explaining the word of God both to native Christians and the heathen, especially of the class to which they originally belonged. But we need men capable of acting more independently. We need men who will be influential among all classes of the community—both among those who are still fettered by the absurd prejudices of caste, and among those who have received a liberal education. We need efficient native pastors, as well as powerful native preachers among the heathen. In South India there are now sixty ordained native ministers, of whom, however, only three belong to our society. But I hope we shall ere long have many more. In different parts of our own South Indian Mission field we have made arrangements which will, we hope, have this result—and some also of the converts of our Madras Institution will, I trust, be found worthy of this office. With this object in view, we have for the last eight years had a theological class, where converts and other Christian young men have been under training for the Lord's work. They have received a good education, both in English and the vernacular, and for years have been accustomed, more or less, to preach in their own language. Before I left Madras, thirteen young men from this class had been appointed to spheres of labor—some of them hundreds of miles up country. After a year or two of probation as preachers, I hope to see some, if not all of these young men, ordained as native ministers.

As an illustration of the importance

and value of an efficient native agency, I may be allowed to refer to a recent incident which has greatly interested me. Just before I left India last year, one of our students—a youth whom I baptized in 1857—was appointed to labor in a heathen village thirty miles from Madras; and the first letter I opened on reaching London told me that he had already been the means of the conversion of the brahmin priest of that village.— This priest was a young man whose duty it was to perform the daily sacrifice in the temple of Siva. He frequently visited our mission agent, and listened to the gospel as he preached to the people of the villages, and then came for private conversation. These conversations gradually led to a conviction of his own sinfulness, and the folly of the worship he was daily performing. He resolved, in his own way, to test the power of the idol which from infancy he had worshipped; and, on one occasion, kicked it and sat astride on it, to see if it would take offence. There was, of course, no exhibition of Siva's wrath at such an insult from his own priest. After some time this youth left his native village and his parents, and went to Madras, in order to obtain such protection as would enable him to declare himself a Christian. There he tore his sacred brahminical thread in pieces, and broke his caste. When his parents and relatives came entreating him to go back, he remained firm in his faith in Christ. He has been baptized, and, according to accounts I received last week, is an earnest student of the word of God. In this way, through the agency of the natives, I believe the gospel is destined to spread in India. The European missionary there is but a pioneer—the breaker up of the fallow ground. He sows a little, and reaps a little. Some of the fruits of his labors (with God's blessing) he moulds into fresh laborers, and sends them to scatter the seed of the word broadcast far and wide. It is their sowing which will take vigorous root and become naturalized in the new soil. It is their sowing which

will spring up and bring forth an abundant harvest; and it is the native laborers who will return with joy, bringing their sheaves with them, and they will celebrate with gladsome shout the harvest home of India brought to the feet of Jesus. O that we had hundreds, yea, thousands of such men!—Rev. George Hall, missionary in Madras.

#### PROGRESS IN INDIA.

The evidence of every succeeding year tends to strengthen the claims of India upon the generous zeal and self-denying labors of the churches. The political changes which have occurred in that Empire of Nations, and the new relation of its millions to Great Britain have already wrought the most beneficial results, and their future influence will prove of incalculable worth. The diffusion of education, the extension of commerce, the facilities of intercourse between the remotest provinces of the country, and between India and Great Britain itself—these improvements, now in rapid progress, as they supply to the friends of missions new opportunities for labor and new sources of encouragement, impose also new obligations for increasing zeal and wider exertion. May the churches arise to a sense of their deep responsibilities in relation to India.

Although the progress of Indian missions through the British churches has not been recently marked by any striking events, or any large increase of converts in particular localities, yet it has been real and decided. The continuance of missionary labor for more than half a century, the circulation of the Holy Scriptures in the various languages of the country, with the growing efforts to promote education and social improvement, have all had a direct influence in weakening the faith of the people in the superstitions and absurdities of Hindu idolatry, and in rendering their minds more accessible to the truths of the gospel.

The power of caste has been sensibly

weakened, and many high-caste natives have at different times embraced the gospel. During the last year three converts of high caste, two of them Kulin brahmins, have been received into the Mission church in Calcutta.

Encouraging accessions have been made to the churches, generally in the South, where hundreds have renounced heathenism, avowed themselves Christians, and placed themselves under the guidance and counsels of Christian teachers.

The number of young men under training for the work of evangelists is greater than at any former period; and those that have already been ordained to the ministry as pastors or evangelists, have diligently discharged the duties of their office, and have well sustained it by a consistent and unblemished Christian character.

The liberality of the native churches is a new and most encouraging feature of the times. Formerly the Hindu converts were forward to complain of their poverty, and to seek help for themselves rather than to extend it to others. But now they feel, to some extent, the convictions of Christian duty, and according to their ability raise considerable contributions for the support of the native ministry, the erection of chapels, the purchase of the Scriptures, and the education of their children. The mission church at Calcutta contributed last year not less than £60 towards the salary of the pastor. Within the last three years the Christians throughout Travancore have more than doubled their free-will offerings to the cause of God; and in one district last year they rose from £46 to nearly £180. These instances of Christian liberality are not solitary, but the same improved state of feeling is manifested, though in different degrees, throughout the Indian missions.

The Government schools of India have been rapidly extended, and the number of scholars has largely increased. In these the education given is highly valuable, especially when contrasted with the

absurdities and falsehoods taught in native schools; but it is wholly secular—the Bible being authoritatively excluded.—The influence of such a defective system upon the native mind has been repeatedly stated with great force by missionaries and other competent witnesses. In Calcutta, where the Government system has been longest in operation, and its influence most clearly seen, the last Report of our Auxiliary Society contains, in the case of a young brahmin convert, a striking illustration. The description given of this youth by a Hindu evangelist is as follows—

"Kali Prosunno Chowdy is an inhabitant of Sreenagore, a village of Dacca. His father is a man of some influence, and a thorough-going orthodox Hindu. It is needless to say that he did all he could to make his boy walk in his own footsteps. For a time his expectations were more than realized. His son did live and act as a Hindu. But the prevailing mania for English education and its prospective advantages infected him, and, in an unpropitious moment, as he would now regard it, he sent his son to the Government school at Burrisaul, to learn the language and literature of the West. As Kali Prosunno grew older, and advanced in his studies, his mind became more expanded, his understanding more enlightened, and, before many years had elapsed, he found out that to worship idols was the greatest wickedness a human being could be guilty of. He lost all faith in Hinduism; this was indeed the result of the education he received in the school. But what further influence did that education exercise over his mind? It had uprooted from within him all love and veneration for the religion of his fathers; but what did it give him as its substitute? Here the Government system of education is utterly powerless—its insufficiency and incompleteness must be admitted. A system which cultivates the mind and sharpens the intellect only, without at all touching the heart, is worthless to man as a moral and responsible being—a being whose present hap-

piness and whose future and eternal destiny depend solely upon the entire consecration of self to the great Author of his life.

"Under such circumstances, our young friend was very restless in mind. Peace he wanted—peace he sought after; but, alas, he found it not! There was no one then within the boundary of his knowledge who could say to him, in accents of compassionate love, 'Peace, be still. Son, be of good cheer; thy sins are forgiven thee!' Like a wearied, thirsty, fainting traveller, in an almost boundless sandy desert, he longed for water; but the fountain of living water opened up on the summit of Calvary, was as yet concealed from his view. In this state of mind he joined the local Brahmo Sumaj, and, for a time, seemed to like its theories; but his sin-stricken soul could gain no satisfaction from them. Where else can satisfaction be found but in Jesus? Who else but the Lamb of God can 'take away our sins?' Who but the great Sun of Righteousness can dispel the thick darkness of our inner man? What but the truth as it is in Jesus can make us free from the bondage of sin? What else but the blood, the precious blood of the Son of Man, can rescue us from the never-ending torments of hell? These glorious truths Kali Prosunno had yet to learn."

Happily, in the case of this young brahmin, as in many others, the education he had received, defective as it was, led him to seek from other sources for higher wisdom, and, by God's mercy, he found it.

This great and essential defect in the system of Government education is supplied in mission schools; and, as that system is rapidly extending, so ought Christian schools to be multiplied. The only obstacle to such increase is the want of suitable agents and adequate funds.—Although it is universally known that the Bible is always taught in our schools, and not only taught, but that its Divine truths are explained and enforced upon the pupils, yet these schools are filled,

and, in many instances, preferred to those from which the Bible is excluded.

In our schools also weekly payments are required; and this, instead of diminishing the number of pupils, serves rather to enhance the value of the instruction given, while the fees received greatly diminish the expenses of the Institution.

In the school at Bangalore the payments for the year amounted to . . . . £38 5 8

In the schools at Bellary, to . . . . 36 9 0

In the school at Madras, to . . . . 192 0 1

In the schools at Calcutta, to . . . . 299 18 3

At Bangalore, in addition to the school fees, £30 8s. 11d. was realized by the sale of needle-work done by the girls; and at Neyoor the work of the girls produced £35 10s. 9d.

#### ARRIVAL OF MISSIONARIES.

Messrs. I. D. Colburn, D. A. W. Smith, with their wives, and Albert Haws, who sailed from this country in October last, arrived in Calcutta March 12th, and on the 16th sailed for Rangoon, which they reached in six days. All were in excellent health.

#### DONATIONS.

##### RECEIVED IN MAY, 1864.

##### Maine.

Warren, Ladies' Bap. For. Miss. Soc., per Eliza A. Kennedy tr., 12;	Lebanon, Mrs. E. Goodwin, tow. sup. of nat. pr., care Dr. Kincaid, Prome, Burmah, 25;	Jefferson, Mrs. E. J. White 4; Thomaston, 2nd ch., Ladies' For. Miss. Soc., per Mrs. Benj. Robinson tr., 10; Skowhegan, ch., per Rev. N. J. Wheeler, 34;	86.00
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##### New Hampshire.

New London, ch., to cons. Mrs. M. T. Greenwood H. L. M., per N. T. Greenwood tr., 100;	Clairemont, D. M. Ide, for Karena, care Dr. Kincaid, Prome, Burmah, 1.05;	Stratham, Rev. J. Tuck 1;	102.05
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##### Vermont.

Poultney, ch., per J. Joslin tr., 25;	Fairfax, friends 7;	32.00
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##### Massachusetts.

Boston, Master Daniel W. Holland, deceased, "who wanted to give all the money he had for the missionary cause," 7-.82;	Mrs. Baxter, 20 dollar gold piece, 24.50;	Thorndike,
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Emice B. Durkee 2; Holden 5;	49.22
Boston North Asso., Chelsea, Ca- rry Ave. ch., E. C. Fitz tr., mon. con. 53; Somerville, Perkins st. ch. 52;	105.00
Boston South Asso., Holliston, ch. 8; Newton Centre, ch. 5;	13.00
Salem Asso., Salisbury and Amesbury, of wh. 50 in fr. ch. and 33 fr. Sab. sch., to sup. a girl in Mrs. Johnson's school, Tie Chiu Miss., Swatow, Chi- na, 82; So. Danvers, ch., Thos. N. Barnaby tr., 55.70;	138.70
Westfield Asso., Agawam, ch. 2; Southwick, ch. 6.60; Green- ville, ch. 15.40; Holyoke, 1st ch. 25; Edwin Chase tr., Lawrence, 2nd ch., tow. sup. of nat. pr., care Rev. E. P. Scott, Nowgong, Assam,	49.00
	20.50
	— 375.52
<b>Rhode Island.</b>	
Providence, Rev. Dr. Wayland, for the sup. of missionary op- erations, care Rev. B. C. Thom- as, Hanthada, Burmah, and Rev. M. J. Knowlton, Ningpo, China, 25 each, 50; Narragan- set, ch. 5;	55.00
<b>Connecticut.</b>	
Stepney's Depot 9.10; Andover, ch. 8; Chesterfield, A. B. Tuft 5;	17.10
<b>New York.</b>	
Kendaia, a friend of missions 25; Poughkeepsie, S. H. Phinney, tow. sup. of nat. pr. among the Shans, care Rev. M. H. Bixby, Toungoo, Burmah, 25; Hart- land, ch., (60 reported in March as fr. Johnson's Creek, ch., Geo. C. Walker, should have been, and now is, credited to this ch.) 5; Medina, ch. 43.50; Nor- wich, ch., Sab. sch., tow. sup. of nat. pr., care Dr. Kincaid, Prome, Burmah, 25; Dickin- son, ch. 3; Buffalo Asso., Stry- kersville, ch., per H. Webster, tr., 3.50; Lowville, Rev. O. Wilbur 15; Alden, ch. 10; Buf- falo, "one who prays for the missions," tow. sup. of nat. pr., 1; Albany, Pearl st. ch., Sab. sch., to sup. nat. pr., care Rev. J. L. Douglass, Bassine, Bur- mah, 120; Big Flats, ch. 17; Corning, Rose Ridge ch. 3; Cattlin, Martins Hill, ch. 8; New York, Ella Braxton, of wh. 25 is for French Mission, 100 for sup. of nat. pr., care J. W. Johnson, Tie Chiu, China, and 55 tow. sup. of nat. pr., care Dr. Kincaid, Prome, Bur- mah, 180; Oakfield and Ala- bama 5;	469.00
Washington Union Asso., Gran- ville, ch. 12; Rev. J. H. Pratt 10; Mrs. L. Harrington 10;	32.00
Black River Asso., Lowville and Denmark	35.62
Oncida Asso., Bleeker st. ch.	60.00
Hudson River South Asso., R. Maplesden 25; W. P. Green,	

mon. sub., tow. sup. of Rev. M. J. Knowlton, Ningpo, Chi- na, 75; a friend 2; Amity st. ch., L. D. White tr., 9.56; Pier- pont st. ch., Sab. sch., tow. sup. of nat. pr., care of Dr. Kincaid, Prome, Burmah, 60; Washington Ave. ch., for cir- culating the Scriptures, 100; 1218.00	
Hudson River Central Asso., J. S. Lawton tr.,	13.50
Union Asso., Yorktown, ch.	6.00
St. Lawrence Asso., Malone, ch.	22.30
Broome and Tioga Asso., Berk- shire and Caroline, ch.	8.50
Livingston Asso., Nunda, ch.	17.01
Cayuga Asso., Weedsport, ch.	3.00
Saratoga Asso., Half-moon, 2nd ch.	6.00
Erie Asso., D. Barrell tr.,	10.50
Deposit Asso., Geo. L. Babcock tr.,	19.25
Oswego Asso.	99.75
Rev. Peter Witt	25.00
	— 9045.43

**New Jersey.**

Newton, per Rev. Levi Smith 6; Scotch Plains 59.75;	65.75
East N. Jersey Asso., New Bruns- wick, ch. 300; Perth Amboy, ch., Rev. A. G. Lawton 10; Middletown, 1st ch. 24.18;	
Port Monmouth, ch. 21; Red Bank, ch. 6.12; Howell, ch. 17;	878.30
Central N. Jersey Asso., Sandy Ridge, ch.	1.00
West N. Jersey Asso., Jacobs- town, ch. 17.25; Hammonton, ch. 1.50; Somers Point, ch. 1; Dividing Creek, ch. 8; New- port, ch. 3.01; Cedarville, ch. 10;	40.76

**Pennsylvania.**

Philadelphia, 5th ch. 2.50 in gold 4.75; Bridgewater, ch. 8;	12.75
Philadelphia Asso., Lower Dub- lin, ch. 65; Newton, ch. 10.01;	
Montgomery, ch. 41; Upland, ch. 45.91; Penningtonville, ch., of wh. 5 is fr. Rev. A. H. Bias, 26; German Bap. Sab. sch., for Burman school, care Rev. J. L. Douglass, Bassine, Burmah, 10; 11th ch., Miss M. B. Liv- ingston, 20 rs. per month, for past four months, for Bhubon, care Mr. Bronson, 36.80; Mrs. C. A. L., of wh. 5 is for nat. pr., 15;	249.72
Abington Asso., Clinton, ch., E. R. Norton	5.00
French Creek Asso., Fairview, ch. 1.50; Union Mills, per Mr. Bush, 4;	5.50
Clarion Asso., Bethlehem, Sab. sch.	1.25
Monongahela Asso., Mt. Moriah, ch. 24.31; Brownsville, W. B. Skinner 2;	26.81
Pittsburg Asso., McKeesport, ch. 7; Alleghany City, ch. 5; Pe- ter's Creek, ch. 26;	
Northumberland Asso., Berwick, ch. 19.35; Briar Creek, ch. 4. 25; Milton, ch. 24.60; Lewis- burg University, Soc. of Moral	38.00

and Rel. Inq. 3.25; O. N. Wor-	
den 5;	56.45
Central Union Asso., Windsor,	
ch. 9.50; W. Chester, Sab. sch.	
10;	19.50
Collection after an. sermon at	
Philadelphia,	133.67
	<u>548.15</u>

**Illinois.**

Bloomfield Asso., Zion, ch. 4; To-	
lono, M. P. Elliott 5 cts.; A.	
Judson Elliott 5 cts.; Oscar W.	
Elliott 3;	4.13
Carrolton Asso., Virden, ch.	15.00
Dixon Asso., York, ch., tow. sup.	
of Rev. E. P. Scott, Nowgong,	
Assam,	25.30
Olney Asso., Flora, Rev. J. W.	
Wharf	1.00
Ottawa Asso., Granville, ch.	10.00
Quincy Asso., Barry, ch., of wh.	
37.20 is fr. Sab. sch. and 12.80	
fr. Coal Branch, Sab. sch., to	
sup. nat. pr., care Dr. Kincaid,	
Prome, Burnmah,	50.00
New Salem, P. C. Chaney	1.00
	<u>106.33</u>

**Indiana.**

White Valley Asso., 2nd Miss.	
Union ch. 2.35; Porey, ch., of	
wh. 5 is fr. Rev. M. Mason, 10;	
Pleasant Grove, ch. 1.35;	
	18.70

**Iowa.**

Burlington Asso., Mt. Pleasant,	
ch., Mrs. Margaret Hammond,	
to sup. boy in Rev. E. P. Scott's	
Mikir school, to be named	
James Hammond,	25.00
English River Asso., Millersburg,	
ch., for Mikir Miss.,	3.00
Linn Asso., Fairview, ch.	2.25
Sigourney, ch.	2.60
	<u>32.85</u>

**Michigan.**

Michigan Asso., Detroit, La Fay-	
ette st. ch., Mrs. F. K. Boise	
15; Grand Rapids, 2nd ch. 8-	
.10; Fentonville, ch. 29.56;	
Adrian, Broad st. ch., Sab. sch.,	
Channing Whitney tr., 20.68;	
	73.34

**Minnesota.**

Minnesota Asso., Hastings, ch.	
6.25; Varra, ch. 3.75;	
	10.00

**Ohio.**

Marietta, Sab. sch., tow. sup. of	
nat. pr., care Rev. B. C. Thom-	
as, Henthada, Burnmah, 20;	
Cherry Valley, of wh. 25 cts.	
each is fr. Master Lemuel C.	
Barnes and Miss S. Fleming,	
50 cts.; Cincinnati, Mt. Au-	
burn, ch. H. Thane Miller tr.,	
118.06; Cincinnati, 50; Brook-	
ville, per Rev. S. Seigfried, 28;	
Richmond Centre, per Rev. S.	
A. Rowe 6;	222.56
Cleveland Asso., Cleveland, 1st	
ch., Mrs. Caroline Bruce	5.00
Huron Asso., Norwalk, ch.	13.25
Miami Asso., Franklin, ch., of	
wh. 13.84 is fr. boy's dept. of	
Sab. sch., to sup. Shwa Wing,	
nat. pr., care Rev. H. L. Van	
Meter, Bassine, Burnmah,	
Miami Union Asso., Dayton, 1st	23.84

ch., Sab. sch., to sup. nat. pr.,	
Vah Boo, care Rev. B. C.	
Thomas, Henthada, Burnmah,	10.50
Mt. Vernon Asso., Olentangy, ch.	1.00
Portage Asso., Stratsboro', a	
friend	
Zanesville Asso., Rockville, ch.	1.00
	<u>293.35</u>

**Wisconsin.**

Raymond, ch.	4.55
	<u>4.55</u>
	<b>Miscellaneous.</b>
Washington, D. C., 1st ch.,	
Youths' Miss. Soc., Mrs. I.	
Clark tr., to cons. R. B. Cook	
H. L. M., 100; Mt. Vernon,	
Va., ch.	10.00
Washington, to cons. W. Q.	
Force H. L. M.,	100.00
	<u>100.00</u>
	<u>\$4,491.18</u>

**Legacies.**

New York, H. Chapman, per U.	
Decker, Exr., by H. Edwards,	10.00
Utica, N. Y., Sarah Gilbert, per	
Hon. A. Hubbell,	201.60
Jaffrey, N. H., Lucretia Joslin,	
per John Fox, Exr.,	
	10.00
	<u>211.60</u>
	<u>\$4,712.78</u>
	<u>—</u>

**RECEIVED IN JUNE, 1864.****Maine.**

Livermore Falls, ch. 10; Warren,	
Ladies' Bap. For. Miss. Soc.,	
per Eliza A. Kennedy, 12; East	
Corinth, Sab. sch., quar. contri-	
trib., to sup. nat. pr., care Dr.	
E. Kincaid, Prome, Burnmah,	
15; Fort Fairfield, of wh. 5 is	
fr. Mary A. Hopkinson and 6	
fr. Henry M. Hopkinson, 11;	
	48.00

**Vermont.**

Burlington, ch., of wh. 1 is fr. "a	
sister," 39.49; Franklin, Elias	
Truax 90 cts.; Saxton's River,	
Miss Amanda Jones 2; Weston,	
Mrs. Taylor 3.05; Plainfield,	
M. P. Perkins 2;	
	47.35

**Massachusetts.**

Worcester, Oread Inst., mon.	
con., per Rev. R. E. Pattison	
D.D., 10; Scituate, Mrs. Theo-	
dore White, silver dollar 1.80;	
Sudbury, L. Goodenough 10;	21.80
Boston North Asso., Reading,	
ch., J. R. Moulton tr., 13.10;	
West Acton, ch., per Jas. M.	
Brown tr., 3.80;	
Boston South Asso., Brookline,	
ch., mon. con. for May and	
June, per Geo. Brooks tr., 53-	
.49; Needham, ch., per John	
Burnham tr., 7.45;	60.94
Salem Asso., Salem, 1st ch.	500.00
Worcester Asso., Worcester, 1st	
ch., per Rev. L. Moss	41.70
Berkshire Asso., Sandisfield, ch.	12.00
	<u>653.34</u>

**Rhode Island.**

Providence, Friendship st. ch., of	
wh. 50 is fr. Sab. sch., for the	

ission, per Benj. T.  
a tr.,

**Connecticut.**

H. G. Dean 5; New  
2d ch., per Dr. Judd,  
ton, ch., per Rev. S. T.  
10; Thompson, Cen-  
per Rev. E. P. Borden,  
London, "a friend of  
10;

**New York.**

River Asso., chs., per  
Thompson tr., 90; Or-  
ss., Alabama, ch. 6;  
1, Centre church, 2;  
sville, ch. 5.16; Shelby,  
per Sherman Dibble  
dson, Sab. sch., tow.  
Moung Shway Nee,  
Kincaid, Prom, Bur-  
); Niagara Co. Asso.,  
6.17 is fr. Wilson, ch.,  
Hartland, ch., 5.50 fr.  
e, ch., 20.68 fr. Ransom-  
l., 8 fr. Somersett, 1st  
. W. Somersett, ch., 25  
Akron, ch., and 2 fr.  
N. Sawyer, 5.98; Gen-  
so., per S. M. Stimson,  
Darien, ch., 10; Frank-  
., of wh. 15.25 is fr. Gil-  
le, ch., 2 fr. Unadilla,  
2 fr. Dea. L. Newland,  
19.25; 813.10  
s per Rev. O. Dodge,  
ey, viz.,  
iver North Asso., East  
le, ch. 9.50; Schodack,  
Albany, "a lady" 75

Asso., Pawlings, ch. 18.25  
rville Asso., Tristan 15.00  
ch. 10.75  
River South Asso., W. m., mon. payment, 75;  
nsburg, 2nd ch. 17.50;  
so., Springfield, ch. 92.50  
acksonville, ch. 2;  
le, ch. 8.50; W. Delany  
neston, 2nd ch. 1; War-  
3; Plainfield, ch. 11.15;  
Cutler 5; A. Ward 5;  
E. Park 1; Winfield,

nd Tioga Asso., Barker  
enango, ch. 8; Owego,  
34; Vestal Centre, ch.  
West Danby, ch. 12.11;  
Nanticoke, ch. 6.24;  
y's Point, ch. 15; Spen-  
1; n Asso., Avon, ch. 9;  
onia, ch. 8.25; Hem-  
ike, ch. 18; Lima, ch.  
fork, ch. 45; 139.72  
er Asso., Philadelphia,  
Mannsville, ch. 20.10;  
ch. 23; Bellville, ch.  
ville Fem. Mite Soc.  
ms, ch. 8.72; Great  
h. 5; do. ch. for Karen  
5; Leroy, ch. 3; Low-  
1.50; 140.22  
Asso., Courtland acad-  
ies. Soc., tow. sup. of  
care Rev. E. Kincaid,

71.52	Prome, Burmah, Saratoga Asso., Mrs. Hanna 1.25; Mrs. Vanderveer 2; Stillwater, 2nd ch., of wh. 2.75 is fr. Sab. sch., 10.75; Northville, ch. 5; Saratoga Springs, ch. 14.90; Milton, ch. 12.50; Stillwater, 1st ch. 2; Burnt Hills, Fem. Miss. Soc. 8; Greenfield, ch. 8;	15.14
67.00	Washington Union Asso., Sandy Hill, ch. 47.57; Adamsville, ch. 72; Fort Ann Village, ch. 30; Cambridge, ch. 13.83; Glens Falls, ch. 17.25; Gran- ville, ch. 5; Salem, ch. 5.63; White Creek, ch. 12; A. Car- well, 5; Mr. Barrett 1; King- bury, ch. 9.50; Hartford, ch., of wh. 20 is fr. H. Maynard, 35; Rupert, ch. 15; Bottsville, ch. 87.22;	64.40
	Genesee River Asso., per tr. of Asso.,	35.25
		— 1368.67
	<b>New Jersey.</b>	
	Collections per Rev. O. Dodge, Dist. Sec'y, viz., Sussex N. Jersey Asso., coll. at Asso. 26; Port Jervis, T. De- pny 2.50;	28.50
	East N. Jersey Asso., Paterson, ch.	20.00
		— 48.50
	<b>Pennsylvania.</b>	
	Collections per Rev. J. French, Dist. Secretary, viz., Clearfield Asso., Jay, ch. 70 cts.; Upper Cheat, ch. 16; Zion, ch. 5; Gethsemane, ch. 1.75; Cur- wenville, ch. 2.90; coll. at Asso. 6.65;	33.00
	Pittsburg Asso., Saltsburg, ch. 5; coll. at Asso. 31.13;	36.13
	Bradford Asso., Troy, ch.	10.00
	Abington Asso., Damascus, 1st ch., per Rev. A. L. Calkin,	2.85
	Central Union Asso., E. Nant- meal, ch.	2.00
	Philadelphia Asso., Minersville, ch. 2.50; Mrs. C. A. L., of wh. 5 is for nat. pr., 18; W. Phila- delphia, 2nd and Catharine st., a lady 1;	18.50
		— 102.48
	<b>Illinois.</b>	
	Collections per Rev. S. M. Os- good, Dist. Sec'y, viz., Fox River Asso., Kanesville, ch. 27.10; Big Rock, ch. 5; Lisbon, ch., J. R. Moore Esq. 1;	33.10
	Nine Mile Asso., Mrs. D. F. Hood's little daughter, for the Mikira, care E. P. Scott, Now- gong, Assam,	10.00
	Ottawa Asso., Amboy, ch. 9.90; Berean, ch. 4; Mendota, ch. 11.80; Rutland and Manches- ter, ch. 2.90;	28.60
	Quincy Asso., Griggsville, ch., an unknown friend 10; Quincy, Vermont st. ch., Sab. sch., to sup. a boy named Bernard Quincy, in Rev. E. P. Scott's Mikir school, Nowgong, As- sam, 85;	45.00
		— 112.70

[August, 1864.]

Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., Curries Prairie Asso., New Harmony, ch. 4; Terre Haute, Miss Susie McLeod, to sup. nat. pr., Indiana.

Sau par loo, care Rev. C. Hibbard, Maulmain, Burmah, 25; Northern Ind. Asso., So. Bend, ch., of wh. 25 is fr. A. L. and M. E. Dunbar, to sup. nat. pr., Tu plu paw, care Rev. B. C. Thomas, Henthada, Burmah, 36.00 — 65.00

## Iowa.

Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., Dubuque Asso., coll. at Asso., wh. with dona. fr. Linn Asso., is to const. Rev. J. Y. Aitchison H. L. M., Oskaloosa Asso., Bluff Creek, ch., Turkey River Asso., coll. at Asso., per G. M. Colgate tr., 34.85 4.00 21.25 — 60.10

## Michigan.

Grand Rapids, 1st ch. 24.25; Burr Oak, ch., Mrs. Olive Dow, tow. sup. of M. H. Bixby, among the Shans, 50; Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., Hillside Asso., per tr. of Convention, Jackson Asso., Eaton, Rapids, ch. 5; Rives, ch. 5; Sandtown, ch. 3.15; per tr. of Convention, Kalamazoo Asso., Barry, ch. 2; Otsego, ch. 5; Base Linn, ch. 2.75; Ganges, ch. 2.18; Plainwell, ch. 2.33; South Battle Creek, ch., per tr. of Convention, 16; Lenawee Asso., per tr. of Convention, Michigan Asso., Mt. Vernon, ch., per tr. of Convention, St. Joseph's River Asso., per tr. of Convention, St. Joseph's Valley Asso., per tr. of Convention, Washtenaw Asso. 9.78; Sylvan, ch. 1; Ypsilanti, ch., of wh. 25 is for sup. of a boy named Joseph Fletcher Carey, in Rev. E. P. Scott's Mikir sch., 40; Ann Arbor, ch., of wh. 25 is fr. Lawrence Noble, quar. payment, tow. sup. of nat. pr., care Rev. J. W. Johnson, Swatow, China, 43; Wayne Asso., Howell, ch., per tr. of Con., 88.78 3.10 — 259.59

## Minnesota.

Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., Minnesota Asso., St. Paul, 1st ch. 26.50; Hastings, ch., for Bibles in Burmah, 1.05;

## Ohio.

Cincinnati, Ninth st. ch., Fem.

Bur. Miss. Soc., of wh. 100 is for the sup. of Sau Quala, and 44 tow. sup. of nat. pr., care Dr. Mason, Toungoo, Burmah, 144.00

Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., Caesar Creek Asso., Good Hope, ch. 5; Greenfield, ch. 12; Loraine Asso., Henrietta, ch. 5.00 Miami Asso., Middletown, ch. 50; "a friend," to print and circulate the first tract in the Shan language, under direction of Rev. M. H. Bixby, 400; 17.00

Mt. Vernon Asso., Mt. Vernon, ch., Mrs. W. M. Young, tow. sup. of a boy named Louis Young, in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 25.00 Scioto Asso., Lancaster, ch., Sab. sch. 10.00

Wooster Asso., Wooster, ch., of wh. 12.78 is tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., 34.83

Zanesville Asso., Zanesville, Market st. ch., Sab. sch., infant class, per Miss M. E. Wheeler, 2.00 — 637.83

## Wisconsin.

Collections per Rev. S. M. Osgood, Dist. Sec'y., viz., La Crosse Asso., coll. per R. S. Wells tr., 5.60; La Crosse, ch. 5; Walworth Asso., Muskawanago, ch., per Rev. Thomas Branch, Winnebago Asso., coll., per Rev. D. H. Cooley, 10.60 Howard, 1st ch., per Rev. O. Dodge, Dist. Sec'y., 1.00 13.84 12.00 — 87.4

## Delaware.

Wilmington, John Mangold 15.1

## Missouri.

St. Louis, 3d ch., per Rev. S. M. Osgood, Dist. Sec'y., 27. -

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THE

# MISSIONARY MAGAZINE.

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XLIV.

SEPTEMBER, 1864.

No. 9.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MAULMAIN BURMAN MISSION.

LETTER FROM MR. HASWELL.

#### Thoughts on Schools.

Inherst, March 10, 1864.—I have always regarded schools as a very important auxiliary in mission work. I believe they ought to be encouraged and aided as far as possible without interfering on the work of preaching and distribution of the Scriptures and tracts. Hitherto expense has been a great obstacle in the way; but that obstacle is being removed. The people themselves are coming forward in support of education. They are ready in large towns not only to pay for books, stationery, &c., for their sons, but also to pay tuition fees. The government also is coming forward nobly in aid of education;—not, as some have supposed, to provide men for government offices, but to elevate the people.

#### The Government and Schools.

For thirty years a government school has been supported in Maulmain, the expenses being perfectly free to go into business they choose on leaving school. They now give grants-in-aid to schools throughout India. The church of England, Catholic, and our own schools in Maulmain, receive grants. They do not interfere with the management of schools at all; all that they require is that a useful education shall be given. No one in charge can teach religion as

much as they choose and according to their own views; they can require the pupils to attend chapel and Sabbath school; in fact, they are perfectly untrammeled.

#### Demand for a Teacher.

For our two boys' schools in Maulmain the government have appropriated 1600 rupees a year for three years from last May. Had we a man trained for teaching, whose heart is in the work, I have no doubt the grant would be much increased at the end of that time. The greater part, if not the whole salary of a good teacher could be met on the ground, aside from paying assistant teachers and other expenses of the schools, provided a man should come who is willing to take up with a missionary's salary.

Most of the children of the Christians now attend the school near my house. The teacher was formerly a soldier and not educated. He has labored to improve himself, and has done very well; but he begins to grow weary, and desires more lucrative employment. I now pay him and his wife rs. 100 a month, a Burman teacher, thirty-five, an assistant Burman teacher, ten; in all, 145 rs. a month. This and incidental expenses are met by the grant-in-aid and tuition fees, and fifteen a month paid by the native church. Had we a popular teacher, the school would increase, and tuition fees alone would amount to more than a hundred a month.

The school in Dinewongwen is in the midst of the most densely populated part of the town, where there are very few foreigners. With a good teacher, I have no doubt it would soon have 150 pupils at one rupee each. The grant for that school is but rs. 600 a year, but would be greatly increased if the school were rendered efficient. I hope soon to obtain a man who will be a good assistant to any qualified teacher. My firm conviction is that a good teacher from America would receive a support from these two schools, and would require nothing from home aside from house rent, medical and travelling expenses; and I think with a whole-souled teacher the income of the schools and government grants would meet even these.

#### **Character of Existing Schools.**

Is it not worth while to avail ourselves of this means of doing good? If we do not take hold of this work, we may rest assured we shall be left with little power to do good in the great centres of influence; others will take the work out of our hands. It is not as in America.—There are no schools in the country except a few government schools, where religious instruction does not hold a prominent place. In the native schools taught by the priests, there is actually no useful knowledge imparted aside from reading, writing, and a very little arithmetic. Stories of Gaudama and worthless trash, such as that the sun revolves around Myenmo mount, causing night and day, and that the inhabitants of the great western continent have faces in the shape of the moon at the eighth day of its waxing or waning, are constantly crammed into the minds of the boys; and while they are in school, they learn the prayers which they continue to repeat before their idols during life.

In the Church of England schools, as well as the Catholic, religious instruction holds a prominent place. It is not given by stealth, but openly and avowedly. So in our own schools, there is no limit but our ability to teach the gospel

of Christ to all our pupils. The parents expect that we will teach our religion to the children.

If we give up schools to the Church of England and Catholics, it is my opinion that we may about as well give up the field to them. The Church of England commenced work in Maulmain about four years ago, and are at the present time commencing in Rangoon. Though I have done my utmost in Maulmain to keep up schools as well as preaching, I see that we are fast losing our vantage ground; and that unless a man can come out to take hold of the school department, we must within a very short time be left quite in the back ground. The outlay of mission funds required will be so small that it need not interfere with the strengthening of the preaching department at all. This matter should be taken into immediate and prayerful consideration. There is no time to lose.—Our missions have cost us too much to be lightly handed over to others, who mingle pernicious errors with the truth.

#### **Plea for and Benefits of Schools.**

But it may be said, the apostles did not have schools. No, neither did they have printing presses, or, so far as we know, distribute Scriptures or tracts.—If God places in our hands a means for good which the apostles did not possess, shall we not use it? At very little expense we can have two or three hundred children constantly under religious training in the town of Maulmain. We can have access to the families of all these children, and as one set leaves, another will come into school; and even if many of them are not immediately converted, yet a great amount of religious knowledge will be imparted, and truth, both religious and scientific, will more and more pervade the minds of the people, and by God's grace weaken the hold of Buddhism upon them and prepare the way for the coming of a glorious day of grace. Then those really converted in our schools will be prepared to take a

higher stand as supporters of the cause of Christ and preaching of the gospel than they otherwise could have done.

#### A Field of Usefulness for Maimed Soldiers.

Among the hundreds of men maimed and disabled by wounds in our terrible war, are there none whose hearts are full of love to Christ who will volunteer in the mission school service? I do verily believe that if the true state of things were known, there would be volunteers enough for schools in all our chief stations. Pray issue a proclamation calling for volunteers.

#### Schools and Preaching.

As for myself, I have always felt that preaching is my work. I have never felt a drawing to anything else. I desire to give my whole attention and time to it. I wish also a preaching co-worker, whose whole soul is in the work, who feels the force of Paul's words, "Woe is me if I preach not the gospel." But at the same time I long to have good schools in connection with our missions, where our Christian children can be trained to usefulness, and where the children of heathen may be thoroughly instructed in the gospel. "This ought ye to have done, and not to leave the other undone."



#### RANGOON MISSION.

##### LETTER FROM MR. STEVENS.

##### Association at Bassein.

Rangoon, March 10, 1864.—On the 14th of January I left home in company with several native preachers, delegates and others, to attend the meeting of the Burmese Association at Bassein.\* Whenever we stopped, whether to wait for the tide or to cook our meals, we endeavored to improve the opportunity to preach and to distribute tracts. After six days, including the Sabbath, we reached the place of meeting. Br. Crawley and sis-

ter Ingalls had been spending about a month there with br. Douglass, preaching in the town, and endeavoring to prepare the minds of the church for the anticipated meetings.

The associational meetings proper commenced on Thursday and continued through the Sabbath. Br. Douglass baptized, during the session, six Burmans, men and women, some of them belonging to outstations. The net increase of the members during the year is 35; whole number baptized, 55; whole number in the churches represented, 335.

From Bassein the delegates, on the invitation of Karen pastors, repaired to the village of Ranah-thaing, where the pastor, Quay Po resides, to attend the meeting of the Sgau Karen Association. It was a very pleasant season to us all.

#### Returning through the Villages.

Here we parted, our Rangoon party spending a day on the return at the village of Aing-mai, where a good deal of lime is manufactured. Here the people had heard but little of Christianity, it being a village out of the great thoroughfare. As a matter of course, some opposed ignorantly, others listened with attention and received books. The principal places besides at which we preached and distributed tracts going and returning, were Myoung-myah, Yay-gyau, Shwey-Loung, Pantanau, Nyoung-dong and Zet-theet. Our most spirited and protracted discussions were held at Pantanau, where we spent most of a day. It is a very important place of trade, and next to Nyoung-dong the most important on the route between Rangoon and Bassein, and between Bassein and Henthada.

#### Another Tour—Kambet.

After remaining a week in Rangoon, I left Feb. 6 for another tour by land as far as Maubee. At Kambet I spent three days, including the Sabbath, and baptized two young women. One of them is the eldest daughter of the native preacher residing there, and the other a daughter of another man formerly a member of the church, but who has lost

\*See Mag. for Aug., pp. 317, 321. An account of this Association by another pen has already been published. But it is sometimes useful to have a detail of the same occurrences by independent witnesses.

fellowship in consequence of using opium. He has professed to make some struggle to overcome the vice, but has not yet succeeded. I do not, however, wholly despair of him. Others have been recovered, and in time he, by the grace of God, may also be. Two or three other persons in the village also give us reason to think that the Lord is working in their hearts.

#### Aged Convert.

Leaving Kambet on the way to Ananben, another outstation, I stopped at the village of Zwai-zong. While talking with a woman, at whose house I had stopped one night on a former occasion while her husband was yet living, an old man came tottering along, bending over and supporting himself by a staff in each hand, and having a bundle of clothes on his shoulder, which he was taking to the brook to wash. I pitied his age and infirmity, and as he sat down near me I commenced conversing with him respecting his hopes for the world to come. He began at once to enumerate on his fingers his deeds of merit, building a kyoung, bearing the expenses of four or five persons who had assumed the yellow cloth, a donation of 500 sections of the sacred books, etc. I inquired, "But who will reward you for all these works of merit?"

Pointing upward, "God in heaven will reward me." "But you know Gaudama is not there; he is annihilated. And besides, he himself had to suffer for his own sins." "Yes, but there is a God in heaven who is not subject to old age, sickness and death, and I pray to Him daily, and He is the Creator of all." I of course became deeply interested, and pursuing my inquiries, found that he formerly lived in Rangoon, while br. Kincaid and Dr. Dawson were there, and that he had frequented the preaching zayat; that he then had taken sides with the Christians, and had met with opposition; that he even now had, as he said, a New Testament in his house, which others had desired to get from him, but which he would not part with; and finally that he had

more than once made up his mind to be baptised, but had been prevailed on by his friends to refrain. I urged him of course not to neglect that ordinance, setting before him that as he acknowledged when brought by it to the test of giving himself to Christ or remaining in the world, he had hitherto been ashamed or afraid, and hence if he so continued till death, he must expect that Christ, too, would be ashamed of him. He seemed thoughtful. I ascertained the locality of his house, hoping that by repeated visits and farther instruction, with the blessing of God, he may yet become fully a disciple of Jesus. He is seventy-three, and his wife seventy-seven; yet she is much stronger than he, and he says, much of the same mind as himself.

#### Ananben—Converts and Baptisms.

At Ananben I spent two days, visiting meantime Sau-kyee-nah, where we had a long discussion with another old man, very intelligent and very candid. Moung Himaing, the assistant, had frequently conversed with him before. At Ananben I was not permitted to rejoice over any new conversions; but signs of returning appeared in two backsliders, and two other persons show some indications that the truth has taken hold of their hearts to some degree.

Hence we crossed the ridge to Meng-leh-dong, where we spent two days. Here are three Christian families. No applicant for baptism, but evidence of some progress in one inquirer, who for a long time has lost confidence in his ancestral faith, but has not yet wholly given up all for Christ. Spent most of one day at the village of Singoo, half a mile to the southward, where the day before the assistants had preached with very great satisfaction and encouragement. But I saw no proof of the truth being as yet laid hold of by any heart.

Saturday I went direct to Meelung-gong, where an assistant resides, passing several villages, so as to reach our destination before the heat of the day. Here I found two applicants for baptism, with

whom much time was spent in conversation and examination. In the evening a company came to attend our worship, and remained afterwards to a late hour in earnest discussion. The next day the candidates were finally examined and received, and after preaching in Burmese to the Karen congregation at Hlangah, about a mile distant, I baptized the two candidates, a man and a woman, in a neighboring stream. The woman is a Burmese, the wife of a Karen Christian.

The next day left before daylight for Maubee, which we reached about 8, A.M., spending the day and night, distributing ourselves two and two through the town. Here two professed disciples reside, a man and his wife; but being far from the means of grace, and neither of them being able to read, it is very doubtful if much light emanates from their dwelling.

#### Hopeful Case.

After breakfast I sought the house of an old man, whom I had always visited when I went to Maubee, because of his intelligence and frankness, and his apparent interest in the preaching of the gospel. I learned that he had died a few months before. On inquiring of his widow, she replied that he had continued till his death faithful to the instructions he had received from me, and frequently spoke of me with a desire that I would visit them again. But whether he so far received the truth as to trust in Christ, I could discover no evidence.—The day only will declare it.

The next morning we left Manbee, retracing our steps, excepting that we stopped several hours at Oke-po, where is one man who has recently been baptized, of whom, although he is not able to read, we heard very satisfactory accounts of his life, his boldness and his zeal. He was at the time absent on a trading excursion. I trust from the evidence we saw, that more seed will be springing up here, which shall bring forth fruit to salvation.

In returning through Zwai Zong, we

called at the house of the old man already spoken of, and conversed some time with him and his wife. He appeared much as on the previous occasion, except that just before parting he said it was not fear nor shame that kept him back, so much as a regret to lose all the merit of his good works; he did not like to think that all his money had been thrown away. He said nevertheless he would reflect more, and would see whether he should not get some light by a dream. We left, determined to commend him to the grace of God.

#### Longevity.

On the first of March I again left home with two assistants, to visit the town of Twantay, about sixteen miles distant by land. Stopped nowhere to preach till we reached the village of Payah-ngok-to, (literally, "short stump of a god,") so called from the remains of two old pagodas in its vicinity. It is a little more than half way to Twantay. Here was a temporary shed, in the centre of which lay a coffin, which we supposed to be the remains of a priest, awaiting the ceremony of burning. On inquiring, it proved to be those of a Karen woman, said to have been 125 years old. Another still older was said to be living at a village not far distant. Some deduction, however, is doubtless to be made from this number, as the remark was made in connection, that the woman was a child of one year at the date of the taking of Pegu by Alompra, which is said to have been in 1757, which would make her age of course only about 107.

Under this shed, like ourselves, a number of travellers stopped to rest, to whom, as well as to some persons from the village, we presented the truth and distributed a few tracts. After a stay of about three hours, resuming our journey and pausing at intervals at a Shan and a Karen village, we finally reached Twantay about dusk. Here is one Christian family, of which only the wife and her little boy can read. She feels her loneliness,

especially since the meeting of the Association last November in Rangoon, which she attended, and which seems to have been blessed to her quickening. For three nights and two days we stopped at her house, preaching to her neighbors and others, especially such as came to the house. We were scarcely seated when they began to come in, and among them some who were self-confident, proud and ignorant. I soon was reminded that the gospel had been preached but little here, Satan having had but little molestation in his dominion. Yet even here before we left, some seemed to feel that there was much more to demand their serious consideration than they had supposed, and took tracts with an apparent desire to learn more. An assistant of suitable character is very much needed to station himself here.

On our return, stopped at another village, Paek-suai-garet, where there is no kyoung, and where the people listened with a good degree of simplicity and apparent desire to learn. We gave away a number of tracts, and were requested to call again at the village in going to and from the city.

#### A Wide Harvest.

In these brief tours I have been impressed with the thought that there is a harvest to be reaped, as well as fallow ground to be broken up and sown. The seed already sown is beginning to spring up, and we think we see the ears formed upon the stalk; and these signs are most numerous where the labor bestowed has been continuous or oft repeated, and where there has been special, earnest prayer for the influences of the Holy Spirit to accompany the word.

#### Another Tour—Baptism.

Rangoon, April 5, 1864.—After the brief tours of which I have given account, I made another visit to Meeloungong, taking nearly the same route as before. The special object of the journey was to see two persons who had

come to Rangoon to ask for baptism, being disappointed in not having been baptized (on account of their absence,) at the same time with the others of that place whom I have already mentioned. Other inquirers, I was told, were also desirous of the visit. I am happy to say that inquiries on the ground were favorable to the character of the candidates, so that, with the hope that they had laid hold on Christ, I baptized them both—a man and his wife.

#### A Convert Rebuked.

I found it necessary, however, to administer a rebuke to one of the two baptized on my previous visit; yet not, it must be added, for the worst of crimes. Being a man of ardent temperament, and seeming to have grasped firmly the great truths of the gospel, he could not keep still, but would declare them to the people of the village where he resided. Some were glad to hear and others opposed, especially a semi-official, who even went so far as to forbid his preaching except in a particular way, not so derogatory to Gaudama. At length, when our convert was speaking to a man who had come to his house for the very purpose of hearing more about this gospel, the other came again, not only opposing in loud language, but even blaspheming both God and Christ, at the same time that he reviled the convert. Such treatment proved too much for his natural temper, and he fell upon the man, giving him a blow with a bamboo which he picked up at his feet. A complaint was lodged against the convert, the summons arriving the very day after my reaching the place. Happily, however, I was enabled to arrange the matter between the parties, so that no further harm will ensue; and the reviler himself shows some signs of regret for his behavior.

I could not but feel from the signs which I observed, that the leaven of Divine truth is working in that neighborhood, and will yet turn other souls there to Christ.

**Another Convert—Encouragement.**

On my return I stopped one day at Ananben again, and had the happiness of baptizing another woman there, the mother-in-law of the assistant. She has been a long time coming out of the darkness into the light, and we look upon her conversion as another instance of fulfilment of the Psalmist's words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I have more than once been witness to the faltering voice and the tearful eye of the assistant, Moung Hmaing, as he implored the mercy of God for his relatives who are yet out of Christ.—True we are not yet permitted to see a "numerous flock" of sinners seeking the Lord; but it is a substantial comfort and encouragement to our hearts, to see the truth working in individual minds, though it be but one here and another there. It is a sign that the Lord is with us, with his power to redeem. And what bounds shall we set to our joy when we think of the value of one soul?

**LETTER FROM MR. BRAYTON.****Missionary Tour.**

Kwaygyoung, Feb. 8, 1864.—Mrs. B. and myself left home on the 15th of last month, and the next day arrived at Singoot on the Panglang creek. At that place an interesting man and his wife were baptized some three months since; thus commencing a new interest in the midst of that thick darkness. The man and his wife seemed overjoyed to meet us, and their five children appeared quite interested; three of them have learned to read, and declare themselves believers in the Lord Jesus Christ. The first Sabbath out, we spent with the church at Naung-pah-doo, where I baptized the wife of a man whom I baptized last year.

**Catholic Advantages and Influence.**

During the following week we visited several places among the heathen villages, where we had formerly seen inter-

esting inquirers. But they now say, "We have all become Roman Catholics; you only came to see us once a year, and here the Catholic priest comes and lives among us, and why should we not be Catholics?"

The fact that the Catholics can furnish missionaries to put down a man here and there at the different central positions, is a very significant and telling fact; and, as a result, their influence among the people is increasing to an alarming degree.

The second Sabbath we were with the church at Pohpah, where the native pastor, Shahoo, had previously baptized three individuals. After the Sabbath, called at Boteshoo, where a man and his mother-in-law have been more or less interested for three years past. Left with him a niece, member of our school and of the Pohpah church, to teach the children and read to the people the word of God. Reached this place last Thursday, just at dark.

**A Wavering Convert at Last Decided.**

Seven years since we were providentially directed to this place and spent a most deeply interesting Sabbath. The headman, Naythah, and several leading men resolved to build a chapel at once, call a teacher, &c. But as soon as we were gone, the opposition broke up their plans, spoiled their good resolutions, and all again went on in the old way. I occasionally saw Naythah afterwards, and though he professed much interest in his talk; yet as he did not act, I had come to regard him as a "Mr. Talkative." His cousin was the governor of the district, and opposed him very strongly.

On coming this way at the present time, I did not intend to call on him.—Having seen him so much, and not seeing any good result, I felt that my time and strength were due to those who had heard but little compared to him. Hence when we called at a village at dark to spend the night, we supposed that we had passed his place. But to my surprise we found ourselves right before

house. Having seen my boat come up, he sprung to get mats, &c., ready for meeting. As I went into his house, he exclaimed, "O teacher, I am so glad to see you; for the past seven years I have been trying to get my cousin to go with me and enter the White Book path and worship God. But I can't do it, and I am not going to wait any longer. I am resolved to be a Christian, and be baptized and follow Christ."

I looked him directly in the eye, and said calmly but firmly, "My brother, you have often deceived me, saying that you believed Christ, &c., while I have seen no evidence that you were sincere; are you now telling me the truth, or are you still deceiving?" "No, teacher, I am not deceiving. I have not forgotten what you told me seven years ago; my mind has not been easy since. I have been waiting for others, but can wait no longer."

"Well," I said, "If you are honest, and sincerely wish with all your heart to be baptized and follow Christ, I will stop and spend the Sabbath with you." Just at that moment a new trial came up and a severe test to his faith, i. e., when we take into consideration the great reverence which the Karens have for officers of government. The governor had ordered him to be at his house on the Sabbath to accompany him on business.— "Now, what can I do?" was the question. God says, "Remember the Sabbath, &c." The governor says, "Go with me." Shall I obey God or man? Though he hesitated a little, and the struggle was evidently severe in his mind, yet he decided to obey God, and was baptized yesterday as the first fruits of the Spirit in this place. He belongs to a family of twenty children, nine living. Many of his numerous relatives seem interested, and we leave a young man with them to teach them the way of the Lord more perfectly.

#### *Another New Church.*

At Kyoung-t-mah, a new church of twenty-nine members was formed, after which three were baptized. At Wah-

lah-way, a very aged grandmother, who has been kept back by wicked children for ten years, was baptized in connection with a grandson, a most interesting lad of twelve years. This was a deeply interesting scene.

#### *Pwo Association—Statistics.*

Kemendine, April 1, 1864.—We have just returned from the meeting of our Pwo Association, held at Way-lah-way, seven miles below Donabew, March 22 and 23. Mrs. Rose and her two children accompanied us in our boat around through the "China-Buckeers," for the purpose of making several calls on our way; and brn. Rose and Carpenter followed a week after, going the shorter route by way of "Pang-lang creek," and we all met the same day at Way-lah-way.

The statistics gathered from the letters of the churches show, during the year, baptized, 41; present number of members, 803.

Besides their own local expenses for chapels, education, &c., the churches sent in to the Missionary Society the sum of rs. 332 6 10,—every member giving something; parents also teach their children, however small, to make a contribution, though it may be no more than a quarter of a cent.

#### *Native Preachers—Ordination.*

Thahoo, the native preacher, who was ordained two years since, has thus far manifested much energy in his work, and given most cheering evidence of being a good minister of Jesus Christ.

Before our meeting at Way-lah-way was broken up, we had the pleasure of ordaining, as an evangelist, S'Kwine, a man who was hopefully converted in Mergui about sixteen years ago, and who has been more or less engaged in preaching among his people ever since. I have been intimately acquainted with him from the time he first heard the truth, and he has always been remarkably clear in his views of the way of salvation, and of what Christians ought to do. I trust he may prove a valuable

accession to our feeble forces in the field.

**New Interest—Baptism.**

During our itinerating tour season, we have met with some encouraging facts. At Singoot, on the Panglang creek, an interesting man and his wife were baptized, thus commencing a new interest, where there are now several interesting inquirers who declare themselves on the Lord's side.

Near Andamah, where the new church was formed, I had the pleasure of baptizing an interesting and influential man, who was apparently on the point of coming out several years since; but the violent opposition of his wife and others prevented his taking an open stand at that time. When he came to us this year, he said, "I cannot wait for my family or any one else any longer. I wish now to be baptized and follow Jesus Christ." In his neighborhood are several leading men, who have declared their determination to become Christians.

**Christian Hospitality.**

Naythah, the headman mentioned in my last, and baptized two months since, was at our Association and invited us to meet at his place next year. Although he is the only professed Christian there, yet he has a heart large enough to receive the whole Association. We all expect and have reason to believe there will be additions to his number before the year is past. A faithful preacher, with his son as school teacher, are now laboring there. Naythah wished the Association to meet at his place, in the hope that it would stir up an interest among his people.

**HENTHADA MISSION.**

**LETTER FROM MR. THOMAS.**

**Welcome Employment.**

Henthada, Feb. 12, 1864,—I am so glad that I can date again from Henthada! Yes, I am again in my own field, and about my usual work. I need not say that I am happy beyond expression to be here.

My family are not with me. Mrs. Thomas has not entirely recovered, and remains in Rangoon another month.

The past three months have been to me months of severe trial. I think I have known what it is to work, and to work hard, since I have been in Burmah. For thirteen years, I have spent every dry season in preaching the gospel, and in administering the ordinances of God's house, in these plains and upon these mountains.

**A Hard Lesson Learned.**

But not to work! Rather, to be watching by the bed of the sick instead of being out in these jungles, where so much needs to be done! This, this has been a hard lesson for me. Yet I hope I have learned to submit to this dispensation of Divine providence. And now, instead of murmuring, I feel like praising God that I am permitted to return to my work so quickly; that I am permitted to spend a part of the dry season among the Kares of Henthada.

At the close of next week, is our annual meeting of the delegates from the churches in Henthada—our Association. Before that time, I have many things to arrange in this city; but I hope also to visit two or three of the nearest churches, and administer the ordinances for them.

**Money not Spent in Vain.**

25.—The last two weeks have been filled up with care, toil and anxieties. On the 13th,—Sabbath,—I was in Kruka-too, and spent a very interesting day. I saw nearly every member of the church (more than fifty), and found them firm in the faith of the gospel. The members of this church have been severely tried by the wicked acts of their former teacher, or preacher. But all the members of the church remain firm and united. All, previous to communion, spoke of their spiritual state, and seemed to set out anew in the Divine life. But these are not all the favorable things about this church. The members of two families have joined themselves to the people of God there, and seem to be real converts. Seven have been baptized.

Much of the present good state of the Kru-ka-too church must be ascribed to its present preacher, Bau-Ju-pau. This man is aided by the Ladies' Missionary Society in Gloversville, N.Y. Our friends there may rest assured that they have not spent their money for nought.

On the 17th I was in Ta-koo-ding, where three years ago there was not a Christian, but where there are now twenty disciples. These, with their teacher, Kah-Lee, (unordained) form a stable and influential church. Two were baptized by me on the visit I made to that place the other day.

The teacher of this little church, Kah-Lee, has received aid from abroad since he went to this place, three years ago. The manner in which this aid has reached him illustrates how widely the influence of a good man may be felt. In America, far off in Wisconsin, there lives a good brother who has sent a donation to Burmah. A part of this donation has been given for the support of Kah-Lee. Thus our brother Joy, in Beaver Dam, has effectually aided in building up and strengthening this church of Christ in Burmah.

#### **Healing Soul and Body.**

My work in visiting a village is seldom confined to preaching and administering the ordinances. In this place I vaccinated about twenty Karen, from a child whom I vaccinated nine days before in Rangoon. Thus vaccination has been introduced into this district, at a time too when the small pox rages and is very violent in Rangoon.

#### **Meeting of the Association.**

Our Associational meetings commenced on the 19th and closed on the 21st day of February. That is, they lasted only three days. But the preparation for the meetings, and the work that follows, cannot be done in less than ten days.

The preparation consists in getting means of conveyance to the meeting, in providing my own food, and in getting ready books and medicine to be disposed of at the meetings. I now omit to men-

tion the mental preparation which is very necessary.

The meetings of the Association are four a day, at least, all the time we are together. But to attend these four meetings per day is hardly half the work that falls to the lot of a missionary on such occasions. There are difficult questions to be answered, and advice to be given; there is money to be collected and paid out again. In our meetings, or between our meetings, this year, I received and disbursed about five hundred rupees.

The after work is, if possible, more difficult and tiresome than all that went before it. It is speaking the last words to hundreds of Karen pastors and disciples; it is especially sending out Karen preachers to destitute places; it is supplying these preachers with medicines, books, and money.

This work has now just been gone through with. I have now parted with the last Karen preacher, either to his church, or "to the regions beyond."

Our Association this year was one of great interest. The meeting was in Antiah, near our larger churches; hence there were present more than is usual on such occasions in Henthada. There could not have been less than a thousand Christian Karen present, though not all at one time. Owing to the prevalence of the small pox in Rangoon and in the southern part of this district, we had feared that many might be prevented from attending. But such does not seem to have been the case.

All the churches were heard from, and all but three were represented at the meetings.

#### **Dark and Bright Sides.**

We had occasion for grief. A larger number than usual had been excluded during the past year. Among these were two of our preachers. Again, as I had been absent for three months, some three of our preachers had lost heart. They feared to trust their few, poor Karen brethren to support them, and had actually begun to work with their hands to

sir families. Again; the organ had not visited all the churched I should return and carry ans of visiting this and that field. Hence the number of reported is small.

re are the dark sides of the bright features of our pres-on are, that the members of his have never exhibited more is of spiritual life and activ-contributions for benevolent are far larger this year than ever been before. While ain unbaptized, upwards of been baptized during the past is, and four new churches were to the Association. Some of rs have faltered; but there four very interesting cases of moved, we hope by the Spirit devote themselves to the gos-v. This, to my mind, is a very ture among our churches, that t of great agricultural pros-r men should humbly offer as candidates for the ministry.

#### iragement of Education.

here is a new impulse given to mong the members of these Government offers to aid pris-ls, provided these schools will l amount for their own sup-h great unanimity, the dele-churches present voted to ernment aid for sixteen of our ols.

I of God was precious in our I shall not soon forget a ser-young man, Kah-Lee, on the ; of our meetings. Text, "He often reproved hardeneth his suddenly be destroyed and remedy." After giving many om Scripture, where men and I thus hardened their necks destroyed, the subject was ne to every heart present with

Every word told, and there words enough.

#### Ordination of a Native Preacher.

One of our services during the last day was the ordination of one of our Karen preachers, Shway Thee.\* This man at first modestly declined being ordained, on the plea that his abilities were insufficient. We pointed to the prosperous condition of his church, over which he had been pastor for ten years, and told him his brethren were better judges of his abilities than he was. Then he urged that we had ordained men enough already. We replied that the Scripture idea is, that there shall be an ordained man over every church; that we among the Krens, are arriving at that very thing.

Shway Thee finally submitted to be examined with a view to his ordination. The examination was most satisfactory. Hence he was ordained as a minister of our Lord Jesus Christ, with ecclesiastical powers equal to the greatest minister of Christ on earth.†

I must mention one encouraging fact more; we think the Spirit of God is working with us in saving men. There are several places where the heathen are asking for teachers. Some of those who are thus desirous of being taught seem to be real Christians.

\* Shway Thee is pastor of the church where the Association met.

† This man has been aided by the Western German Baptist Association, in America.

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#### LETTER FROM MR. CRAWLEY.

##### Promise of the Bassein Field.

Henthada, Feb. 29, 1864.—The visit to Bassein was a very pleasant one certainly, and not without profit too, I hope. Br. Douglass baptized six during the meeting of the Association. Eight were baptized during the year, and the church now numbers forty-three members. (This is exclusive, I think, of the six baptized at the Association.) The Bassein district is a field of much promise. But how inadequate must be the labors of one missionary to such a population! More missionaries are needed, more native preachers are pressingly needed, and this,

not in this or that station only, but in every station in Burmah.

#### The Association.

Five churches were represented at the Association. The increase by baptism, during the year which has intervened since the last meeting, is fifty-five. The meeting continued through four days, commencing on Thursday, and the proceedings were as follows:—First day, opening sermon by Rev. Ko En, reading letters from the churches, appointing Committees, and a street preaching service in the evening. Second day—a sermon especially adapted to the native preachers, by Rev. E. A. Stevens—reports of the Committees, reading of circular letter on "family worship," &c., and in the evening, pastoral conference. Third day—business continued, discussion of circular letter, &c., and pastoral conference again. Fourth day, Sunday, preaching morning and afternoon, and communion in the evening.

Many of the Karen pastors attended the meetings, and at their urgent request, all the Burman missionaries and many of the delegates went to the Karen Association, which was held at a village about a day's journey from Bassein.

#### New Church.

At Myiudai, a short distance below Henthada, where a new interest has recently sprung up, four candidates have recently presented themselves for baptism. Two were received and baptized soon after my return from Bassein.

### PROME MISSION.

#### LETTER FROM DR. KINCAID.

#### Support for Native Preachers.

Prome, March 7, 1864.—I have five Burman and three Karen assistants, at ten rupees each; this is eighty rupees a month or 960 rupees a year. But then I raise among my little churches enough to support two assistants; so that what I need is support for six men; that is, sixty rupees a month, or 720 rupees a year. These are all men of great promise,

growing in grace, in knowledge and in wisdom. Four of them are ordained ministers, and with the Divine blessing on their labors we may confidently expect permanent churches to grow up to become lights in this dark land.

#### A Wide Field—Helpers Needed.

What can I do over such a field as this without their active coöperation? Instead of just working over this one church in Prome, I have labored over a wide district. Last week I spent three days in Enma, where there are Christians in seven villages. On the Sabbath I administered the Lord's Supper, and there were fifty-two communicants. On the same day I ordained a man who has charge of a small church about twelve miles further south, and I may safely say there are hundreds in that neighborhood who are almost Christians. But that is not a solitary example. There are other places, widely distant, where there are Christians, and multitudes who listen and inquire, and even urge to have the gospel preached. What can I do? I cannot be in every place, and even where I go, I cannot preach all day and half the night. I become exhausted, and I must have laborers along with me. Tomorrow I expect to leave for the frontiers, fifty miles distant, and in ten or eleven days I have promised to be in exactly the opposite direction, some sixty miles from Prome. I have men who can assist me, who are more than willing to assist me, in the gospel. But they must have food and clothes. Their wives at home spin and weave and cultivate vegetables; but this is not enough to support the family. Now what I want is a little aid for these men who labor with me in the gospel. Is it not reasonable? Can there be a more economical plan for evangelizing the heathen? You may think I am too urgent. Possibly I am. But I have strong convictions on this subject, and would be glad to have a fair trial.

After speaking of the declining health of Mr. Kincaid, which may at no distant day require a change of residence, Dr. K. proceeds—

or missions there is no field for work more hopeful and encouraging than the church planted here in Prome affair compared with the mul-  
erests in various parts of the com ten to 100 miles distant. of planting and watering should

The native preachers are men, more than willing to la-  
they need the kindly and en-  
presence of a missionary, and  
is example in labors and trav-  
y must be taught manliness,  
e and endurance, not by word  
y example.

#### **on the Situation in America.**

t news from home was dated 20th of Dec., and it was truly to learn that Tennessee was rebel armies, and that Texas successfully entered. The Presi-  
sage, with the accompanying  
mnesty, is a noble document.  
ansparent as crystal, and can-  
uld think, be read without  
the Most High. It strikes me  
al persons will feel themselves  
a heavy burden. I have long  
at the President has been fitted  
Wisdom to stand by the helm,  
fearful storm is threatening to  
noble ship. No man in any  
ld a more responsible position.  
such a man, at such a time, is  
ence that God will save Amer-  
le will not dash the govern-  
iees like a potter's vessel. If  
d the lessons of history, we  
nation, a more gigantic and a  
e work to perform, than has  
he lot of any other people for  
years. It is, no doubt, a very  
ing that the war lingers. A  
g debauched by unexampled  
and by an almost universal  
the slave system, cannot be  
d in a few months. To open  
f the nation fully to the enor-  
e slave system is not the work  
two years. Cruel suffering,  
ued, seems to be necessary to

cure the nation of its idolatry. When once cured of its unnatural love of slavery, and of its long subserviency to the slave power, the nation will rise in all its new-born majesty, and the rebellion will be crushed as a moth. It took long years of suffering to cure the Jews of idolatry; and to adore a false god is only one degree more hateful and atrocious than chattering human beings. My hope is that the nation is rapidly approaching that state of moral feeling when action in Congress shall be in harmony with the attributes of God; when to buy or sell a human being will fill all minds with horror. Surely it is nearly time to hate with undying hatred the cause of all our untold sufferings.

#### **The Frontier.**

16.—Since the above was written, I have visited the frontier. The few dis-  
ciples there are as sheep without a shep-  
herd. The assistant I had there I was obliged to dismiss for want of means to support him. He is now laboring with br. Rose in Kemendine. Thayet, Allamyo and the surrounding country, is a large and hopeful field for labor.

#### **Labors and Worth of Native Preachers.**

Last August I wrote from Thayet, and mentioned three very promising inquirers. Two of these I have since baptized, and both of them bid fair to become useful men. One of them is engaged in mercantile business and is doing well. He is well educated, reads, writes, and speaks English. He keeps tracts and uses his influence to enlighten others. I found a few inquirers, and among them another highly intelligent and influential Burman. I wish to keep an assistant at Thayet all the time, and I cannot doubt but the church would grow.

I have been obliged to dismiss three men and leave them to shift for themselves. They find time to labor more or less in the gospel; but still to procure food and clothes for their families taxes nearly all their time. I have no means of supporting these men, and yet their time is worth as much to labor in the

gospel as the time of three ordinary missionaries. It is no exaggeration, it is a simple matter of fact. One of these men is worth more than a common class missionary, and yet he costs only rs. ten per month. It is like this;—you employ a man to cultivate a garden at 150 dollars a month, when you might have a much better qualified man to do that work for fifteen dollars a month. Burman assistants, left entirely alone, have failed to accomplish much; but with kind supervision and encouragement, they become most useful and efficient. And then it cannot be doubted that Burmah must be evangelized by a native ministry.

To-morrow I intend leaving Prome for Enma, Poungdai, Konsai, Meadwen, Tingemeoke, and half a dozen places more. The weather is now extremely hot, so that travelling must be done mostly at night.

#### TOUNGOO MISSION.

##### JOURNAL OF MR. CROSS.

###### Healing the Sick.

Toungoo, Feb. 19, 1864.—I left Toungoo Feb. 2 for a tour among the Karens and Burmese to the west of the town, in the vicinity of the Roma mountains. A number of Karen preachers accompanied me, as well as two Burmese preachers fitted out with books for distribution by Mr. Bixby. No missionary has visited this section except Mr. Whitaker.

Near night we stopped at a Burmese zayat in a small village on the highway to Burmah Proper. A Burmese in the zayat told us of a sick man in the village whom they thought past recovery with fever. From the report, I thought he could not be helped. I went to him, and though he was unable to speak or scarcely to move his head, I saw that there were none of the symptoms which usually attend fatal cases. The remedies which I gave and ordered for him proved immediately effectual, so that by the next morning, before we left the place, the fever was broken and the man could sit

up. On my return I found that I had become famous, and the villagers were ready to do anything for me, and to believe that I could cure all kinds of sickness among them. The man who was so sick on my visit to them before, had entirely recovered. This incident may show the benefits of associating medicines with missionary work. No doubt multitudes listened to the preaching of the Saviour, who were led to Him because He healed the sick. Certainly nothing seems to have a greater power to enlist the attention and interest of the people.

###### Tiger-haunted Region.

3 and 4.—Our course bore to the north-west. We passed many Burman villages, and the Burmese preachers improved their opportunities to preach. We passed through a region which is much infested by tigers, and saw their immense footprints in the dust of the paths which we followed. The Burmese in this region have never heard the gospel to any extent, and are quite ignorant of the peculiarities of their own religion as well, so that they are less bigoted and more ready to listen. On our return, we found that a tiger had ascended into a house in the centre of one of these villages, the night before we reached it on our return, and taken a young man from his bed. A part of the body was found the next day near the road on which we had come.

###### Treatment of Polygamy.

5.—We reached the first Karen village. It is the only Christian village in this region, and there is but one other between Toungoo and the Roma mountains, three or four days' journey to the south of this. All others, both Burmese and Karen, are given up to idolatry.—We were most cordially welcomed by the villagers. They feel their loneliness, but they seem to be earnest and faithful. The chief of this village, before the gospel reached him, had been the terror of the whole region; to the Burmese more than to the Karens. He had provided himself with stones of various sizes and

hapes, as charms against all evil, and especially as proof against the shot of a gun. He has had five wives, of whom three were still living. Two of these wives who have married children, and the old man himself, presented themselves for baptism. They have been worshippers of God three or four years. I told them plainly that the law of God was that a man should have but one wife, and so a woman should have but one husband. If either had more, they were living in adultery, and that adulterers could neither be admitted into heaven nor into the church of Christ on earth. When any man takes a wife in addition to the first, he commits adultery; and to this rule there can be no exception, any more than there can be to the rule that he who has another God besides the Almighty commits the sin of idolatry.

These people, however, were prepared for all this. They had given up their life of adultery, and were prepared to live apart, as the harlot and the whoremonger who put away their sins for Christ's sake, and not for any ill will among themselves. I was determined to enable these persons to see that their sin was not to be winked at in any other sense than that it had been committed ignorantly, and that when discovered it could no more be held or tolerated than could any other form of open adultery. I regard this as the most simple and satisfactory way of treating the subject of polygamy. When it was evident that these three persons had put away their sin for Christ's sake, they were received for baptism, and were baptized with nine others, a number of whom were their children. One wife remained to the old man, and the others will have no other connection with him than that of kind neighbors.

#### *Lingering Idolatry.*

The thing which the old man had hesitated most about, was his stones, which had really been the objects of his trust. One of them had very much the appearance of a small terrapin, with its little

head, arms and legs, and various seams of quartz on its back, to mark the joints of the crust. The old man seemed to have some lingering trust in these precious stones. He however brought them forward on Monday morning, a whole satchel full of them, and hung them up as a target to be shot at, in order to test their power. The rifle bullet struck the centre of the terrapin, and not only split it into splinters, but tore open the bag and let the whole contents harmlessly to the ground. The old man felt ashamed of his hope, and I pointed him to the "hope that maketh not ashamed."

#### *Proposal to Penetrate to Prome.*

7.—We left this warm-hearted Christian village with two of their number as our guides, and proceeded to visit the heathen villages to the north and west. I had intended, on leaving town, to proceed across the Roma mountains, and if practicable, visit Prome. But I found that if I undertook this journey, I should have no time to preach to the heathen on this side. Plapau, my principal assistant, undertook to proceed over the mountains with two companions, and soon parted company with me for that purpose.

We slept at the house of a heathen. That is, we slept in a heathen village, which is nearly all constructed into one house. The people are extremely ignorant, but they were kind. They would not, however, assemble to listen attentively to preaching. But I have great hopes that they will receive a teacher.

9.—We slept at another heathen village and met with just about the same treatment as the day before. All these villagers are silk-growers. They do not, however, manufacture much for market.

#### *Contest with a Burman Priest.*

10.—We slept at a heathen village. Soon after we arrived, a Burman priest in his yellow robe came up into the house and seated himself on the raised platform, where my people were preparing to place my dinner. They asked him to remove, but he paid no attention.

I was busy in taking an observation to find the latitude by double altitudes, as I had not been able to get the sun at noon. The priest asked one of the Burmese preachers what I was doing. He replied that I was determining how far we were from Toungoo; whereupon the yellow-robed man stepped off from the platform and did not make his appearance again. The Burmese preachers, however, followed him to his retreat. He had still the insolence to ask them to worship him. After I had taken dinner, I went into the room and found one of the preachers engaged in argument with the priest. The priest stoutly contended that there is no difference between men and brutes. I immediately took him at his word, only that I would not allow it, except that he might claim it for himself. When he got the Karen headman to proclaim to the villagers to come and make offerings of money to him, I also lifted up my voice, and proclaimed the man who had owned himself a brute and was endeavoring to teach them that they were brutes; and showed them the tendency of such doctrine.

The people, who had hitherto kept themselves hid, now began to gather around, and I found there was but little sympathy for the priest, except on the part of the headman, and the old chief of the community. I pointed out to them the sin of hindering their people from the worship of God, and from the gospel which would save them, while they used their power to compel their people to worship a man who taught them that both they and he were brutes.

I laid my hand on the head of the headman's son, and asked him to choose which he would prefer his beautiful babe to be, a man brute, or a man elevated by intelligence and the knowledge of God? The man was cowed, and yet he was obstinate. I left him, however, acting as if he had got a new idea concerning his babe; and although he would not confess it then, I trust the idea will not be lost upon him.

We continued our journey among

these villages till Saturday, and then started on our return, having made sufficient observation to form our opinion in regard to efforts to station preachers among them.

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#### ASSAM MISSION.

##### LETTER FROM MR. WARD.

###### *Hopeful Aspect of the Work*

Sibsagor, March 7, 1864.—A very hopeful state of feeling prevails in our Christian community, and I should not be surprised if some half a dozen were to apply for baptism and three or four for restoration. It is very difficult to know just when to baptize. Mrs. Ward has, I believe, mentioned about an old man who thought himself dying, and declared for Christ, broke his caste, and gave his two children to Mrs. Ward.\* But we had him taken in hand, and he is quite well now; and he himself and his children now form a part of our little Christian community.

###### *Money and the War.*

I am glad to hear from time to time that the funds have been coming in favorably. But the exchange is something fearful. The improved prospects of the Government do not appear to improve this feature of things. It appears to me that there is yet to be one more series of desperate struggles before the Confederate Government will die the death. It is astonishing how the North has borne the financial burden, and what immense resources are discovered to the world. Our people may not have so much cash in hand as England; but they have more of the real wealth which will sustain a long struggle. What a pity that we could not have got more of this wealth for the good cause of missions!

I suppose you will be about starting to the annual meeting when this reaches you. I hope you will have a jubilee season indeed. It is a curious anomaly, that you are able to raise more money in this

\*See Macedonian for August, p. 1, art. "The Aged Convert."

me. I suppose it is a sort of sub-process, and what you realize from deeper strata of Christian intent and principle.

## LETTER FROM MRS. BRONSON.

**Labor and Fruit.**

Wahati, March 14, 1864.—My heart on the subject of the wants of our old mission. To its interest we have the best part of our lives. We counted home, children, and all hearts held dear, as loss and dross in prison. We have labored on, unaided by any great success, but with assurance that though the seed of the one might lie long buried, it would spring up and bear an abundant fruit. At last we see signs of a glorious harvest. Seed long since sown is springing up, and we already recover a few ripening fields. In the long district, our dear brother Bhupal laboring, full of zeal and faith. Truth is slowly but surely leavening the then mind. The greater number of present generation will probably starve, despise and perish. But a few receive the truth, and in their turn tell it to others, and thus the "hand-corn on the top of the mountains" shall shake like Lebanon."

**Cry for Help.**

Cannot mistake the signs of the But O, our feebleness as a misfortune. The Scots alone at Nowgong, burdens and responsibilities which sufficient to tax numbers—I greatly fear they will break down prematurely under the pressure. The Mikirs seem to be all ready to receive instruction while the people of Nowgong and I am calling for much labor. I have come to this place, not that we are not fully occupied with work at Nowgong, but because the destitution laid upon us the necessity. Soon after our arrival, Mr. B. was taken down his old fever, which, although it did not active treatment, has left be-

hind the infirmities from which he has been nearly free since our return, namely, deafness, extreme prostration of strength, with a hacking cough, and partial loss of voice.

This station is not nearly so healthy as that of Nowgong, being shut in on three sides by hills; and I fear that to Mr. B. the climate will be very unfavorable. Still we feel that we can trust all with the Lord, and cheerfully resign all our interests into his keeping.

But we would plead earnestly for this mission. Our very want of success in a large measure should enlist the sympathies and active help of the churches.—We are laying siege to one of Satan's strongholds. Because the siege is long, should we be left with inadequate assistance to die by inches under the walls, while a speedy reinforcement would ensure victory? The common sense that guides in the councils of a nation engaged in war, would lead either to a recall of the little remnant so hopelessly engaged, or a strong reinforcement to enable them to carry on the siege to victory.

**TIE CHIU MISSION.**

## LETTER FROM MR. JOHNSON.

**Secret Believer Disclosed.**

We received by baptism last Lord's day an interesting man, sixty-four years old, from Ko-tng—a town some forty or fifty miles from this—not far from Tang-leng and Chinglim,—whose case has encouraged us very much. He is the chief steward of a wealthy nobleman and landholder at Ko-tng. No mercenary motive, it would seem, could possibly have influenced him. He first heard the gospel about three years ago, and has been all this time a believer in secret. He has several times written to me, and in 1862 my little boy visited his place, and was for three weeks the guest of his employer. At that time Choi-it-pe—this is his name—did not dare to let it be known,—excepting to his employer, who sympathized with him, or did not oppose him,—that he had forsaken

his idols and had become a worshipper of the true God. He used to have my little boy go to his room—as this was not likely to excite suspicion—to sing to him hymns and to talk about the doctrine. He especially delighted in the hymn.

"Behold, behold, the Lamb of God,  
On the cross, on the cross—"

the 240th hymn in Aldrich's "Sacred Lyre"—a translation of which we have in Chinese. But the assistant he took privately by night to his room to read and pray with him. He has at last, dear old man, received strength to come out boldly and confess his faith in Christ.

#### **Another Timid Disciple.**

His employer has professed too for a long time to be a believer, but is yet afraid or ashamed publicly to avow it. He, however, encourages Choi-it-pe to come out to us for baptism. O that this may be the first fruit of a glorious harvest from Ko-tng.

#### **GERMANY.**

##### **LETTER FROM MR. ONCKEN.**

##### **Help for Building Chapels.**

Longwood, near Huddersfield, England, June 1, 1864.—I beg to tender to the Board my cordial thanks for the remittances which of late have come in so promptly, and by which my pecuniary difficulty has been in part relieved. The burden, however, of supplying the wants of about forty brethren, formerly supported by the Union, the American and Foreign Bible Society and the Bible Union, still rests on my shoulders; and as the aid for these does not flow in from England and Scotland so spontaneously as I could wish and the wants demand, I have been again compelled, though I hope only for a short time, to visit this country, and solicit aid for the support of the missionaries, as also to enable the Hamburg church to build a decent place of worship, which cannot be longer deferred.

By the appropriations of the Board, by contributions from England and Scot-

land, and by my own private property, I have aided in the erection of more than twenty chapels. Two of these are almost wholly monuments of American liberality,—the two best places of worship in our whole denomination,—that at Barmen, near Elberfeld, and at Stettin in Prussia. The first and oldest church at Hamburg is still worshipping in an old warehouse, where not one-half of the people can sit who would attend our ministry.

Is it not possible that something handsome—something worthy of the large Baptist denomination—can be done towards this object? If the Board cannot, might not an appeal be made to the churches? The German Mission had a large number of warm friends, when I travelled far and wide through your beautiful country, throughout the western and eastern States. I hope you will consider the matter, so important for the church formed by my valued brother, Dr. Barnas Sears, and fostered in its infancy by your Board. I am trying to raise a thousand pounds here towards the erection of the chapel, but I doubt if I shall succeed, as my application for aid to support the missionaries is quite sufficient.

##### **Dutch Church to be Organized.**

My stay in England will not, I hope, exceed six weeks, as a number of Dutch Christians near the Süder See are waiting to be immersed and to be formed into a church. On my way home, I shall therefore, D. V., go first to Holland, and from thence to East Friesland, where I intend to organize two churches.

##### **Statistics.**

From the statistics for 1864, the readers of the Magazine will see that our clear increase during the past year was fully 10½ per cent., exclusive of the emigration of our members to the U. S. A. and other countries. Two German Baptist churches have been formed in South Australia and two in Africa. The mission in Poland and Russia is progressing

former country we have 180 baptists, and in Russia, 861. Issued fifty new tracts during 1864, German, four Danish and six Polish printed in these languages pp. 00. In the Grand Duchy of Hesse, thence have quite recently obtained from the Government to worship to baptize, the latter with the humane advice that as the minister of affairs had learned that those baptized in the rivers, they take care that the baptized did not catch a cold.

#### Favorable Tidings.

brother whom I sent to Bucha-Wallachia, sends me favorable report. The services he conducts better attended, and there is every prospect that in due time the word of the gospel will run, have free course, and be effective in the conversion of sinners. East Prussia, large numbers have been converted since the commencement of the present year. At Königsberg eight have been immersed at once, Reetz, thirty-two. The field is inviting, but alas! we cannot enter it, especially not in Russia, where we have not the means of giving aid to the men we might be able to help.

Pray and pray that the Lord may make his chastening rod from your side, that the lives and property spent in fearful conflict may be consecrated to Him in the extension of Christ's name.

#### FRANCE.

LETTER FROM MR. L—, P—.

#### Encouraging State.

Geneva, (Vaud) Switzerland, July 1.—Let me tell the readers of the cause of the encouragement and the blessing which God has recently granted to the work entrusted to us. My last

visit to my former field of labor in May last gave me great joy. I found there new souls awakened by the Divine blessing on the faithful labors of Mr. C—, others disposed to be baptized, and others who had backslidden, revived and ready to return to the church. With the blessing of God, we shall soon have a spiritual feast there.

#### An Active Christian.

I visited recently the town of M—, forty kilometres from Paris, where we have a faithful sister, who is truly a laborer for God. She visits the sick around her, has a Sabbath school for the children whom she can collect, and carries the gospel at the same time into the families. Through her Christian zeal, five persons have been brought to Christ, besides her husband, who is very near the kingdom of God. We hope soon to have seven church members here, who will form a gospel-centre for this beautiful valley, called the valley of Chevreuse. May the Lord help us to realize our hopes for the salvation of souls and the glorious kingdom of our God and Saviour.

#### Additions by Baptism.

I was called, the last Sabbath in June, to attend the examination of seven persons, lately converted from Popery, and to introduce them to the church by gospel baptism. It was truly affecting to witness the piety and the goodness stamped upon the countenances of these persons at their baptism and at the Lord's Supper.

These things took place in the former field of br. C—, where four months previously I had the pleasure of baptizing ten others,—making seventeen this year, in that vicinity. Thanks be to God! We hope that under the watchful superintendence of br. L—, who is now in charge there, this work will go on and prosper for the glory of God. Help us by your prayers.

## MISCELLANY.

## MINISTERS AND MISSIONS.

Under God the progress of the missionary cause at home depends more on the influence of the ministry than on any other cause, yea, more, perhaps, than on all others combined. Permit me, then, dear brethren, in all brotherly affection and sincerity, to address a few words to you on this subject, viz.: your duty as ministers in cultivating a missionary spirit among your people.

Depend upon it, the matter is, to a great extent, in your own hands. As you are, so will your people be. They will not rise above your level; nay, they will not rise so high, unless you take pains to bring them up. Some ministers suppose that their duty is done, when they give the people an opportunity to contribute annually in a public collection. I am surprised at such a position. If a man were to treat the other objects of his ministry in the same careless way, would churches be built, or sinners converted, or would he commend himself to the Master for his zeal?

Other ministers suppose they show quite a zeal for missions if they preach a missionary sermon at the time of the yearly collection. Alas! that there are so many among our ministers! What a miserably low estimate they put on the importance of the great work! Besides, this one sermon is oftentimes so abstract and general, or written and delivered in such a lifeless and matter-of-course style that it completely fails to reach the hearts of the people. This is all the greater shame, since there is no theme better adapted to the highest kind of eloquent appeal. A man who does not grow eloquent when standing up to advocate the cause of missions, either lacks the soul of eloquence, or is destitute of any real interest in the cause. The effect, also, of this preaching always and only at the

time a collection is taken, is bad. It causes the people to dislike the subject, and leads them almost imperceptibly to regard missions merely as a scheme for getting money out of them. When a collection is to be taken is not, in fact, the best time to present the cause, for the reason that most of the people have already determined that they will give and have prepared themselves accordingly. The sermon should rather be when the collection is announced.

But, as a missionary, I cannot feel satisfied with one sermon a year. Look at the missionary matter in the New Testament. To say nothing of the frequent allusions to the work by Christ in the gospels, and by Paul in the Epistles, look at the book of Acts, entirely on this subject, and constituting fully one-eighth of the whole New Testament Scripture. Let a man take the Scripture for his guide, and preach in the proportion of faith, and he will come to this theme oftener than once a year. The reluctance with which many good men introduce this theme in their pulpit ministrations is amazing. It is, perhaps, partly because it is so generally connected with an appeal for money. But this is not all. It shows the lack of a just appreciation of the work; otherwise the mere unpleasantness of the subject would scarcely deter good men from their duty. Such men regard the missionary work as indeed a great and grand work, but they do not think of it as a divinely appointed work, solemnly obligatory on the church, and on them as her ministers. They take up the subject as a suitable one when the collection is to be taken up; or if perchance a missionary visits the church; but they do not take it up regularly as a constituent part of the gospel they are set to preach and defend. Their missionary zeal is periodical, accidental,

by special causes and occasions, mutual, spontaneous, springing from a sense of duty, and from zeal for the glory of God, and love for persons.

w, indeed, that few, if any, of ministers will admit the charge of zeal for missions. They think, at they are not specially called to advocate this cause, or they do make it as prominent as its importance demands. The first is surely untenable. The mis-cause is a part of the gospel, at all a supplementary matter, imponent part of that very system, which the minister is sent h. This is the only ground on which the cause can or ought to stand, ionary views based on any other are radically wrong. Ministers defenders of the faith and the welfare of the people, and it is as much their duty to instruct, to reprove, and to exhort people on this subject as on every to the poor or observance of Sabbath. Nay, more, they are the representatives to the people of a dying world, and they should present faithfully their aims and cries for help. They sympathize with Christ, and as his advocates they should intercede with much for the perishing. They are between the living and the dead. Do not neglect or ignore the high v. trust.

second position involves an estimate of the relative importance of the missionary work. On this I cannot enter into. But if a mere opportunity is given, or a few statistics read, or a sermon delivered annually, that you suppose its relative importance demands, I am sorry. While meetings are held by ministers at home, there is little hope that adequate means are provided to preach the gospel to them. I cannot but express my strong conviction that such a low estimation of the work, and which I know to be adopted by not a few in the

church, does not give it such a position as Christ and his apostles gave it, does not give such a position as the Holy Spirit has given it in the Scriptures, nor such a position as it was designed to hold in the economy of God's grace to the world.

I have already adverted to the fact, that missionary sermons lose much of their efficiency by being too abstract and general. They should, no doubt, set forth the doctrines and principles on which the work is founded. But this is not all, nor chiefly, what they should do. They should appeal to the hearts of the people, as Christians, as feeling for the woes of dying men, and as sympathizing with Christ in his redemptive work and soul-travail for lost men. They should also set forth the moral and spiritual condition of the heathen, how they are not only wretchedly ignorant and blinded, (which is too often supposed to be the worst of their condition,) but how they are universally sunk to the lowest depth of wickedness, giving loose run to all those corrupt and malignant passions that degrade and pollute the soul, and how their religions are a bundle of vain superstitions, cruel rites and gross deceptions. And this should be done in detail, enforcing the general statement by facts and illustrations.

Further, missionary sermons should bring out a comprehensive statement of the history, progress and prospects of missions. Especially the missions of our own church, their number, location, strength, progress and prospects should be noted, so that the people may become as familiar with them as they are with the great divisions of the earth, or with the towns in their own counties. The difficulties, hindrances and trials of the work should also be dwelt on frequently and fully. This will not injure the cause, as some have supposed, but will call forth sympathy and prayer for the missionary, and will silence the clamor for greater success, which has so often injured the cause. The people must be informed or

they will not do. It may be said, perhaps, that this information is given at the monthly concert. But are the people there to hear? or, is the information given to empty pews? It may also be said, perhaps, that such information is given more fully in missionary papers and books than it can be in the pulpit, and that there is the proper place for the people to get it. The same may be said, however, of various other matters that must, nevertheless, be preached, and preached frequently. It would be just as reasonable to depend on religious books and newspapers to spread abroad, and defend and enforce the other parts, and all parts of gospel truth. The fact is, the people do not, and until a great change takes place, they will not get sufficient information from books and newspapers. The minister has, or should have, opportunities and facilities for getting information that the mass of the people cannot have. Let him, then, instruct the people. To do this, remember, will require more than the occasional reading of an anecdote or statistical statement from a missionary magazine or report. This is what so often makes the subject dry and unwelcome. It will require research, painstaking study, but it can be done—yea, and done so as not only to instruct, but also to interest the people. The limited amount of information on this subject possessed by the majority of the people would scarcely be believed. They know that there is a Board of Missions, and that money is wanted to send missionaries to the heathen—and this all.—How many, think you, know the number, strength, location and progress of our own missions, to say nothing of those of other churches; or, how many have any just idea of the real condition of the heathen world, and of the utter inadequacy of the agencies in operation for their evangelization? Alas! they are hard to find and easy to count, as I have been alike pained and surprised to find. My serious conviction, brethren, is, that there is verily a fault among ministers in *this matter*. As missionaries we look to

you, brethren, for sympathy and co-operation. You must carry this great cause on your shoulders. To you it properly belongs.

There are other ways, besides formal sermons, in which the pulpit can be made subservient to the missionary cause. A preacher, if he keeps posted up in missionary matters, can often introduce into his sermons, with the happiest effect, anecdotes and incidents from missionary life. He can place heathen religions and morality in contrast, as he presents the pure and holy and living doctrines of the gospel of Christ. He can enrich his style with figures and illustrations from heathen religions and customs, and from missionary trials and triumphs. He can even, if occasion offers, use the pulpit in an extraordinary manner. I once heard a venerable pastor and ex-professor of theology, at the close of his regular service, announce to the people an unexpected and most encouraging success which one of our missions had experienced. He added no comment, but his full heart broke out in one emphatic, "Glory to God, Hallelujah!" and he dismissed the congregation. The impression made was most happy—yea, powerful. I shall never forget it.

A minister can, and should, serve the missionary cause in other ways than by preaching. He should establish and sustain a monthly concert. This much, at least, the mission cause claims of the prayers of the church. Is it too much? Yet even this is not given in all cases, for there are many churches, alas, which know nothing of a monthly concert. How a minister can claim to have the missionary cause at heart, and yet neglect the monthly concert, I cannot see. He may, indeed, say that the people take no interest in it, and do not attend. This, however, is chiefly his own fault. It is his business to make it interesting, and to exhort the people to attend. It is anything but a barren subject. It is easier to make such a prayer-meeting interesting than a general prayer-meeting. To assist, our Board issues missionary pa-

pers before the first of each month, which are sent to all our ministers. The same amount of labor that is usually bestowed on a weekly evening lecture, will make the monthly concert interesting and popular. The monthly concert is the pulse of missionary life; and I have often thought it would be wise to make it, together with the missionary spirit in general, a standing item in the annual reports of ministers to the Association.

Pastors should secure the circulation of missionary papers. These are justly regarded by all the friends of missions as a most important means of diffusing missionary information. They should not take the place of the pastor's labor, but should be used by him as helps and instruments by which to do his work more effectually. Their circulation will depend, almost always, directly on the influence and efforts of the pastor. Without him, perhaps, two or three pious, praying mothers in Israel, will take the Missionary pamphlet, and this will be all. Let each minister, then, take up this matter as of paramount interest to the mission cause, and let him see to it that, so far as his efforts can possibly secure it, the monthly Missionary shall be in every family. It may cost labor and pains, but it is more than worth it all.

The pastor is in a most favorable position to raise up missionaries. Let him not neglect the opportunity. When he addresses the children of his flock in the Sabbath school, or when he talks to them in their own homes, let him set this work before them as worthy of their highest and holiest ambition. Missionaries not a few can refer their first thoughts of the work to just such impressions, made in early youth. A minister may often accomplish a great work with but small outlay.

What a privilege to be the instrument, 'er God, in directing the steps of one, or half a dozen, earnest young men heathen, who might otherwise have up to pursue some merely secular home.

There various other ways, on which tell, in which a minister may

serve this blessed cause. If his heart is engaged he will not lack opportunity.—He can remember the cause both generally and specially in his prayers in the great congregation. He can give encouragement and coöperation to any missionary movement or society started among his people. In the social circle, he can improve the many opportunities that offer for diffusing information, removing prejudices, and answering and exposing the various threadbare excuses so popular with the world, and even with many Christians.

Finally, dear brethren, seek to have your own hearts deeply imbued with the spirit of missions. It is the very mind which was also in the Lord Jesus. It is the highest type of ministerial character, and the only sufficient spring of missionary labor. Consider the apostle and high priest of your profession, and seek to be imbued with his spirit. Study profoundly the comprehensive principles and design of the gospel. Keep yourselves fully abreast of the news of the kingdom, especially as it relates to the outposts which are planted in Satan's seat. As a good general, frequently consult your marching orders. They define the field of your operations. The only commission you have to preach the gospel at all, embraces the world in its terms. Let your views of duty be as comprehensive as your commission. You will meet with difficulties and discouragements, perhaps with opposition. Be on your guard that these things do not quench your zeal. You will need much grace and much faith in this, as in other parts of your work. Give special attention to the fact (too little considered), that there is in your circumstances a natural tendency too much to localize your views and feelings, and thus, in fact, to place the missionary work in the background. You see the fields around you white to the harvest, and the wants of your own field being so constantly before you and pressed upon your attention, a deeper impression is made than, perhaps, the relative importance of the work would warrant.

Just as things most constantly and nearly in contact with us always influence us most, so the home field is in danger of shutting out the foreign field. Though not nearly so large nor so destitute, yet, being so near, it subtends an angle that covers the whole heathen world. Hence, no doubt it is, that so many young men who go forth with lively zeal for this cause, lose it almost all in a few years. Hence, also, it is, perhaps, that so many good ministers at home manifest so little active interest in this cause. O, if all the ministers in Christian America could be transferred for a few years to heathen lands, and made to pass through, and see with their own eyes, and hear with their own ears, and understand with their own hearts, the spiritual destitution and death that prevails throughout all this great mass of dying humanity—this vast empire of Satan—and then set back again in their respective charges, what a wonderful effect would be produced! The church, in all her branches, would soon be moved by such a mighty missionary impulse as the world has never seen.

Suffer me thus far, dear brethren. I speak from a full heart, in all honesty and charity. I do not accuse you, but as brethren beloved I exhort you. The great Head of the church bless the exhortation, and make it a word fitly spoken. Brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you.

C. W. Mateer, Missionary in China.

#### MISSION TO THE GARROWS.

We copy from an English magazine an article on a proposed mission among the Garrow tribe in Assam, that the friends of the American Baptist Mission in that country may see that while we carry forward the work too inefficiently, we are not likely to be left alone in the conquest of that country for Jesus Christ. It will be remembered that the Garrows have already been attracted to our mission, and a few of them have been baptized. (See Mag. for April, 1864, p. 106.)

The province of Assam, which forms the boundary of our north-east posse-

sions in India, although annexed to the British Empire since the year 1825-6, has been almost unknown to the people of England until within the last few years, when the successful cultivation of the tea-plant attracted many of our countrymen to visit it, and invest their money in the production of this valuable article of consumption. The success of these speculations has procured for Assam a notoriety amongst the English public, which those most anxious for its prosperity and advancement ten or twelve years ago could scarcely have anticipated.

But while I rejoice with the warmest friends of the province in its improved and daily improving condition in a mercantile point of view, I cannot but grieve for the moral and spiritual degradation and darkness of the people, and that so little has been done, or is now doing, to raise them from the depths of ignorance and superstition in which they are sunk.

The extreme length of the Province is about 400 miles, and its breadth varies from forty to seventy miles. Its population is about 700,000, but this does not include the various hill tribes who inhabit the mountains which enclose the valley, and which number sixteen or seventeen, quite distinct from each other, with a dialect peculiar to each. I believe, however, that there are few, if any, of the tribes who do not understand and speak Assamese (the common language of the people of the plains), where they descend from their hills during the cold season to barter their wares.

Up to the year 1846-7, the only missionaries who appear to have visited the Province were five or six from the American Baptist Board, who took up the stations at Gowahati, Nowgong, and gor, all on the south bank of the F putra. I regret to hear, however, that their numbers have been reduced to only three, in consequence of the fearful war, which has affected other missions supported by the country in different parts of

1-7, a dear Christian friend and officer, the late Captain James who had charge of the districting, on the north bank of the established, with the aid of a few and in connection with the late Hæberlin, a mission at Tez-headquarters station of his district missionaries who have laid this field have been procured many, but have never at any exceeded two in number; in the year 1850, the work has been carried on by the Rev. C. Hessel-one, among the Assamese and principally, who form the population of the district. In the early part of the year (1863), finding their funds fit for the increasing demand for orders, &c., the committee succeeded through the interest of the bishop of Ta, in prevailing with the Propagation Society to adopt it. During the years of its independent labor, it has marked success and blessing attained.

The number of conversions at period exceeded that of all previous years of its eventful history. I have myself associated with it from its commencement, and for six years been secretary in this country, I do testify to the Lord's wonders with this mission in providing grace, which, were I to remember, would fill a small volume.

return to England in 1855, I intended to make its existence known to whom the Lord raised up from me, and was thus enabled to represent the committee from 100/- to 150/- per month towards its support; but on my return to the Propagation Society, connection with the mission and the same altogether ceased.

This leads me to the subject which you view in addressing you. When I was known to a dear Christian who had recently been appointed to the Province as chaplain, that the time I had been in the habit of writing were to cease, he wrote to me as follows:—

"I need not say how sincerely I regret your mention of the withdrawal from the 'Assam Mission' of a good half of its supporters; but from the tenor of your letter, I conclude that the money hitherto remitted through you to Assam, must be definitely lost to the Propagation Society. I feel no hesitation, therefore, as regards that society, in making the following earnest appeal to you. I came to Assam three months ago, and what did I find? A country as large as Scotland, with its highlands and lowlands, and its many tribes, and the entire country—except Tezpur and three spots occupied by American Baptist missionaries—spiritually speaking, a waste. Now, in this wide fallow ground there is activity in every department but that of winning souls!—with the above exceptions. The officers of police have traversed the length and breadth of the land; the surveyor has parcelled out estates in remote regions; the engineer is planning a road from end to end; but the chaplain, so long as he is without means, can only sit down and mourn over the general deadness around him. Now in all these other departments the necessary supply of men and money is willingly rendered by government; but no one knows as well as you, after your long labor of love, how utterly dependent the clergyman is on such help as that which you have rendered for so many years.

"Let us suppose Tezpur out of the question. The people of the plains have imbibed much of the prejudice and superciliousness of the Hindus. This is not the case with the Hill tribes, the success which has attended the mission to Chota Nagpore, and that to the Karens in Burmah, together with the general character of the Hill tribes in and around Assam, convinces me that it is in the Hills that we should strike with 'God's hammer.'—I have the strongest feeling that it is my duty to compass, with the best means in my power, at least a mission to one Hill tribe.

"The tribe I have chosen is the Garrows,—partly from my own means of no-

cess to it, partly from the information I have gathered respecting it. I cannot hope to raise a sufficient sum in India; but with your support I could commence such a mission at once; will you not help us?

"I shall do myself the pleasure of forwarding you by the next mail a little account of the Garrows, which I am preparing. It is not printed, but if you approve of it for circulating among subscribers, it can be.

"Believe me,

(Signed) "W. AYERST.  
"To Col. Foquett."

In addition to the reasons assigned by Mr. Ayerst for selecting the Garrows, another very strong one might be advanced. It would appear from official records, that this tribe practically belonged to us as far back as the year 1788, and with the solitary exception of a projected mission in 1825, which came to nothing eventually, it seems no effort has been made to reclaim or improve them. In 1819, the Court of Directors wrote in their letter of instructions to the Government of India:—"With respect to the Garrows themselves, they are a peculiar tribe, distinct in their manners and in their language from the inhabitants of the contiguous British territory; and though their conduct towards our people is frequently marked, on the occasion of their incursions, by that fierce spirit which usually attends a state of barbarism among a border race of mountaineers, we have observed that there are other traits in their character which induce us to hope that they may be found susceptible of moral and intellectual improvement."

Receiving this appeal as a call from the Lord to resume what I had most unwillingly laid down, I immediately responded to it, pledging myself to do all I could, in dependence upon the Lord, to advance the cause among the poor Garrows.—Shortly after I received the account of the Garrows which Mr. Ayerst had promised me, and have had it printed, and shall be happy to supply a copy to

any person desiring to have one. Its contents are as follows:—

1. The Garrows as a field for mission work.
2. The proposal to establish a mission to the Garrows.
3. An argument for the undertaking, derived from the primitive nature of tribes of this character.
4. Encouragement for a Garrow Mission, drawn from examples of success in other localities similarly circumstanced.
5. Our duty as the ruling power.

6. The advantage in the present instance of the extent of country under consideration, and of its relation to other countries.

The Garrow Mission, projected in 1825.—

1. The religion of this tribe.
2. Their morality.
3. Their domestic economy.

#### Conclusion.

Should the Lord be graciously pleased to favor this undertaking, I would follow the teaching and practice of our blessed Lord and his disciples, and send out two brethren, one or both of them being married; and if one were acquainted with the use of medicine, so much the better, as the principal importance of their priests is derived from their ministrations to the sick. The language being acquired, schools should be established as soon as practicable for boys and girls, and thus a connecting link would be formed between the parents and the missionaries, which, under the Divine blessing, might lead to the happiest results.—A. Foquett in *Christian Work*.

#### THE LAOS PEOPLE.

The Rev. Messrs. McGilvary and Wilson, of the American Presbyterian Mission in Siam, have made a visit of exploration to the country of the Laos. Their chief object was to gain information concerning this people, which would show how far the door is open for missionary labors among them. We have received from these brethren a report of their visit.—

space precludes our printing we make such extracts I bring the subject before

#### Country of the Laos.

of their country are not noted. The country, so far distinct nationality, is situated from Siam. Its precisely be defined as lying between 21 degrees N. lat. and the 25° E. long., embracing, it four or five degrees of latitude and longitude. Of this 21° Mai, the limit of our information is the capital. It is situated on the Ping river, one of the tributaries of the Meinam, in about 21° N. lat. It is about forty-five miles from Bangkok, with ordinary the upward voyage, and about 21 days on the return, and 21 days from Maulmain by the only mode of travel besides. But while this is the situation, it is far from being the true Laos people. The latitudes pure and unmixed, are however the northern portion extending on the east to Cambodia, towns and villages almost scattered all through the mountain, and extending up into the north-east, whence Petchaburi came. As naturally anticipated, has been modified in each by contact with the people they dwell; so that there exists, each differing somewhat from the parent stem, according to the circumstances of those

#### Present Political Condition.

in itself was formerly large probably equal in importance to Siam itself. But at present and its distinct nationality materially threatened, that destroyed by having been

conquered a long time ago by the Burmese, and oppressed by them, according to tradition, for about twelve years. They appealed to the Siamese for aid, and were delivered from the dominion of Burmah; but as usual in such cases, it was almost at the expense of their national existence. Most of their northern territory actually fell into the possession of the Siamese, and has ever since been incorporated with their own; while the king and the whole country defined above became tributary to the kingdom of the white elephant. But still this dependence of the king and chief city and much of the country has been nominal rather than real. The regal office, as it may well be termed, if viewed in reference to their own country, or the *gubernatorial*, if as a province of Siam, has continued strictly hereditary, descending from father to son or the nearest heir to the throne. Courtesy and custom, which in the East has all the force of law, requires each newly appointed one to receive the sanction of the king of Siam, and to make his obeisance to him, just as the feudal lord during the middle ages, residing in the outskirts of a great kingdom, had to receive the sanction of the liege lord. But, as often there, so here, they enjoy their own code of laws, which have never been interfered with by the Siamese authority. Their king is as absolute in his own dominions as the king of Siam. In fact he would assume prerogatives and exercise authority which the latter himself would hardly do. He is literally what the Siamese and Laos each mean by one of their titles which they apply to their kings—*chow chevit*, or lord of life. The latter not only has the supreme authority of life and death in his own hands, but he exercises it yearly, and from his decision there is no appeal. Yet he has to pay a yearly visit either in person or through one of his highest noblemen to the court of Siam, partly in order to show his fidelity and pay his respects and make presents to the king. As far as I am aware, the amount and value of these latter are optional rather than fixed by law, in the

form of a regular tribute. It is usually paid in teak trees, in which the Laos country abounds, and which, together with elephants' tusks and some gums, &c., constitute the principal articles of export from the country. So that while the country has ever maintained an independence of its own, it has still sufficient dependence on Siam to make the laws of the one, if not authoritative, at least respected in the other. And the Laos would probably do nothing to offend the Siamese government or break a connection which, while it is honorable to themselves, has ever afforded them protection against their Burmese and other neighbors; and no passport could be taken to the country which would be more respected or afford more protection than the seal of the *white elephant*."

We must omit details of the annual visit to Bangkok, when "from 150 to 250 persons in eighteen or twenty boats" go, sometimes headed by the Laos king, down to the Siam capital, where they spend often two or three months. It was by means of these annual visits that the attention of some of the missionaries in Bangkok was first turned to the question of missionary labor in the Laos country. Dr. Bradley had heard the king himself say, several years ago, that should a missionary go there he should be "protected and respected."

#### The Open Door.

Missionaries would be safe in the Laos country under Siamese protection, even if the Laos rulers were unfriendly; though in this case their position would be an embarrassing one; but "our friends were received with great kindness," Mr. McGilvary writes, "by the acting rulers and also by the chief wife and daughter of the king, who were acquaintances of Mrs. McGilvary" in Bangkok, "and the latter invited and almost urged us to return to Bangkok in time to return again with the king this year." They assured the missionaries of "assistance in settling, and that they would take good care" of them. Other persons of rank expressed

the same friendly feelings, and such of the common people as learned their object were much pleased with it. Presents of rice and fowls were made to them, and much kindness was shown. No doubts were intimated as to their being welcomed as residents. On their return to Bangkok they called on the Laos king, still in that city on his visit, and were very kindly received, the king remarking that if he had been at home he would not have let them leave so soon, and renewing the invitations and offers of assistance made to them by his family. "The way is doubtless open," says Mr. McGilvary, "with a little prudence and caution at first on the part of those who should go, to get a foothold for a permanent mission. So clear am I on this point, that should the Board see proper to transfer me to that field, in connection with another member of the mission, or with a young man from home, I feel almost safe in pledging, by the blessing of God, that the foundation can be laid."

#### The Number and Character of the People.

"We visited, ourselves, successively the cities of Ton (pronounced as *turn* would be without the *r*), Lakon, and Lampoon, containing respectively about 5,000, 20 or 30,000, and 10,000 inhabitants. Lampoon and Lacon are very interesting places in themselves, and might well justify a mission each in itself, and they come more immediately under Siamese law and authority than Chieng Mai.—But for the present they would all be accessible from Chieng Mai, which would, on the whole, be the most eligible place for a mission to that people, as the natural and political centre of influence to the race. Lampoon is not a day's walk from it, and Lakon is but a little more than two days from Lampoon. We spent three days at Lacon, which is the second place in size and importance in the kingdom. I mention these places especially because we visited them ourselves and can speak from personal observation of their desirableness as mission stations. Chieng Mai is itself a large city, whose population it

It is to estimate; but it must be  
than 50,000, while with the small  
and dependent villages around it,  
less contains over 100,000, which  
im for it themselves. It has over  
heathen temples in it. To the  
of Chieng Mai is Muang Chieng  
Muang Phee, and Muang Nan,  
which are places of considerable  
size, and have Laos villages and  
encies all around them; while  
north still is the larger city of  
Toong, situated among the moun-  
and dependent on Burmah." . . .  
at is the probable estimate of the  
people it is difficult to say. This  
y is common to all eastern coun-  
it much greater in such a one as  
e seen the Laos to be, divided up  
n several kingdoms. But however  
ied the region which they inhabit,  
ever numerous the countries in  
hey are found, the call for a mis-  
ong them would not be at all less  
ut rather increased by this con-  
on. The language which they all  
so similar, that they would come  
the missionary's influence, wher-  
und—particularly all of those  
n their own or the Siamese king-

Our own trip was too short to  
us to form an estimate of the pop-  
, except in the cities visited. It  
vinced us, however, of one fact;  
they are a very numerous people,  
ken as a race, as we have seen,  
ed abroad, may doubtless justify  
belief that they are more numer-  
n the Siamese.

ave no hesitation in saying that  
re a more interesting people in  
respects than the Siamese. They  
ve more stamina of character, and,  
k, far less levity and frivolity of  
r. Their situation, too, has been  
ble to their morality, at least in  
to those vices which heathen na-  
tive from their connection with  
mmerce of Christian nations.—  
have, therefore, not so much of  
rejudice against Christian nations  
is produced by such association.

They are far removed from any great  
commercial emporium, and they are gov-  
erned by a firm but apparently gentle  
hand. Their present ruler, so far as we  
could learn, is both loved and feared by  
his people. We may mention, as an in-  
stance of the strictness of his laws, that  
theft of all kinds is punished with death;  
and it is said that a man may travel all  
through his kingdom without the fear of  
a theft. They are, as a race, addicted  
to the use of ardent spirits, and many of  
them smoke opium, without the interdict  
which is laid upon that practice in Siam,  
where only Chinamen are allowed by law  
to indulge in that pernicious habit. Their  
grade of intelligence is probably about  
the same as that of the Siamese, the  
males being generally able to read their  
own language, while the females are not.  
They labor under one great disadvan-  
tage which the Siamese have not for  
years—viz., the want of printed matter  
in their language. The art of printing  
has never yet been introduced among  
them. One of the first things that will  
have to be done by the missionary as  
soon as he can translate a portion of the  
Scriptures, is to have a set of type pre-  
pared and introduce the art into the  
country." . . .

#### **The Similarity of the Language to the Siamese.**

"The written character of the two lan-  
guages is entirely distinct; but they had  
probably one parent stock, and it is even  
claimed, and probably on good authority,  
that the Laos is the parent language, and the  
Siamese an off-shoot from it, and in  
some respects a refinement on it. This  
original similarity, too, has been remark-  
ably preserved by the proximity of the  
two countries and their constant inter-  
course in trade, and dependence one on  
the other, so that they may rather be re-  
garded as different dialects of the same  
language than as two distinct languages.  
Where they do differ, it is often a slight  
variation in tone peculiar to each, while  
any one acquainted with one of them can  
see the great similarity, amounting often

to identity, with the other. So remarkable is this, that even a book transferred from the Siamese to the Laos character without a single alteration, would be generally intelligible. . . . We ourselves had no difficulty in this tour in understanding the people or making ourselves understood by them wherever we went, sufficiently well for all the purposes of daily business, and to communicate much religious instruction. In fact all the higher classes speak Siamese nearly as well as the Siamese themselves; so that a missionary understanding the Siamese language going there could begin to labor the day he arrives, as we found that we could begin to tell the message of the gospel pretty intelligibly to hundreds who had never heard it before. Very seldom do we have a better audience or one more interested than we had at our public worship the two Sabbaths that we spent there. And in a very short time he could learn to speak it as spoken by the Laos themselves. It would not take a year for a Siamese missionary to learn it so as to preach and begin to translate in pure Laos. This is the more remarkable when contrasted with the Burmese language, which is entirely different, although the two countries are alike contiguous. Their languages are so entirely distinct that the knowledge of the one does not facilitate the acquisition of the other. In fact, when we regard the similarity of the two languages and the necessary intercourse between the two countries, new men would be well employed to locate themselves in Bangkok and study the Siamese language a year or two."

Not only is the language of the Laos closely connected with that of the Siamese, but the intercourse of the former is with the latter, both as to political and commercial affairs—and not with the Burmese. This point is one of considerable importance, as showing that the Laos are to be reached through Siam.—*Home and Foreign Record.*

#### PROGRESS IN INDIA.

Concluded from p. 344.

One of the most important and hopeful indications of the advancement of the native mind appears in the extension of education among the females of India. This good work has, to a limited extent, been carried on for many years in the schools superintended by the wives of our missionaries, and from these many Christian wives and mothers have gone forth, who are diffusing blessings in their households. These females have generally belonged to the humbler classes of society; but efforts have been commenced, and are now extending, to impart knowledge to the higher ranks of Hindu women; and though it is but the day of small things, we may confidently expect the happiest results. Now, indeed, many of the educated Hindus are desirous that their wives and daughters should receive the advantages of education, and are actually employing means to promote their mental improvement. And in no single department could wise and benevolent efforts be employed with greater advantage to India, than by the enlightenment and elevation of the female population.

The system of *Zenana* visitation to the females of respectable Hindu families is a means of Christian influence of great promise; and, although not to be accomplished without much difficulty and manifold discouragements, it is silently extending.

A more striking evidence of the advance of the public mind of India in favor of education, and in sentiments of respect and esteem for Christian missionaries, could scarcely be found than in the contrast of the misrepresentation, ridicule and reproach with which Mr. Duff commenced his noble and disinterested career in India, and the accumulated honors heaped upon him when he left its shores—honors rendered to him not only by his countrymen of the highest rank,

nost distinguished Hindus in Calcutta.

of the highest caste," says of India, "now attend institute the Bible is read, and huddle to hear a lecture from the distinguished missionary of the day. Once horrified at the bareng themselves by touching a now they study eagerly in schools, and brahmans practice without scruple. One na- no more do we see any edu- believing in the dogmas of ers' religion.' In a word, the of things is crumbling away of rotten wood. Future mis- I find the people ready and hear them, instead of their battle against prejudice and gotry. The progress of mis- een, upon the whole, rapid ful, when the character of is taken into considera-

the Directors are thankful e to present these favorable of the state and prospects of missions, they are constrained the entire Christian agency y all missionary institutions mption of India from its de- destructive idolatry, falls far magnitude and urgency of n, and of our sacred obliga- Divine Master and Lord.— t is great—all but boundless laborers are few. "Pray ye be Lord of the harvest that send forth laborers into his

must the number of laborers ed, and their qualifications eased, but such are the gigantic to be overcome, that all will ure if unattended by the al- gracious power of the Holy these promised succors all must centre, and for their en- towment must our earnest end.—*Lord Miss. Chron.*

## DONATIONS.

RECEIVED IN JULY, 1864.

## Maine.

Jefferson, 1st ch. 6; Warren, Ladies' Bap. For. Miss. Soc., per E. A. Kennedy tr., 12; Springvale, Mrs. B. Quint 1; Livermore Falls, ch. 8; Buckfield, Mrs. D. Spaulding, for nat. pr. in Dr. Binney's sch., Rangoon, Burmah, 2.50; Eastport, ch. 36; Thomaston, Ladies' For. Miss. Soc., per Mrs. Benj. Robinson tr., 16; Penobscot Aso., of wh. 30 is fr. Lincoln, ch., 9.10 fr. Etna, ch., and 100 fr. Mrs. T. B. Robinson, Kenduskeag, 139.10;

219.60

## Vermont.

Charlotte, ch. 5.00

## Massachusetts.

Gloucester, H. G. Sanford, tow. sup. of nat. pr., care Rev. M. Bronson, Nowgong, Assam, 30; Newton, Theol. Inst., Soc. of Inq., G. G. Illaley tr., 10; Clinton, quar. contrib., M. B. 5; Boston, Charles A. Roundy 5; Princeton, Asa H. Goddard 50; Plymouth, Miss. Abigail B. Judson, for Burman Mission, 50; East Brookfield, "a friend of missions" 3;

153.00

Boston North Asso., Boston, Union Temple 74.49; Charlestown, 1st ch., Boardman Miss. Soc., semi ann. contrib., 200; Old Cambridge, ch., per J. B. Dana tr., 454;

728.49

Westfield Asso., Holyoke, 1st ch. 50; 2nd ch. 25;

75.00

Salem Asso., Manchester, ch. 16.50

Lowell Asso., Lawrence, 1st ch., Sab. sch., for miss. work, care of Mrs. M. H. Bixby, Toungoo, Burmah, per A. C. Whittier tr.,

50.00

— 1022.99

## Rhode Island.

Wickford, ch., of wh. 25 is fr. Sab. sch., to sup. a Karen teacher, 35; Providence, 1st ch., mon. con. 16.60; Phenix, ch. 30; Providence, Rev. R. F. Buel, to sup. boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 25; Lowell Gen. Hospital, Ward 22, Portsmouth Grove, fr. M. H. 10; Providence, J. B. Hartwell 70;

186.60

## Connecticut.

New London, "Anon." of wh. 25 is for the orphans, Nowgong, Assam, and 15 for Bibles in Burmah, 40; 12 fr. Suffield, 1st ch., 6.24 fr. Brooklyn, ch., 8.50 fr. Packer'sville, ch., 4.50 fr. Woodstock, 1st ch., 15 fr. Plainfield, Union ch., 13.47 fr. Danbury, 2nd ch., 10 fr. Bloomfield, ch., 11 fr. Willington, ch., 16.25 fr. Easton, ch., 380.74 fr. Hartford, South ch., 475.70; Litchfield, "a friend" 50;

485.70

[September, 1864.]

<b>New York.</b>	
Yonkers, Sab. sch. 20; New York, J. V. Fleet 12.50; Wyoming, M. Weed 10; Utica, Welsh Bap. sister, per Rev. J. Edred Jones, 1; Eaton, ch., per Richard Smith tr., 24.40;	67.90
Coll. by Rev. O. Dodge, Dist. Sec'y.,	
Hudson River North Asso., Hudson, ch.	5.45
Hudson River South Asso., Brooklyn, Prof. J. R. Raymond 10; New York, W. P. Groom, mon. sub. 75; "a friend," by Rev. A. H. S., 50;	135.00
Union Asso., Carmel, ch. 11; Red Mills, ch. 17.26;	28.26
	— 236.61
<b>New Jersey.</b>	
Central New Jersey Asso., Princeton, with other donas. to cons. Rev. John B. Hutchinson H. L. M., per Rev. James French, Dist. Sec'y.,	22.00
<b>Pennsylvania.</b>	
Ebensburg, Welsh ch.	30.00
Coll. per Rev. James French, Dist. Sec'y.,	
Philadelphia Asso., Hilltown, ch. 5; Passyunk, ch. 5.80; New Britain, of wh. 5 is fr. Miss Rachel Mathias and 5 fr. Jas. D. Scott, 22.37; Great Valley 23.05; Philadelphia, Mrs. C. A. L., for nat. pr., 5;	61.23
Central Union Asso., Millbrook, F. J. H., availts. of 2.50 gold and 3.00,	7.25
Abington Asso., Damascus, 1st ch.	1.17
Coll. in Ger. Bap. chs., Eldred Township, ch. 9.50; Upper Fairfield, ch. 6.32;	15.82
	— 115.56
<b>Illinois.</b>	
Blue Island, "Roscoe," to print Testaments, 1; Sandwich, J. F. Tolman 4; Grigeville, Miss Louise E. Houston 40; Greenville, Almira College, Miss. Soc., tow. sup. of nat. pr., care Rev. M. H. Bixby, Toungoo, Burmah, 31;	76.00
Collections per Rev. S. M. Osgood, Dist. Sec'y.,	
Chicago Asso., Dundee, ch. 9.26; Elgin, ch.; of wh. 1 ea. is fr. Mrs. Seward and Miss Jane Smith, 5.50;	14.76
Dixon Asso., York, ch., of wh. 5 is fr. Miss L. F. Dunnelly, 10 cts. fr. Henry B. Russell, for Rev. E. P. Scott, and 50 fr. Mrs. Elizabeth Russell, to sup. two boys, Alvah Judson Corner and John Henry Corner in Rev. E. P. Scott's Mikir sch., Nowong, Assam,	55.10
Edwardsville Asso., Alton, ch., Sab. sch., for Rev. Dr. Binney's Theol. sch., Rangoon, Burmah,	19.15
Fox River Asso., Morris, ch. 16.30; Sandwich, ch., Miss M. S. Tollman 4; Plainfield, ch., tow. sup. of Ounyee, nat. pr., care	
<b>Rev. D. L. Brayton, Rangoon, Burmah, 12;</b>	
Rock River Asso., Marengo, ch. 31.76; Rockton, ch. 12.24; Stillman Valley, ch. 8; Lawrence, ch. 1;	53.00
Salem Asso., Macomb, ch., Sab. sch.	8.15
	— 256.46
<b>Indiana.</b>	
Coll. per Rev. S. M. Osgood, Dist. Sec'y.,	
Laughery Asso., Ebenezer, ch.	7.00
Northern Indiana Asso., Kingsbury, Fem. Miss. Soc., tow. sup. of Nga Yah, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah,	15.00
	— 22.00
<b>Iowa.</b>	
Coll. per Rev. S. M. Osgood, Dist. Sec'y.,	
Davenport Asso., Blue Grass, ch.	2.30
Keokuk Asso., Denmark, ch., Sab. sch., tow. sup. of nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah,	8.00
Colesburg, Joseph Graham	8.60
	— 18.90
<b>Michigan.</b>	
Coll. per Rev. S. M. Osgood, Dist. Sec'y.,	
Grand River Asso., Ionia, ch.	5.30
Washtenaw Asso., Ann Arbor, ch., of wh. 25 is fr. Lawrence Noble, Eq., quar. pay., tow. sup. of nat. pr., care J. W. Johnson, Tie Chiu, China, and 2.14 fr. Sab. sch.,	39.75
	— 45.05
<b>Minnesota.</b>	
So. Minnesota Asso., LeRoy, ch., per A. J. Palmer, per Rev. S. M. Osgood, Dist. Sec'y.,	8.00
<b>Ohio.</b>	
Hyattsville 2.75; Cleveland, Erie st. ch. 17.72;	20.47
Coll. per Rev. S. M. Osgood, Dist. Sec'y.,	
Caesars Creek Asso., Caesars Creek, ch.	10.40
Miami Asso., Cincinnati, Ninth st. ch., tow. sup. of Rev. Wm. Ashmore, Swatow, China,	1015.56
Mohican Asso., Ashland, ch., Infant class in Sab. sch.	1.35
Wills Creek Asso., Salt Creek, ch.	5.50
	— 1052.18
<b>Wisconsin.</b>	
Coll. per Rev. S. M. Osgood, Dist. Sec'y.,	
La Crosse Asso., Salem, ch.	8.70
<b>Missouri.</b>	
Westport, N. J. Parker	10.00
	—
	\$3,798.35
<b>Legacy.</b>	
Freeport, Maine, Dea. Reuben Harvey, S. Pratt, Exr., per Hosea Pierce Esq.,	120.50
Total from April 1 to July 31, 1864, \$16,523.10.	\$3,918.86

THE

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## VILLAGE PREACHING.

BY MR. ASHMORE, SWATOW, CHINA.

Over the bay, opposite Swatow on the west side, is a large town called Toa-Chne. I have been wanting to go there; but the people have a bad name for turbulence, and I thought I would send Chai-ki over first to take soundings of the temper of the people. A native of course can go where a foreign teacher could not venture. His day's adventures were more than usually checkered, but a brief synopsis of them will serve to give some idea of the work and of the man himself.

His reception was not pleasant. As soon as he began to preach, he had plenty of people to hear him, men, women and children. He told in his own earnest, impassioned way the story of the wonderful love of God. Some laughed, some ridiculed, some stoned, and some abused and threatened. But he kept on, first in one place and then in another, in the streets, in the market, and at the gates of their temples. In one place a school-teacher was observed listening. Before Chai-ki moved on, the teacher showed his interest or his curiosity by applying for some tracts, and his caution by sending his pupils to beg for them, instead of going himself.

Among his hearers, a so-called "wise man," "Gaunang," came up to puzzle him with hard questions. "Where is this God you tell about? I can't see Him." "No, you cannot see Him, but I will tell you where He is. He is everywhere. He is in heaven above and in the earth beneath, in the house and out in the field. There is no place where He is not. He is here around us now, and He knows what you think, and what you feel, and what you do, and what you say." "Why do you come here to preach this doctrine? You eat the foreign money"—that is, you are supported by foreigners. "My friend, no amount of foreign money would lead me to come and preach this doctrine, if I did not know it was true. It is the truth, and I have come to tell you of it, not that I may profit, but that you may profit and save yourselves from the prison of hell by believing it."

In the course of his wanderings Chai-ki came across one man, Toa-no-cheik, who had heard this truth before, and knew enough about it to say it was not the folly his fellow villagers pronounced it. Thus he spent the afternoon teaching and preaching from house to house, and street to street.

But it was getting late. Time had passed rapidly, and the setting sun bade him hasten back to the landing. When he arrived, the regular boats were all gone. He tried to hire a special one, but no one would take him for less than twice the sum he had in his possession. What was he to do? He was a stranger, preaching an unwelcome doctrine in an unfriendly place. He turned back up the street.

Would any body let him stay in their houses over night and give him something to eat? He felt a little dejected, he said, but he prayed to God to take care of him and give him a place to rest in due time. His care being thus rolled off on Him who careth for us, the fire in his bones began again to break out, and soon he was preaching once more in another quarter of the town. Just as he had concluded, and was looking which way he should go next, a woman came up and gave him an invitation on the part of a shop-keeper near by, to come and stop for the night at his house.

"God has answered my prayer," said he. "He has raised up for me a friend among strangers," and with a light heart he made ready to follow.

But just then an unwelcome sight met his eyes. The town is at clan feud with an adjacent town. A crowd of the stronger portion of the people had been out fighting all day according to their desultory guerrilla kind of warfare, and were now coming home. Chai-ki had been warned to keep clear of them, and he meant to do so; but here they were, and here he was. In a moment they were down upon him; for he was a stranger, and he might have some connection with their enemies. "Who are you? What do you want? What did you come here for? Tell us quick, or we will take your head off."

Such noisy demonstrations do not always involve peril; but in this case the danger was real; for they had been worsted in the fight that day; one of their number had been captured and chopped in pieces before their eyes. Their passions were heated, they were furious with excitement and rage, and the way they flourished their spears and knives about his head gave a fearful emphasis to their denunciations.

Chai-ki told them at once he had nothing to do with the other village, but that he was preaching the doctrine of Jesus, "Peace on earth and good will to men."

"What is that you say? A disciple of Jesus—are you? Stand back, the rest of you, let me"—This abrupt and unfinished speech was made by a stout fellow, who pushed his comrades right and left until he stood face to face with Chai-ki. He raised a chopping-knife, ready to strike. "Now speak the name of Jesus if you dare—speak! speak! speak!"

That was Chai-ki's hour of peril. But grace was given him to reply, which he did, even while the wicked hand still poised the cleaver over his head. "My friend, if you want to cut me, I cannot resist you. If you will strike, I must submit and take it, but hear what I have to say. There was once a man called Paul, who hated this doctrine as much as you do; and went about persecuting and killing its disciples; but afterwards he repented and believed the doctrine himself, and went about preaching it to others. So I am not angry with you for threatening me, but rather do I hope that when you hear what the doctrine is, you will love it as Paul did." And then he went right on and preached Jesus. Very soon the uplifted knife had disappeared, and the man who held it stood listening to the name of Jesus, not once only, but twenty times, but not another insulting word. The danger from chopping-knives was past.

Chai-ki had won the victory. He said what he pleased, and we who know him know that he hesitated not to declare unto them the whole counsel of God about sin. The only interruption he had was in the form of skeptical or sneering questions. One of them and Chai-ki's reply I must tell you. "If Jesus was the Son of God and had such great power, how could his enemies crucify Him?" "Why did not He escape?" "What did God let Him be crucified for?" "Why did He not help Him?"

"Hear me," said Chai-ki. "You are at feud with yonder town. You have been

fighting to-day, and so you will keep it up until some middle man shall come and as friend of both. Tell me, can you ever settle your quarrel satisfactorily with the help of a mediator?" "No, of course not," said the crowd. "Well, now, there is a feud between God and man. Man has sinned and God is angry and has to punish him; but yet He is willing to forgive and wants to have a reconciliation; and Christ has come to be a go-between. But before He could make peace, had to pay for the wrong-doings of the guilty side, and the price He had to pay his own life. And so He was willing to be crucified, and God was willing that Son should be given up to death. On account of this death of Christ, the feud between God and man has ended, and I am come preaching peace and the forgiveness of sins, if you will believe the truth."

During this discussion, the man who had threatened to kill him if he spoke the name of Jesus, had for a short time disappeared; but he was back, without his son.

When Chai-ki concluded, he stepped up and asked him if he was not hungry. Yes, but he was going to get something to eat. You may come with me, and I'll give you supper and a place to sleep. This was invitation No. 2. He decided, saying he must eat rice with the shopkeeper who had previously invited him. The man followed him to the shop, and actually cooked rice for the man whom half our before he wanted to kill.

Chai-ki had a good reception and a good supper, and a good opportunity to preach supper to a house full, who listened to all he had to say. Before bedtime he received invitation No. 3, to spend the night on a boat at the landing—the man begging to come, and promising a free passage to Swatow at daylight next morning. Suiting his plans best, his first host kindly excused him. He went along to the second, speaking of God's abundant goodness. He thought he should not have a place to sleep; God gave him not one, but a choice out of three.

The next morning bright and early he was here to tell me what an excellent opportunity he had had to preach the gospel. I have not given all the interesting particulars of this visit, but enough for once. I have yet to tell you that the seed sown is springing up and bearing fruit.

#### HENTHADA MISSION.

##### JOURNAL OF MR. CRAWLEY.

###### Visit to Myindai—Inquirers.

Henthada, April 4, 1864.—Having received several urgent calls from the little church at Myindai, to come and baptize candidates who had been waiting long time in expectation, I left Henthada in a boat near sunset, so as to beat the heat of the day, which is fearfully powerful at this season of the year, arrived at Myindai about midnight.—At daylight removed from the boat to the assistant's house, a neat building large enough to accommodate the assistant, school teacher and their families, leave a room commodious enough for

the meetings of the young church.—Found the disciples all active and cheerful. The number of applicants for baptism is seven. I soon judged, however, from conversations with them, that three at least were not only no fit subjects for the ordinance, but that they had themselves such a conviction of the fact as would probably prevent their coming forward at all. I went out in the early morning to see some of the more hopeful of the inquirers, and spent the hours before breakfast among them. Had, during the day, a number of heathen visitors, all more or less interested.

6.—Wednesday. The church met, according to their custom, this evening for prayer and conference. Remarked upon

the 13th of 1 Cor., and endeavored to enforce the truth there so strikingly presented, that "love" is the life and soul of Christianity.

#### New Ideas—Baptism.

7.—Came to-day on foot, a distance of about eight miles to the village of Paing-saw-nan. One of the applicants for baptism lives here; and, as I make it a rule, whenever possible, to baptize the candidate in his own village, I endeavored not to infringe it on this occasion. Arrived early and spent the day with a number of the villagers in conversation. Some of them seemed really arrested by the new idea of a Saviour and a heaven, ideas both utterly foreign to Buddhism. In the evening examined the candidate, and in the opinion of all the brethren who accompanied me, my own concurring, the evidences of his conversion were clear, and he was received accordingly.

8.—Baptized in the cool of the morning, and immediately thereafter returned to Myindai.

9.—Saturday. Spent the day in preparation for the Sabbath.

#### More Candidates.

10.—Sunday. A notable day. Early morning,—prayer meeting. Sermon at 10 1-2 A.M., from Luke 9: 23. All the Christians, the candidates, and a number of inquirers and heathen present. After sermon, three young men presented themselves for baptism. Their replies to a great variety of questions, many of them very searching, and the evidence adduced respecting their daily life, satisfied us all that no one could "forbid water" in the case of two of the applicants. The third was advised to wait. Many of the inhabitants having expressed a desire to be present at the baptism, that they might judge for themselves how much truth there is in the many absurd stories they had heard of our treatment of the recipient of baptism,—half an hour before we proceeded to the water, one of the Christians stationed himself on the bank of the river with a gong, which he con-

tinued to strike until our arrival. The gong, as we had expected, had called together a large concourse of people.—After singing a hymn, I explained briefly what we were about to do; and then, reminding them that Buddhists promised to save only those who needed no Saviour, while Jesus "came to seek and save those who are lost," I urged them to repent and believe in Him. All were quiet, respectful and attentive. Remembering, however, that the people generally restrain themselves until just the moment of immersion, I observed that I should be asked how the people of Myindai demeaned themselves, and, in a single remark, begged them to give me no ground for replying—"they behaved like wild, uncivilized creatures." The effect was good beyond my anticipation, for they remained perfectly quiet until the end.

At the meeting this evening another candidate came forward. His business is that of a boatman. He engages with the owners of rice boats, at so much a trip to Rangoon and back. He had once before asked baptism, but had been rejected, because he was, he said, unable to see how he could follow his calling without violating the Sabbath. He was absent when the other candidates had been received, and arrived just after the baptism. His manner and all the evidence were in his favor, and as, on his last trip, he had faithfully kept the Sabbath, forfeiting part of his wages for conscience' sake, he was gladly and unanimously received.

11.—Baptized the candidate received yesterday, and left in the cool of the evening for Donabew.

#### Fruitless Efforts.

12.—Donabew. Moung Yangen, one of our best assistants, is stationed here. This town retains its old character of hardened indifference. Every effort hitherto made has seemed like water spilled on sand. This apparently unrequited labor, this fruitless beating of the nether millstone, is peculiarly disheart-

ning to the native preachers, and I see that even Moung Yangen is not altogether unaffected by it. I must endeavor to spend a few days with him as often as once in two months, besides having the pastor go down from Henthada at least as frequently. The people are hardened and indifferent beyond a doubt, but not, surely, to such a degree as to warrant us in utter hopelessness for them.

After breakfast went with Moung Yangen into the town. Found, however, the sun intolerably hot, and after preaching at but one house, retreated. Went out again in the cool of the evening, and found a group of hearers who seemed somewhat interested; at least they had interest enough to ask questions, and to listen, too, to the answers.

13-16.—The morning and evening of each day has been spent among the people in their own houses. This continuous effort must, I am convinced, be productive of good. I can rejoice, at all events, that the gospel has been faithfully preached. Moung Yangen is evidently much encouraged.

17.—Sabbath. Early prayer meeting. Sermon from Col. 3: 1-8 at 10 $\frac{1}{2}$ , A.M. After prayer and conference meeting in the evening, went into the town, and spent three hours with a company which we found assembled at the house of one of the chief men of the town. Met and answered again and again the same old questions and objections concerning the origin of sin, the reasons of calamity, misery, &c., &c., with necessarily a great deal of logomachy. The solid truths of the gospel were presented without stint and without disguise, and this has been on the whole the most satisfactory preaching occasion of all.

#### RANGOON MISSION.

##### LETTER FROM MR. CARPENTER.

###### The Work of the Theological School.

Rangoon, May 10, 1864.—My hopes are high,—too high, if we look at the mutability of all human things. But when we think of our high end and of

the favor of Heaven resting, as it seems hopefully to rest, upon us, our plans and our work,—they do not seem too high. Provided only, we have our hopes on God, and work meanwhile, need we check them in such a cause?

More and more, month by month, have I felt the importance of just this work for the Karen churches. I have seen things among them which greatly disappointed and somewhat depressed me. But every new fact of a discouraging nature has only tended to impress upon my mind the urgent need of just such work as I have been sent to help do among them. How, but by bringing Divine truth to bear upon their hearts, can we save them from falling into error and sinful practices, and supply a deplorable lack of deep and thorough religious experience, which I fear exists among them? It seems to me the only remedy, and in spite of the distrust of the effect of theological education upon spirituality, I do believe that that lack may be supplied directly or indirectly in a school like this, as well or better than through other missionary agencies. All depends upon the co-operation of the blessed Spirit in the hearts of teachers and taught, I know; but we shall be dealing constantly with Scripture truth in its more practical forms, and we certainly begin our work with a deep feeling of our need of that precious Spirit.

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##### LETTER FROM MRS. INGALL.

###### More Baptisms—Trials.

Thongzai, May 22, 1864.—Last Sabbath five more Burmans were added to our church by baptism. As in my last report, four of these are our neighbors and those who have witnessed for our truths for two or more years. The fifth is a merchant from the Burman province. He has been living near some of our Christians for the last seven months, and seems very sincere in his professions.—His wife is a good listener, but she has a bad temper to contend with, and we,

wait for the workings of the Spirit in her heart. We had other applicants, but they were prevented in the ordinance by their heathen friends.

In this cup of joy we have our mingled drops of sorrow over two of our old members. One was suspended for neglect of his wife, and after several admonitions we suspended him on the rule of 1 Timothy 5: 8.

The other man we have excluded for intemperance; of the first, we hope; but the last has entered the broad road of ruin, and our faith for him is very weak.

Thus you see we have our church trials as well as our joys.

#### **Guiding the Churches—Religious Services.**

The responsibility of guiding these new churches is very great, and I ask your prayers for the pastor of these churches. I have taught him so far as I have known the way, but there are times when he must use judgment and wisdom in the use of God's rules, and he needs your prayers.

Our services for the year do not vary much from those of last year. We have Sabbath school, Sabbath morning preaching at ten, prayer meetings for both males and females at twelve and one o'clock, Bible class at half past one, followed by texts of Scriptures from old and young. Then we have preaching Sabbath evening, conference meeting Thursday evening, and preaching and preparatory services on Saturday night.

#### **Locating the Preachers.**

I am pressed with work, and this is owing to the change I am making for the preachers. My workers are only men of four years' Christian experience, and in order that they might be under my special direction and instruction, I have had them located near me till last January, when I gave them their districts for a temporary period. I have watched them closely and found my designation was not the very best, and so thought of a change of preachers. I saw each one had a tie to his place, and I was cautious about making known my wishes.

It has been a subject of lone but earnest prayer; and now when I made known my wishes, I found each one ready for the change. I think the Lord is with us, for I find the Christians and heathen of these several places most active in getting land and materials to make a home for their teacher. I returned last week from a trip for the purpose of arranging for one of these places. At the end of this month the arrangements will be completed, and then we shall all gather for our Bible study of three months.

When this reaches Boston, you may think of us in our study, and pray that the Lord may be with us.

I have told the people that I must leave them for a time; and, though it has caused some sorrow, I hope they will make themselves strong for the work. I have tried to make these people strong in themselves, looking to God alone for protection, and now the testing time will come. The way does not seem very clear to me now, but I expect to see the cloud and the pillar.

#### **PROME MISSION.**

##### **LETTER FROM DR. KINCAID.**

##### **Employment and Support of Assistants.**

Prome, April 15, 1864.—I have been compelled to abandon several hopeful fields of labor, for want of means to carry on the work. One excellent assistant, whom I had placed in Thayet, I was obliged to recall. Br. Rose wrote me urgently for an assistant, and he is now at work in Kemendine, and Thayet is again abandoned. I have been up twice and spent a few days there.

Moung En, another assistant, has long been dismissed, also Moung Mhong, a most excellent preacher; but his wife is efficient, and having no children, he is able to labor in the gospel a good deal. Then Moung Shway Nhau and Moung Cheen, both ordained ministers and who live in Enma, thirty miles from Prome, I have aided a little, and two churches in Enma and Gingewadha have assisted.

Moung Myatt young and Moung Shway Nee and Moung Yangen I have paid in full, one twelve rupees, and the other two, ten each. I have another very intelligent and excellent preacher, who is engaged in reducing the Kyen language to writing and translating some of the more simple portions of the New Testament into that language. He has been now nearly a year at work and has done well. Several of the Kyen Christians now read and sing in their own language. I have paid this man, Moung Company, ten rupees a month, and besides had to furnish him with a house. Even at this rate I am paying out over forty rupees a month, and shall come out in debt at the end of the year, if nothing more comes to hand. To dismiss more of my laborers, is almost equivalent to an abandonment of the mission. To plant and to water is the great work.

I have eight congregations or churches in the country, and two of them are as strong as the church in Prome. Three hundred rupees a year will not pay my travelling expenses. Shall I give up travelling and let the country go?

#### *Benefits of Expansion.*

The history of Maulmain is well known. For some twenty-five years, two and three, and a part of the time four missionaries have been in the Burman department, and only one Burman church. The thousands of agricultural villages remain to this day entirely heathen. There has never been any persistent labor in the country, and of course few harvests. Surely we ought to learn something after so many years. Had I remained and labored all my time in Prome, I doubt very much whether the church would have been larger or more efficient than it is now. And if there had been two or three more missionaries here, and had all labored in this town, I do not believe the church would have been larger or stronger than it is now. I come to this conclusion from what I have seen in other places; and at our convention in Maulmain in 1852, I urged repeatedly this

plan of labor. I have been endeavoring to carry it out, and have in some measure realized what I anticipated.

#### *Village Preaching.*

I have yet to learn that the population of Burman hamlets will not listen, and more or less receive the gospel. Then again the agricultural villages are a vastly more stable, trustworthy class of people, than the trafficking, huckstering classes in large towns. It is time, high time, that we adopted some simple and inexpensive plan to carry the gospel among the villages. Burmah will never be evangelized, if we sit down in a few river towns, and there rest satisfied. To carry the gospel over a large district, native laborers must be employed; and, to render these assistants efficient and enterprising, the missionary must set them an example of endurance, patience and perseverance. He must never allow himself to be discouraged.

#### *Dismissing Assistants.*

Prome, May 25, 1864.—I have been obliged to dismiss five of my native laborers for want of means to sustain them, and this greatly contracts my field of usefulness this year. Last year I was able to occupy no less than ten important points besides Prome, and distant from ten to one hundred miles, and the number baptized last year was fifty-two. In eight of these places small churches have been formed, and the prospect of enlargement all that could be expected from the amount of labor performed.—This year, that is from the first of January to this date, only nine have been baptized. It is true the five men dismissed will labor more or less; but being confined to hard labor in the fields to obtain support for their families, they can preach but little except on the Sabbath.

It grieves me to see such noble-hearted men, so earnest, and so well qualified by nature and by grace to preach the gospel of the Son of God, compelled to leave the work to procure food and clothes.

Any one of these men can preach as much in a month as I can. They are no novices in pointing sinners to the Lamb of God.

When I look over this vast field and see the multitudes for whom Christ died, I want to see every man preaching who can and is qualified to preach. It costs from four to five dollars a month to enable a native preacher to give himself to the work.

#### Model Assistants.

You wish me to mention a name.\* I will give you Moung Shway Nhow. He lives in Enima, thirty miles from here, and where there is an active, flourishing church. He is a man who delights to scatter the good seed of the kingdom far and wide in the villages, and his wife has a like spirit. She often takes his place to work in the field for five and six days at a time, and says to him, "Husband, you go and preach and let me do your work." This year Mrs. Kincaid gave Moung Shway Nhow an entire new suit of clothes to use in his preaching tours. I can no more doubt that he is moved by the Holy Spirit to preach the gospel, than I can doubt of his faith in Christ.

In two days I expect to leave on a tour of about 250 miles; when I get back, to visit four churches, and some twenty or thirty villages where they are all heathen. I perform the larger part of my travelling in the night, as it is extremely dangerous to be in the sun after nine in the morning.

#### Self-Supporting Churches.

With the blessing of God on our labors, these churches will be able to support preachers in a few years more.—More than one hundred Karen churches are supporting their own pastors and contributing largely, for the amount of property they have, to the support of preachers in feeble churches and among the

\* The above letter was addressed to a friend in Lebanon, N.H., who had forwarded from the church to which he ministers a donation to support a native preacher. May many other churches do likewise.

heathen. There are probably no churches in the world contributing so largely for preaching and for schools.

Many thanks to you and the little flock over which the Holy Spirit has made you overseer. May grace, mercy and peace abound to all the membership. To go forward in the name of the Lord Jesus is the way to prosper. It is God that giveth the increase; but then He has ordained that there must be planting and watering. If a church will do nothing to spread abroad the knowledge of God till it is great and strong, it has no promise of steady growth.

#### Reflex Influences.

I feel that I am acquainted with you and the little church in Lebanon, as I read over your letter and learn how the Lord has led you along step by step. It encourages me in these ends of the earth to reflect, that there in Lebanon, N.H., is a young and feeble church that took thought of me and my field of labor, and have stretched out the hand to aid me in evangelizing the heathen. I shall tell the little churches here what you are doing, and ask them to pray for you. I never write home to any church to aid me; but if a church or Sabbath school write to me and offer assistance, it is always encouraging. Say to the brethren and sisters, if they support Moung Shway Nhow six months or a year, they will hear from him and me, if the Lord shall spare our lives.

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#### BASSEIN MISSION.

##### LETTER FROM MR. VAN METER.

##### Work and Fruit.

Bassein, April 24, 1864.—A good work is going forward among the Pwos. Several of our preachers have really the spirit of work upon them, and are going about continually,—and as the result we hear of many cases of conversion and baptisms in different parts of the field.

##### Death of a Native Preacher.

On my last jungle trip north I had the painful duty of closing the eyes of one of

our old preachers, and laying him away in the silent tomb. The reader will remember Tau Lau. He was with Mr. Thomas during the time of our absence in America. He had been back about a year and was getting his people about him, and just building a good, substantial house, when the summons came and put an end to all his labors. He was a Life Member of the Missionary Union. I was with him during the week preceding his death, and immediately on his death called the church together, exhorted them to be steadfast, and not for a moment to show before the heathen signs of fear or discouragement. I started a school, baptized four of the young people, and advised the church to elect a young man, one of their own number, and one who had formerly been in our school, to take the place of pastor, and at the same time to elect another to take the deacon's place which he then filled. This was done at once, and we trust the church will be more prosperous than before, as they seem to feel this event to be a call upon them as individuals to do more for the conversion of their heathen neighbors and for their own improvement, than they ever thought of doing before.

It is my constant effort to make the members of these churches feel their individual responsibility to God, and work to the utmost of their ability. If we are to wait here until we can raise up just such a thoroughly qualified and well-educated ministry as all would like to see, I am afraid we shall have to wait for a long while to come, and lose a large portion of a precious harvest that may now be gathered in by the "rough," but hearty worker.

#### JOURNAL OF MR. VAN METER.

##### New Worshippers.

Bassein, June 9, 1864.—I wrote some time since of additions to the Burmese church, and of new worshippers among the Burmese. I now wish to give some

details of a similar kind respecting the Pwo Karenas. The totals have already been sent.\*

Previous to the month of September we heard of but few accessions from the ranks of the heathen, and began to feel troubled and anxious. Since then, however, we have been cheered by frequent reports of new worshippers, in several and widely distant places. During the first eight months, we heard of the conversion of but two houses or families, one of which was in the district of Shwey Loung, and the other in Pay Beng.

On the 25th of September, I sent Myat Tha, one of the youngest, but one of the best preachers, with several of the older scholars of our city school, to go and spend the Sabbath with the Zoung-ya-kyone, or island church, as we may call it, down toward the sea, expecting them to return on Monday or Tuesday at the latest. But finding the people so much interested in their visit, they stayed over a second Sabbath, and on their return reported an addition of three houses,—ten persons,—to the little band of witnesses, so lately raised up in that place. On the following week, the pastor, Tha Neh, came up to the city, with the news of two more converts soon after Myat Tha's return, making in all twelve persons and four families. This church was formed only in 1862, and the pastor is a Sgau young man, who, although speaking the Pwo language well, does not talk like one of their own people.

Nov. 7.—Tan Lau, away at the other extremity of the field, the most distant church on the north, came in with the information that three houses,—three families, and some fifteen persons, at Kyadeng, some twenty-five miles north of this place, had become worshippers of the true God, a month or two previous. And in a letter received a few days since, he says that on his return, he spent a week with them and found four houses, whose owners declared themselves Christians. At another village in his vicinity, one house of seven or eight persons had

\* See Mag. for July, p. 222.

recently become Christians. The head of this family had formerly been a priest, but had returned to secular life and been married for some years.

January, 1864.—One of the young missionaries, Tha Leng, on hearing that the people of a village about twenty-five miles above Bassein, called Soo Ta, were interested and inquiring on the subject of the Christian religion, visited them, and was at once received gladly in several houses. After remaining with them some days and visiting in an adjacent village, he reports in the two villages, five houses, containing some fifteen persons in all. This is an entirely new place, and we trust that others, who have already manifested much interest, will soon be numbered among these declared disciples of Christ, and a flourishing church be raised up here.

#### Efforts of Roman Catholics.

February.—On a visit to Myat-lay-khyoung, the heads of five or six families, representing as many separate houses, declared their decision at length to unite with the band of Christians now so steadily increasing in numbers and influence. Several of them were relatives of the members of the church; one was a father, another a son, another a sister, but all heads of separate families, living either in this village or its vicinity. Our joy in receiving these converts was enhanced greatly by the fact that we knew that the Catholic priest had been making special effort to get a footing here, and was, at the time of my visit, engaged in clearing a spot near the village with the intention of building, having already collected posts and other material for the establishment, which will probably be similar to several others now in operation in different parts of the district. Only one of the members of the church has been drawn away by them thus far; and he has, no doubt, been influenced by promises of aid, on the part of the priest, in getting him into the place of head man of the "circle,"—an office that he has long been seeking for.

#### More New Worshippers.

Finally. During our annual meeting at Pay Beng, Myat Tha, who is a member of this church, and has been laboring in the surrounding villages, returned with the good tidings that two houses, containing some ten persons, had just at that time, after a careful hearing, decided to worship the Christians' God, and put their trust in the crucified Saviour.

In connection with the above, we may mention the case of another family in Shwey Loung, the husband a Burman, and the wife a Pwo Karen, who have begun to worship with the Tha-ya Goan church, though living at a Burman village beyond them. They seem as much interested and in earnest as any persons I have met with, have come in twice—a two days' journey—to see the teacher and declare that they are fully decided to be Christians. We trust that they are such; but the pastor, who is of course best prepared to judge of the case, says that there is some reason still for doubt in the matter.

#### Statistics—Contributions.

There is much difficulty in getting accurate statistics from the Karens. I have already given them for 1863 as fully as they could be had at the time, supposing that the second statement might be taken as final. Within a few days, however, Mr. Beecher has sent me a copy of the "revised statistics" of the Sgau churches for 1863, showing an increase in several items, but specially in contributions, exceeding my last statement by over Rs. 1200. The total for the Sgaus as here given is Rs. 11,027 instead of Rs. 9,777, making the grand total Rs. 12,459, instead of Rs. 11,174, as given in the previous table. The items showing an increase are for support of pastors, teachers of village schools, contributions for city school and chapels, the last amounting to over 500 rupees. There are two items given in this table of statistics, that have not appeared there before, viz., "Industrial receipts and welfare of school."

Rs. 275, and "Tuition fees," Rs. 40. The scholars in the English department have also paid Rs. 90 for English books during the past year.

#### Communicants—New Members.

The whole number of communicants as here given is Sgau 5,491 instead of 5,376 as before given, making the grand total of Karens and Burmese 6,064.— May the number soon be increased to many more thousands. The residue of the Spirit is with God, and the people need the gospel on every side of us by tens of thousands. Pray for us, that the work may go forward.

At the quarterly meetings of the Sgau and Pwo Associations just closed, very encouraging reports of new worshippers and baptisms in many places during the past three months were received, nearly all the ordained pastors having baptized more or less, some upwards of thirty, either in connection with their own or other churches.

#### TOUNGOO MISSION.

##### LETTER FROM MR. CROSS.

##### Meeting of Assistants.

Toungoo, April 21, 1864.—I have just returned from a meeting of the assistants, appointed by them at the meeting of the Paku Association held in January.\* We met at Sautudeh, on the 15th inst. It is a very hot season of the year and the journey was very trying. But by the mercy of God I have been able to bear it without great fatigue or injury to my health. Perhaps I cannot do better than to give a translation of the minutes kept by the clerk of the meeting.

##### Minutes of the Meeting.

According to appointment made at the meeting in January, the ministers met for conference at Sautudeh on the 15th of April, 1864. Early in the morning a meeting was held for prayer and praise.

\*See Mag. for Aug., p. 326.

At ten, A.M., the ministers present with some of the disciples, met, and after the usual exercises Mr. Cross preached from 2 Cor. 6: 3; and showed us from the text and the following verses that it is not enough for the ministry merely to fulfil the rounds of their office, but a work of labor and patience is laid upon them, which none but those who trust in the Saviour with all their heart and soul, and are wholly given to their work as Paul was, can accomplish, and gave us many words of exhortation to trust in the Saviour and seek the guidance of the Holy Spirit.

After this Quala was chosen Chairman, and Lutu, clerk of the meeting. In the evening we listened to a sermon from Shway Lay, on Eph. 5: 8, which took up the whole time of the meeting.

16—Met early in the morning for prayer and praise. At ten, A.M., we met, and after reading the twenty-second chapter of Revelations by the Chairman, accompanied with remarks by him, letters were read from a large number of the churches and the journals of Quala, showing the results of his visits among the churches, the most of which he has visited during the season. In the evening we listened to a sermon and exhortation from Uyounkai, from John 15th. After this a letter written to the churches in America by Quala, in the hands of teacher Cross, was presented by him and read to the meeting.

The 17th was the Sabbath, and was devoted to the usual exercises of the Sabbath. [The early morning was devoted to a prayer meeting; in the forenoon I preached from Acts 13: 2-4, showing that the Holy Ghost demands of the church the ministry to be sent to the heathen. Hence the obligation is laid upon the church not only to send out the ministry for the work to which the Holy Ghost has called them, but to look after them and see that they are taken care of. The afternoon was devoted to a Bible class.]

18.—The conference met in the early morning. After singing and prayer, the

Chairman asked what should be done with the money given by the churches [and left in the hands of the preachers in attendance with their letters at the annual meeting of the Paku Association.] The head man of Maubwai proposed that it should be divided equally for the support of pupils in town, and of preachers appointed to go to distant heathen villages. Teacher Cross said that we ought to consider the example of the churches which sent the apostles and sent to supply their necessities. The Chairman said that he was of the same mind, but explained the necessity of caution in regard to the persons sent and the precedent of giving wages, so as to make wages the motive for which the persons sent went forth to their work. [I will here explain that it was with considerable difficulty that Quala was brought to acquiesce in the idea of devoting a part of the money to sending preachers,—it being his view that the preachers ought to depend wholly for their support on the people who received them; and all the contributions be devoted to the support of the school for preachers in town.]

Teacher Cross stated that he had purchased for the school 800 baskets of padhy, which cost Rs. 215, and that the weekly allowance for a single person would be seven annas, but that he had some money in his hands given for the school by the people in America, [and that a strict account should be given at the annual meeting of the manner in which their funds had been used.

#### Preachers to the Heathen.

The money Rs. 187 and 6 annas was therefore divided equally for the school and for travelling preachers. The conference then selected four preachers to go among the heathen; for three of these money was committed to Rev. Kyohkai [and for one to Rev. Pwaipau.]

The conference then arranged that the next meeting of the Paku Association should be held at Shwatah on the 3d January, 1865, the sermon to be preached by Rev. Kyohkai, or by his alternate,

Shway Lay. And that the next meeting of the conference should be in the city August 17, 1864, the sermon to be preached by Rev. Pwaipau, or by Walehtu. The subject to be, "the importance of secret prayer, accompanied with reading the Scriptures." Two persons were selected to write and present to the meeting papers on the following subjects. Lutu, "On the duty of Christians to love one another, and their treatment of the brethren;" Klaipah, "On the importance of reading the Bible as a duty of the disciples." The conference then offered a vote of thanks to the disciples in Sastudeh for their hospitality; and after prayer by the Chairman, the conference adjourned to meet again in August.

#### ASSAM MISSION.

##### LETTER FROM MR. BRONSON.

##### Need of Help.

Nowgong, April 27, 1864.—O, how much does this mission need reinforcement! Gowahati is a grand mission station, if you can place two good mission families there.

I hope our long visit of six weeks will not prove to have been in vain. I was able to preach only once on the Sabbath, and our native brother Kandura preached at the second service.

##### Spirit of a Native Preacher.

When I found that I was obliged to leave Gowahati, I called him and stated the circumstances to him, and asked him how he felt about holding on alone until some one could arrive? He replied, "My wish is to hold on not only till the arrival of missionary teachers, but till death. God is above."

##### Mission to the Garwows.

Another thing that has pleased me in connection with our visit to Gowahati, is the desire of our two Garrow brethren, Omed and Ramkhe, to go out and teach their rude, ignorant countrymen in the Gowalpara district. They said they had

government situations; but they, the first of all their countrymen to ace the Christian religion, were to give up all for this work. Just s time, the magistrate at Gosalpahro is a decidedly Christian man, l and entered warmly into their position, offered to assist them in their , and to aid me in supporting them. inking that this thing might be of I told them that when they were ably dismissed from government oy, I would send them as colpor , and allow them each 10 rupees per h.

ice reaching Nowgong, I have red the following from Col. Campbell, r whom Omed has served for many . "I am sorry Omed wishes to the regiment, as he is a very steady, conducted sepoy, and quite an ex e to many in the regiment; but I,

of course, cannot keep him against his desire, as there are no reasons I could at present urge for doing so. Consequently he will be free on the 1st proximo to go and commence his mission, in which I need hardly say I sincerely trust he will succeed."

I feel considerable confidence in these brethren, and as Capt. Morton writes, "If God prosper the work, who can tell to what this small beginning may lead." It is a gratification also to us, to see individual Christians in America moved in spirit to come forward with specific contributions over and above their regular donations, to meet these expenses. Now after we have once taken them from government employ and sent them into the broad harvest field of missions, I hope those dear friends in America will see to it that we are not obliged to recall them for want of support.

## MISCELLANY.

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### DISTRIBUTION OF MISSIONARIES.

hat principles, if any, should regulate the distribution of missionaries ighout the globe? Before attempting an answer to this inquiry, a preliminary observation must be made:—"The world," and the best solution church universal could give of the ulty, how best to locate its mission, would be so to increase their numis to leave no heathen land without dequate supply. But as this is not speedily to be done, it becomes of consequence that the small missionree should be posted to the best ntage. And no thinking mind can tthat there must be certain abstract iples underlying any practical settent the matter may receive. What, are those principles? In what orshould they be stated? And withat limits should each be allowed to ate?

he first element that should be taken

into account should be the population of the different heathen countries. If half a million in one place, and five hundred in another, are both in a state of heathen ignorance, then, other things being equal, the half million should claim a thousand times the effort expended on the five hundred; and a fault of considerable magnitude is committed, if the two be placed on a footing of equality. Under this category, first China and after it India, stand at the head of all mission fields. Next, in estimating the population, the rate of increase or diminution, where it is possible to ascertain it, should be taken into account. There are certain races of men increasing in population, and certain others diminishing; and a little reflection will at once indicate how very essential an element in determining the importance of a nation or a church, such increase or diminution must be. Suppose that two missionaries, located in different parts of the

world, have, with the Divine blessing, raised up each a church containing a thousand individuals; but the one from a nation doubling itself in fifty years, the other from one diminishing to a half in the same period of time; then—new conversions being set aside—the following table will presage the future history of the two churches, statistically viewed.

Now,	1,000	1,000
After 50 years,	2,000	500
" 100 "	4,000	250
" 150 "	8,000	125
" 200 "	16,000	63 nearly
" 250 "	32,000	32 "
" 300 "	64,000	16 "
" 350 "	128,000	8 "
" 400 "	256,000	4 "
" 450 "	512,000	2 "
" 500 "	1,024,000	1 "

Let it not be supposed that such a case is merely a hypothetical one. The decline and extinction of races are in progress, to an extent of which few have an adequate conception, in many parts of the heathen world. The subject has hitherto attracted so little attention, notwithstanding its manifest importance, that we may be excused for treating it in some detail. To commence with the aborigines of Australia. In an official report of their condition, published a few years ago, their position was thus stated:—

"The uniform result of all inquiry on the subject of the numbers of the 'Australian aborigines exhibits a decrease in the population of those districts which have been overspread by colonial enterprise. The ratio of decrease is variously given for different parts of the country. The causes of this gradual extinction appear to be tolerably ascertained—their own mutual wars; their hostile encounters with the whites; the diseases and vices of European society, unusually destructive in their effects from irregularity in the mode of life and the want of proper medical treatment; the common practice of infanticide; and more remotely, perhaps, by the gradual disappearance of various animals used as food,

and of other sources of their support."

Some years later, an Adelaide newspaper made the following statement:—

"The steady disappearance of the natives is what every report upon their condition most uniformly points to, although everything is done that could promise to alleviate the discomforts of their condition."

Overtaken by a quicker fate than even the aborigines of Australia, the native Tasmanians, despite benevolent efforts to save them, have, it is understood, all without exception, already passed away.

We proceed next to the Maories, or New Zealanders. They are believed to be in many respects a finer race than any other with which settlers in British colonies have been brought in contact. Their skill and prowess in war are well known. The majority of them, too, are Christians. And yet they are wasting away year by year. About 1830 their numbers were conjecturally estimated at 180,000. Two years ago a very different account of matters was given. It was then said:—"The number of the Maori population was, at the latest attempt at enumeration, believed to amount to 31,298 males, and 28,898 females; making (with 79, sex not stated) a total of 55,275." "This was in 1858, since which the decrease must have been considerable, owing to the war and other destroying influences. Of the above number, 53,056 were in the north island, and 2,219 in the south." It has been calculated that about 100 years more will probably see the extinction of this fine race. Macaulay's oft-quoted saying about the possibility of a future New Zealander yet surveying the ruins of London Bridge and the great metropolis around is often applied by the unthinking to some civilized descendant of the present Maori race. But the historian was far too well read to commit himself to so wild an imagination—it must have been some one sprung from the white colonist he had mentally before him when he wrote.

The inquiry is one of painful interest, how a race so courageous as the Maoris

t disappear. In attempting to , first, it must be borne in mind notion ordinarily entertained in the physical strength of un- men is incorrect. When, on one natives of the South Seas were to test their strength, by means g-balance, against that of Brit- rench sailors, the savages man- ceded inferiority of physical But it is chiefly moral weakness is them unable to keep step with n. We once met on board a a British sailor who had fought Charles Napier at Acre. He ignificant physical development, ined the mental qualities of a those of a child in a remarka- e. With manly pride he told it in which he had taken a part, , as a child might boast of a ad gained, he added that, in re- having furled a sail with re- speed, his comrades and him- been permitted to "splice the ce" at an unusual hour. His intenance was lighted up with as he spoke, as if he deemed ing" aforesaid near akin to that bonum of which ancient philos- ere wont to discourse. Here e throwing light on the Maori non; on the one hand animal and courage sufficient to make a formidable combatant, and rtain moral weakness which bly prevent his waging suc- ar against appetite; indeed, we remember that a sharp struggle is more easy to most than is an ng resistance to the ordinary ns of life.

turn next to the Sandwich Is- fere, also, the population has slowly melting away. For in Dr. Latham, the distinguished pher, writing in 1850, thus al- he subject:—"Cook, when he hem (the Sandwich Islands), opulation at 400,000,—an ex- n. Perhaps it came to half as in 1832 and 1836, there were

censuses, of which the result was as follows:—

		Population.	
Name.	Area.	1832.	1836.
Hawaii . . . . .	4,800	45,792	39,384
Maui . . . . .	620	35,062	24,199
Lanai . . . . .	100	1,600	1,200
Meleka . . . . .	190	6,000	6,000
Kakoolau . . . . .	60	80	80
Woahu . . . . .	530	29,755	27,900
Kauai . . . . .	500	10,977	8,934
Niihau . . . . .	90	1,047	995
Whole group . . . . .	8,690	130,913	108,581

"This gives us a reduction—a reduction which has increased by 1840. This, I suppose, is the one from which Prichard takes his numbers for two of the islands:—

For Maui . . . . .	18,000
" Woahu . . . . .	20,000

"Emigration will not account for this decrease. This we may see at once, from the proportion in 1840—the figures and reasoning are Sir G. Simpson's—in the single island of Kauai, between that part of the population which was under, and that part which was above eighteen years of age:—

1st District.	2nd do.	3rd do.	4th do.
Under 18. . . . .	706	309	372
Above 18. . . . .	2229	1043	1178
Total . . . . .	2935	1352	1550

"Here," Sir G. Simpson continues, "is an average of one person under eighteen, to rather more than three persons above it,—a state of things which would carry depopulation written on its very face, unless every creature, without exception, were to attain the good old age of seventy-five."

"To this we add a remark upon the bearing of the early period of marriage throughout Polynesia. Not one, but two generations are included in the population under eighteen years; since before that time boys and girls have begun to have boys and girls of their own.

"This disproportion accounts for the decrease. But what accounts for the disproportion? In 1824, Mr. Stuart wrote that, 'in those parts of the island where

the influence of the mission had not extended, two-thirds of the infants born perish by the hands of their own parents before attaining the first or second year of their age."

And among the rejoicings that the Sandwich Islanders, now all nominally Christians, have at length reached a position enabling them to undertake the entire support of their churches, a sentence comes in stating that the decline in the native population has not yet been arrested.

There is reason to believe that the cases now stated are not of an exceptional character, but that the natives of every group of islands in the Pacific are wasting away with greater or less rapidity. We once had an opportunity of obtaining information on the subject from a gentleman of world-wide reputation, who had spent the greater part of his life in the South Seas. We took the liberty of putting to him three questions. First:—Was it true that, so far as could be ascertained, the entire native inhabitants of the South Sea Islands were yearly diminishing in numbers? To which the reply was in the affirmative. Secondly:—Was it the case that even the Christianized natives were wasting away, more slowly, doubtless, than the heathens, inasmuch as the gospel had terminated infanticide and many other causes of death, but still—wasting away? Again the answer was in the affirmative. The final question was:—What were the causes of this decline? To which he replied that, after having studied the phenomenon for years, there were still difficulties about it that he could not explain. And we believe he was right. The broad fact is plain, that wherever a highly-cultivated and a barbarous race come into contact—not to say into collision—the alternative presented to the less-advanced people is—you become civilized or you perish. Still, the operation of each separate cause of death is very difficult fully to trace.

The case of the American Indians is another of the same stamp. The Amer-

native now spoken of has been presented to one after another of their tribes, without, in almost any case, being satisfactorily met; and they are on the rapid road to extinction, unless where, according to the observation of Professor Daniel Wilson, of Toronto, their blood is gradually becoming mingled with that of the dominant race. A fact stated by Hugh Miller will startle some—that the tribe among which the devoted David Brainerd labored is now wholly extinct, and the Bible, which it cost him so much pains to render into the native tongue spoken in his church, is now useful only for philological inquiry, having ceased to be understood by any native Indian living in the New World. So also, as Mr. Miller reminds us, Humboldt, when travelling in South America in 1806, was shown a parrot which chattered in a human language no one could understand, the reason being that the entire tribe using that form of speech had vanished from the globe. The fate of the native churches in Labrador, and among the Esquimaux of Greenland, is distinctly foreshadowed in the history of Brainerd's Mission; at a not very remote period, they will have entirely ceased to exist.

Let it not, on this account, be supposed that we regard the missions to decaying tribes as having proved failures; the souls of many heathens saved in connection with those missions are trophies which time cannot destroy. And while the church of Christ lasts, the devotedness of Williams, of Brainerd, and others like-minded, will stimulate to deeds of holy enterprise, at home and abroad, from which benefit will be reaped, not by solitary or decaying tribes merely, but by the inhabitants of all lands. Yet we strongly hold that missions to tribes about to depart, leaving behind them so few traces that they ever existed, are much less important than those to nations destined to increase in numbers and in influence for centuries yet to come.

Laborers among the vanishing races of men are like those ministering Christians who change ~~the~~ <sup>the</sup> world.

duty of smoothing the pillows of the aged sick, and whispering words of comfort in the ears of the decrepid and the dying. Those sent to evangelize nations increasing in population and in power, are like persons who discharge the responsible duty of imparting a Christian education to young and vigorous minds, certain, before long, to exert a wide-spread influence in the world.

We deeply feel that, in estimating the relative importance of missionary spheres, the inquiry should never, in any case, be omitted, whether the nation to be evangelized is slowly yet surely passing away from the earth, or whether it gives promise of yet acting an important part in future history.

There are other considerations than those now commented on, which should be taken into account in deciding how missionaries should be distributed throughout the globe. Perhaps the most important of these is the existence of special obligations to some tribe or people. The continuity of national life from generation to generation, though often quietly ignored, is really a truth almost axiomatic in its clearness. Let it be taken for granted, and at once it follows that a certain heritage of responsibility descends to us from former ages.

The case of the Jews is one to be settled under a lively feeling of obligation transmitted to us from the past; it is a most unworthy settlement of their claims on us to appeal simply to a census of their numbers. To them of old pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs were "the fathers," and of them, "as concerning the flesh Christ came, who is over all, God, blessed for ever." Nearly all that we deem sacred on earth—all that we have of trustworthy hope for heaven—came through the Jewish people; and if labor among them is uninviting, a veil being on their hearts, which prevents them from recognizing in Jesus of Nazareth the Messiah promised to their fathers, let it not be forgotten

that that veil of prejudice has been rendered all the more impervious to light by cruelties inflicted on the Israelites during the middle ages in wantonness or in persecuting bigotry by so-called Christian hands. To this some would add that as, in their view, Rom. xi. 15 teaches that it is through the conversion of the Jews that the Gentiles are at length to be brought in, Jewish missions should stand at the head of all others. But the opinion now indicated has not met with universal assent; for instance, the Rev. Dr. Wilson, of Bombay, says on the subject: "We should remember that it is as clearly revealed that it is through God's mercy to the Gentiles that the Jews are to obtain mercy (Rom. xi. 31), as that the receiving of the Jews is to be to the Gentiles as life from the dead." Whatever convictions on this subject any may hold, all will cheerfully admit that, in consequence of the debt of gratitude we owe to the ancient people of God, the case of the Israelites rests on quite a different footing from that of mere numbers; and their claim for help should be dealt with as one to which there is no exact parallel anywhere in the world.

Another race, claiming consideration on account of special circumstances, to which there is no close resemblance elsewhere, is the negro family of mankind. The wrongs suffered at the hands of our ancestors by the colored population of the West Indies are too well known to require statement here. The cry of those held in bondage must have risen to Heaven, like that of Israel in Egypt; and, though it is impossible literally to undo the past, yet at least reparation can be made for former oppression. This reparation was gloriously commenced by the passing of the Emancipation Act,—perhaps the most virtuous deed ever done by an earthly government. But persevering evangelistic effort is still requisite to render the atonement for former injuries at all complete. Nor let it be forgotten, that the slavery now calling down such judgments on America was

commenced, with much responsibility on the part of our fathers, while yet the United States constituted part of the colonial empire of Britain. In that quarter too, as opportunity offers, it is needful that former sin should, as far as possible, be counterbalanced by the communication of the gospel of Christ.

The case of India is a very special one. Never before, since the world began, has it happened that such a continent as that of India has been placed under the control of a small island like Britain. Nor can any Christian doubt that the Divine intention in committing to our nation the inconceivably responsible trust was, that the gospel of Christ should be made known to the untold millions of our fellow subjects in the great Eastern land. One in every six of the human race is a native of India; one in every six a subject of the sovereign to whom Englishmen owe allegiance, and whom they delight to honor. And British Christians above all churches are responsible for the elevation of our Eastern brethren from the low and degraded state in which for ages they have lain.

Another element to be taken into account in distributing the missionary force, is the probability of speedy and decisive success. In modern warfare every care is taken to economize the strength of an army; and not a single life is wantonly thrown away. Wherever a formidable line of batteries presents itself, the assailing force do their best to avoid it; and if an enemy have erected strong defences in his front, these are not attacked, but, if possible, rendered useless by the flank of the position being turned. No post is ever occupied till it becomes plain that it is necessary to hold it for some clearly defined end; none is ever retained after it is no longer important to the achievement of the great result. And when, on an extended line of battle, decisive victory seems likely to declare itself at one part of the field, every available man that can be brought from other quarters is hurried up to that point, to make the result complete. These expedients of

generalship cannot, of course, be carried out to their fullest extent in spiritual warfare; but still they should be adopted far more frequently than they are.—The greatest economy of life, of strength, and of means, should in all cases be studied. If two heathen countries be equally open to the gospel, the one, however, healthy in climate, while the other is unhealthy, then, other things being equal, the healthy one should be preferred. If one region be misruled by a sanguinary tyrant, under whose oppressive sway both the missionaries and their converts must necessarily be in perpetual danger, and another territory be free from this very serious drawback, then again, other things being equal, the safer mission field should claim prior attention. The circumstances in which success has been granted in other spheres of effort should be carefully studied, and any generalizations which it is possible to make from their experience should be treasured up in the memory, that, in the establishment of new stations, localities may be chosen likely, with the Divine blessing, to yield similarly satisfactory results. In regard to churches bearing the Christian name, but which have more or less departed from the true faith, it will, we think, be found that missions will advance with rapidity if established among sects which have been trampled on for centuries, rather than among those which have been in a position to dominate over others. Evangelistic effort has not effected signal results among the adherents of the Greek or Latin religious tyrannies; but it has made great achievements among the Armenians of the Turkish empire, to some extent an oppressed race.

Of all classes of religionists on the globe, the conceited Mohammedans have been the least affected by the truth. In India, for example, with a few honorable exceptions, they set themselves against civilization as well as Christianity, and are almost as reluctant to enter the government as the mission schools. We believe that multitudes of Mohammedans

will still linger in their error, when the last heathen in the world has been admitted into the church, and that vast numbers of them will never wait to be converted at all, but will pass out of existence fighting doggedly against civilization and the cause of truth and righteousness. Speedy or extensive success is not to be expected, we fear, among the followers of the false prophet.

In regard to heathen nations, it will be found that missions among tribes with a simple form of faith have borne more fruit than those planted among idolaters with a very complex system of belief, especially when the fabric of error has been supported by an hereditary priesthood. A rising nation, too, will, as a rule, take more readily to the truth than one that has fallen from a higher position. And, most important of all, what was stated in regard to Christian sects is yet more apparent among pagan nations, that oppressed races or castes may, humanly speaking, be brought in multitudes into the church, while their haughty oppressors stand aloof. Thus the Kārens, among whom the gospel has so signally triumphed, were the oppressed race of Burmah; the dominant classes of that country have not, to any remarkable extent, been brought under the influence of the truth. The Shanars of Southern India, the people who supply the Tinnevelly and neighboring missions with so many candidates for baptism, are the completely down-trodden race of that part of the country; while the numerous converts at Chota Nagpore have been drawn from a semi-barbarous mountain tribe. It is only of late that the principle last stated has begun to be generally understood; in the future, in locating new missions, it should be allowed a force that has never been accorded to it as yet.

Only one other consideration to be taken into account, need be alluded to here, special Providential circumstances, which seem to mark out a particular locality as one which should immediately be occupied by a mission. For example,

such an overturn as that which took place in the despotic countries of Europe in 1848—the revolution year—it were almost, if not altogether, sinful, not to interpret as a call to make an instant effort for territories open for a brief season to Christian light, but likely soon to sink into a night of darkness again. We fear India is in a position somewhat similar, and should claim special effort, on the ground that we cannot hope always to retain that country, and should, therefore, do all to improve the opportunity now presented for its evangelization, that as little as possible of the work may remain undone when the time comes for our Eastern empire to pass away. Another special circumstance, which may mark out a locality as one to be immediately occupied, is the contribution by some one interested in the place of a large sum of money, on condition of the speedy commencement of a mission there. Yet one other circumstance may be added,—deep interest felt by some one in a particular district; but we think this reason should be confined within very narrow limits, since, if allowed large influence, it would distribute missionaries on an arbitrary system, and, indeed, preclude the necessity of investigating principles at all.

But we must close this paper, which has already extended to an undue length. It is not to be expected that all, or even a large number of our readers will be prepared to assent to all the conclusions here announced. But the article will not have failed of effect, if it draw attention to what is really a neglected question of much importance, the right settlement of which will in no slight degree help forward the evangelization of the world.—*Rev. R. Hunter in Christian Work.*

#### MISSIONARY MAPS.

Information respecting our missions is necessary to every one who has a lively interest in the holy cause which they represent. Every true Christian must pray for them, and therefore ought not

to be uninformed about them. These propositions will need no demonstrations for the reader of these pages: the importance and necessity of this kind of knowledge is admitted. But about the means of diffusing it, there still remains much to be said. It is true that not a few of the resources in question are generally accessible. From the pulpit and the platform thousands of sermons and addresses are delivered, and the press circulates myriads of missionary journals, in order to make the public acquainted with the condition of the missions. But wherever you question any one about the circumstances even of that mission which he supports with his contributions, you will find nine people out of ten displaying an astonishing ignorance on the subject.

"Where are Edeyengoody and Umkomazi?"\* What laborers are employed there? What obstacles and what success have they encountered?" You will find many respectable Presbyterians, who although sufficiently well informed about other points, would have to leave this question unanswered, or to turn over for half an hour, without success, the pages of the report of the Society for the Propagation of the Gospel, or a few yearly numbers of the "Mission Field," before they could reply. Much in the same way would it fare with any Congregationalist who should be asked about Faté, &c., and with many a zealous Wesleyan Methodist, who should be required to give account of Anamubu, Gomosomo, &c. Yet these stations are by no means insignificant; some of them are even the most important in their respective provinces. Hence I cannot be charged with pitching my requirements too high, as if these particular pieces of information were not necessary. Whatever I pray for, I ought to be as thoroughly acquainted with as possible. But will not my daily prayers for the missions be very meagre, very superficial,

\*It is only the want of space which prevents our giving ten or twenty times as many examples as these.

and consequently very ineffectual, if I cannot, while I utter them, realize to myself the principal stations with their circumstances and peculiar requirements?

But how comes it that in spite of so many missionary journals and missionary discourses this ignorance does yet exist? Allow me to name one of the principal causes of this state of things. We want a clear and well-realized notion of our missionary stations. Most of the accounts we receive from the pulpit and the press leave no distinct image within us, and this is why we cannot retain a definite recollection of the particular circumstances and characteristics which they record.

Maps are everywhere the means that we employ to obtain accurate notions about foreign territories. When you receive a letter from a friend who is travelling abroad, you take a map in hand to trace his route upon it. When you read accounts of military transactions in the papers you require a map of the field of war in order that they may not remain unintelligible to you. Could you even imagine any person, having a son or brother engaged in a war, and not becoming sensible of the necessity of familiarizing himself by means of a map with the territory in question? Well, now, missionary operations constitute a war, in which our brethren are contending for Christ's sake against the kingdom of the Evil One; and, if we have a lively interest in them, if we wish to have a clear conception of their lives and labors, their toils, dangers, exertions and victories, we should not forget to have by us the map of the scene of hostilities.

It will be obvious that I do not exaggerate, when I say that a great part of our ignorance on missionary subjects may be attributed to the scarcity of missionary maps.\* If, while we read the mis-

\*This deficiency often manifests itself, not only among the laity, but among ministers, and even such as are concerned in missionary operations. How could we account for the continual mention that is made of an Alber—Murray River, New South Wales, in

sionary journals, we could have a good map in our hands, if in coming away from a lecture we could go over with this help the things we have heard, we should soon be much better acquainted with our missionary stations than we now are. Or even if our ministers alone would make use of a map in the preparation of their missionary lectures, and if the editors of the missionary journals would do likewise in arranging, and, if possible, in explaining the reports they receive, this greater perspicuity would in both provinces produce a considerable improvement.

But why are not maps applied to these purposes? Simply because those that exist are not sufficient or well adapted to the purpose. If we take, for instance, Johnston's *Atlas* (and how many of the ministers who give missionary lectures are in a position to procure this work?), or take even the best special maps of particular countries that are to be procured, there are many missionary stations which we shall seek in vain upon them. It is for this reason that we require a special missionary atlas, on which the situation of all missionary stations shall be given. We have something of this kind in the *Church Missionary Atlas*, so far as relates to the stations of that Society, which has deserved no slight thanks for the publication of this valuable work.\* Nevertheless one society (although no such place exists,) than by supposing the writer never to consult a map?

\*As far as I have been able to ascertain, this is the only Mission Atlas to be found among all the publications of the Missionary Societies of the British Isles. In Germany there is a much better compiled atlas—namely, that of the Basle Missionary Society. Another, which also contains very good maps, is that of the Brüdergemeinde; and a third, designed on a small scale, but with much accuracy, is that published by the Berlin Society. The atlas of the Rhine Society is already somewhat antiquated, but a new edition appears likely to be brought out. [As to the American Missionary Societies, the missionary maps of Rev. Mr. Bidwell, and of Rev. Dr. L. C. L. [unclear] were excellent in their period, and are still to be recommended. The American

ertheless, even this work is a very defective one. The scale is too small, and the ground is not laid down with sufficient accuracy. Open, for instance, the map of India. You have, for the purpose of comparison, an England drawn on the same scale. It appears so small that you might cover it with your thumb. It is true that some portions of India come next upon a larger scale, but most of them such that you would only need your palm to cover a corresponding map of England. What would you say if one had to study the geography of England on maps of this kind? Furthermore, the ground is not even as well laid down as it might be on this scale. Jubulpur, for instance, appears to be on the most uniform of levels. Ceylon (in No. 18) seems quite destitute of mountains. It is clearly impossible to get from these maps any accurate notions of the country and the situation of the stations.

But there is another circumstance of some importance to be mentioned.—While the *Church Missionary Atlas* exhibits the principal stations of this society, those of the other societies are left wholly unnoticed. Hence we can never get any but an unfair notion of the position of things. Let us look at the map of Northern India. What a different idea of the state of the country should we get, if the labors of the fifteen or sixteen other societies here employed were represented to us. At present it might be understood from this map that, for instance, the wide tract between the Jumna, Indus, and Nerbudda rivers was entirely untouched by missionaries; and it would not be surprising if a member of the *Church Missionary Society* were to propose a fund for the establishment of a new station in the central point of Burmah and Siam, also a map of China, designed for use at the missionary concert. They were printed on cloth several years since, and need to be corrected, to suit the present state of commercial geography and of our missions. Any person can make the requisite changes in a short time, and the maps might thus be made to add essentially to the popular knowledge and to the interest felt in the missionary concert.)

Ajmere, and then to learn with surprise that the United Presbyterian Church were already actively employed there.

Hence we see that good mission-maps must, 1. Be drawn on a sufficient scale, and with as much accuracy as possible. 2. That the labors of all the missionary societies should be represented upon them. 3. A consistent orthography should be employed in these maps. At present, we very often find a name written in three or four, sometimes in ten or twelve, different ways, which give no means of positively ascertaining the pronunciation. How perplexing this is, need not be stated. If a consistent orthography were introduced, as might be done, by a general missionary atlas, the study of missions would be greatly facilitated.\* 4. Ethnographical and previous religious relations must be exhibited in these maps, or perhaps in small appended ones.

These are the conditions that should be satisfied by the general missionary atlases that we require.

But in what manner ought this work to be produced? Ought one or several men to work at it, using the materials at present accessible, which are dispersed in an infinite number of annual reports and missionary journals, which for the most part, however, afford very insufficient data, and which would have to be brought together with great labor from their present various locations? This would be a labor of the Danaides. No! the missionaries must themselves take part in this work. It would be an easy task for each of them, even if he had not made a special study of general geography,† to collect data respecting his sta-

\*This object might very well be realized by that alphabet of Professor Lepsius', which has already been accepted by various missionary societies: Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters, by C. R. Lepsius, D. Ph., F. D. D. London: Williams & Norgate.

†But if all the missionaries who go out into countries yet unexplored would take the trouble of supplying accurate geographical data, what an important service might thus be rendered to

tion and its environs, by which the details might be laid down in a satisfactory manner on a thoroughly designed map. If such statements were also drawn up in relation to the subordinate stations, then a general missionary atlas might, without difficulty, be compiled, which would supply the most pressing needs of the friends of missions.

An undertaking of this kind is proceeding at this very moment. The several missionary committees will soon have a collection of formulas submitted to them which have been about twenty years in use, in which they are asked whether they will forward copies of the same to their missions, and then collect and return the answers. It is much to be desired that these questions may not be thrown into the waste basket. May the Lord dispose the hearts of those persons to whom the guidance of the missions is intrusted, to favor this undertaking; for it concerns a work which is of real importance for the further extension of the kingdom of God. May these lines also be effectual in convincing many readers how indispensable mission maps are to us, if we desire to have an accurate knowledge and conception of the field of missionary labor.

This, at least, is clear,—that the more accurate this knowledge is, the more zealous and ardent will be our prayers for this holy cause; and may the Lord make our prayers for missions more earnest, that their operations may also be more efficacious.—Dr. R. Grundemann, *Frankfort on the Oder, Prussia, in Christian Work.*

#### THE NEW HEBRIDES MISSION.

The New Hebrides were first discovered by Quiros in 1606. Quiros had been major pilot to Mendana, in his voyage of discovery. He supposed the New Hebrides to be part of the great southern continent,—the object that filled the science! It would be worth while if more attention were paid to this subject in the mission houses, and if pupils were timely accustomed, as they might be in a very short period, to the use of the required instruments.

imaginatins of all the early adventurers,—and called it *Tierra del Espiritu Santo*. In the large bay of St. Jago, in the north end of the largest island, he founded a town, which he called *La Nueva Jerusalen*—the New Jerusalem—but which was subsequently abandoned. Nothing more was known of this group for more than a century and a half. In 1768, Bougainville ascertained that the land discovered by Quiros was not a continent, but a group of islands. He sailed through the passage that bears his name, between Mallicolo and Espiritu Santo, landed upon the Isle of Lepers, and called the group by the name of the Great Cyclades. In 1770, Captain Cook explored the entire group, and called them the New Hebrides, supposing them to be the most western islands in the Pacific. The New Hebrides group extends to about 400 miles in length, lying N.N.W. and S.S.E. between 21 degrees and 15 degrees S. latitude, and 171 degrees and 166 degrees E. longitude. They lie nearly due north of New Zealand. There are from twenty to thirty islands in the group, ten of which are of considerable extent.

After Cook's exploration, this group attracted no notice for more than sixty years. It is only within the last quarter of a century or so, that missions and the sandal-wood trade have brought them somewhat prominently before the public. Erromanga, one of the islands of this group, has obtained a world-wide notoriety from the lives of four missionaries being sacrificed in the attempt to introduce the gospel among its benighted and degraded inhabitants. In 1839, the first effort was made to introduce the gospel into the New Hebrides by John Williams. He left Samoan teachers on Tanna; but on the following day he and his young friend Harris fell martyrs at Dillon's Bay, Erromanga. In 1861, Mr. and Mrs. Gordon fell victims, near the same place, to the blind fury of the superstitious natives.

The next attempt to establish a mission on Tanna was made by the Rev.

Messrs. Turner and Nisbett, in 1842.—They labored, with much encouragement, for about seven months; but an epidemic breaking out, war followed, and they were obliged to escape for their lives. Several of the islands continued to be occupied by teachers; but it was not till 1848 that any part of the group was again occupied by missionaries. That year, Mr. Geddie, from the Presbyterian church of Nova Scotia, and Mr. Powell, of the London Missionary Society, from Samoa, settled on Aneiteum. At the end of the first year, Mr. Powell returned to his former field of labor in Samoa. For the next three years, Mr. and Mrs. Geddie labored alone. In 1852, I arrived from New Zealand, where I had been laboring for nearly eight years, partly among the natives, and partly among the Scotch settlers. Our arrival was at a most opportune juncture; various forms of opposition had been removed; a movement in favor of Christianity had just commenced, and we arrived just at the most favorable time for assisting to carry it forward. In less than six years after our arrival, in less than ten years after the settlement of missionaries, the whole population (3500) had abandoned heathenism and placed themselves under Christian instruction. In 1857, Mr. Gordon arrived from Nova Scotia, and was settled on Erromanga, where he and Mrs. Gordon labored for four years with considerable encouragement, and without any apparent danger, till the measles broke out, and the people were dying by hundreds on all sides of them. It is a fixed article of belief throughout all those islands, that neither death, disease, nor any calamity, is occasioned by natural causes; they are all produced by sorcery and witchcraft. Their sacred men are all disease-makers. The missionaries are all sacred men; they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. Working on this feeling, during this awfully exciting time, an enemy to the mission, it is confidently said, instigated the natives.

against the missionary and his wife, as causing the epidemic. The melancholy result is already stated.

The following year, 1858, three more missionaries joined us,—Mr. Matheson, from the Presbyterian Church of Nova Scotia, and Messrs. Paton and Copeland, from the Reformed Presbyterian Church in Scotland. These three brethren were located on Tanna. In 1859, my wife and I, accompanied by a native of Aneiteum, returned home in the "John Williams," that I might superintend the printing of the New Testament in the language of Aneiteum. Mr. Copeland took charge of our station during our absence. In 1860, Mr. and Mrs. Johnston arrived from Nova Scotia, and were settled on Tanna. All was encouragement and prosperity in our mission, till 1859.—Aneiteum was Christianized, Erromanga and Tanna were supplied with missionaries; and three other islands, Aniwa, Fotuna, and Faté, were supplied with teachers, and ready for the reception of missionaries. It seemed to be only a question of time, that, humanly speaking, could be almost safely calculated, when these five islands would also be Christian; but the Lord's thoughts are not as man's thoughts.

"God moves in a mysterious way  
His wonders to perform."

Our first trial was in 1859, on the death of Mrs. Paton; she died six months after her arrival on the island. 1861—2 were, however, the two great years of trial to this mission; in the end of 1860, the measles were brought from Sydney to these islands by two sandal-wood vessels. It would appear as if no care whatever had been taken by those on board to prevent the infection from spreading; it would seem as if they purposely tried to spread the disease, especially at the stations occupied by missionaries and teachers. The results were fearful; on Aneiteum more than a third of the population were consigned to their graves; on Erromanga the mortality seems to have been still greater. About the same

time a fearful hurricane once and again passed over those islands, destroying or damaging mission buildings to a great extent, and laying waste the houses and food plantations of the natives; these were followed by partial famine, which greatly aggravated the calamity caused by the measles.

Mr. Johnston died on Tanna about six months after his arrival; Mr. and Mrs. Gordon were massacred on Erromanga, as stated above; a fine new church was burned on Aneiteum; this was the work of a superstitious heathen, one of a few stragglers that still clung in heart rather than life to the faith of their fathers. This year was altogether one of unprecedented trial both to the missionaries and the natives.

In 1862 another great hurricane passed over the islands, laying waste everything in its progress, but was withal less destructive than those of the preceding year. War broke out on Tanna; and in consequence of this, both the mission stations were broken up, and the missionaries fled to Aneiteum to save their lives. Mr. Matheson's health was in a precarious state when he first arrived here, and Mrs. Matheson, though in good health, was not robust. They suffered so much during those trying times, that Mrs. Matheson died six weeks after her return to Aneiteum. Mr. Matheson survived six months, but died on Maré, whether he had gone for a change of air. Mr. Paton being driven from Tanna, with no immediate prospect of resuming his labors there, was appointed by his brethren to visit Australia, and bring the claims of this mission before the Christian public there, especially the Presbyterians.

The result of his appeals on behalf of the New Hebrides Mission,—his raising nearly 5000*l.* in the different colonies for the new mission vessel, for the bringing out of new missionaries and for the support of native teachers,—these things are all well known. Our new vessel has been built in Nova Scotia, and is, as we hope, at this time on her way out to

those islands with a reinforcement of missionaries. Mr. Paton has returned to Scotland to try and obtain a larger staff of missionaries for the New Hebrides; for truly the harvest here is plenteous, but the laborers are few. Mr. and Mrs. Geddie, after nearly sixteen years of hard incessant labor on this island, are about to pay a visit to Nova Scotia, with the view of recruiting their health and awakening a deeper interest in behalf of this group.

But some may be disposed to say,—What has been accomplished by all this expenditure of men and money,—all this waste of life and labor? To a superficial observer the results might appear very small; but to those who look deeper, the results, as a whole, are worthy of all the expenditure. On all these six islands a great amount of knowledge and experience has been gained, which will be of great advantage in future operations. On every one of them deep impressions in favor of Christianity have been made. On all of them we have a native agency more or less numerous. On Erromanga we have a few church members, and a considerable number who profess Christianity and meet every Sabbath for public worship.

Within the last few months there has been a decided reaction there in favor of Christianity. We have two teachers and their wives from this island residing on Erromanga. They have written to us lately, requesting us to send the other four. On Faté we have a church formed, containing about thirty members, and about two hundred who profess Christianity and maintain the worship of God. On Faté they have never had a missionary residing among them. The work has all been accomplished by native teachers from Samoa and the Hervey Islands; latterly natives from this island have gone to their assistance. The John Williams visits all these islands once a year, and we coöperate with the agents of the London Missionary Society.

On Aneiteum, for years past, the whole population has been under Christian in-

struction. War, murder, cannibalism, the strangulation of widows, and infanticide, all the cruelties and all the abominations of heathenism have passed away. Peace and quietness are everywhere enjoyed; life and property are as secure as in any part of Christendom. It is little more than thirty years since the first ship was seen on the shores of Aneiteum. The natives thought it was a *natmas* or god. A white man was put ashore and left; for what cause is unknown. He was carefully scrutinized, then killed, cooked and eaten.

When the first vessel came to anchor, after grave debate on the part of the natives as to what was to be done, a party of the most courageous spirits set off to the vessel in a canoe, bearing as an offering cocoa nuts, bananas, and taro. As they approached the vessel, they saw the men on board smoking tobacco; it was a practice utterly unknown to them.—“See, see,” they said to one another, “these are the *natmasses* of the sun; they are all eating fire!” Now, however, Christianity and civilization are advancing as rapidly on this island, in proportion to the length of time they have been introduced, as they are doing in any of the Christianized islands of the Pacific. The Sabbath is a day of unbroken religious rest. Family worship night and morning is universal. We have about sixty schools, taught by native teachers, at which the whole population are learning to read, and a large number to write and cipher. The whole of the New Testament, and several books of the Old are now printed and in the hands of the natives. We have about four hundred church members on the island; each missionary has a session, consisting of a good staff of elders and deacons. At the half-yearly communion at Mr. Geddie's station, five weeks ago, there were present three missionaries, twenty-five elders and deacons, about three hundred communicants, and a congregation of about eight hundred. At the communion at my station, a month before that, I admitted forty-four new members. None, how-

ever, had been admitted for a twelve-month before.

On our return, Mr. Copeland had a class of candidates, containing upwards of fifty, meeting weekly for instruction. Of these the session were unanimous in admitting forty-four. The rest were detained for further instruction, and a longer trial of character. The attendance upon both churches and schools is remarkably good; better in proportion to the population than I have ever seen it. The prospects of the mission on this island are altogether very encouraging; the severe trials through which the natives have passed have not shaken their faith in the truth and power of the gospel. They were never, as a whole, more attentive to the means of grace than they are at present, or living apparently more under the influence of God's Word and Spirit.

In August last we received 2900 copies of the Aneiteum New Testament, sent out by the British and Foreign Bible Society. We lost no time in letting the natives have access to the Testaments; upwards of a thousand copies are already in their hands; and they are reading them with great interest. As they are being paid for, not by individuals, each one for himself, but by contributions from the entire community, we have done with the Testaments as we have done with all our other books—we have distributed them by merit; we have given them to the best readers first, and only to those who can read tolerably well; we make them prizes to be contended for, but prizes which everyone may obtain.

The natives have as yet no money, but they give willingly of what they have. We have introduced the cultivation of cotton this year; and we at one time thought of making them pay for their Testaments from their first year's cotton crop; but to say nothing of the fact, that it will be nearly a twelve-month before that can be in the market, I found, on our return to this island in July last, that the natives were collecting and pre-

paring a large quantity of arrowroot, as a contribution to the mission, and there was also a quantity lying over from the previous year. In all the circumstances of the case, we advised the natives to appropriate this as part payment for their Testaments. It has been prepared with great care, under the superintendence of the missionaries, hence we can warrant its being genuine. We are very desirous that the natives should pay for the whole of the Testaments, and that their arrowroot should be sold to the best advantage. We are consigning it to earnest friends of our mission in different parts of Australia, New Zealand, and at home. We are sending off just now about 6000 lbs.

The cotton enterprise promises well; the natives are taking up the cultivation of the plant with much energy. There is not a settlement on this island in which there is not more or less planted. Cotton is indigenous to this island; it grows the whole year round, and yields two crops in the year. We have been supplied with the best foreign seed from Manchester. The seed sown in July and August is not only in blossom, but is fast opening its snow-white silky fibres to the sun. The season, too, has been very propitious; the earth, with maternal fondness, opened her soft, warm bosom to receive the feeble nursling; the paternal sun smiled most lovingly on the timid, trembling exile; and the genial skies shed copious tears of sympathy on this forlorn but promising stranger. Under these fostering influences, it is fast growing up into loving favor, and is becoming the admiration of the whole island. The fact that it is coming so fast to maturity, and promising such a speedy return, is giving very sensible support to the rather weak and faltering faith of the planters.

When fully Christianized, but not till Christianized, the commercial value of these islands will become great. The present island trade is doing little or nothing to benefit the natives or develop the resources of the islands. In most cases it is doing the very opposite; it is

carried on at great risks; it may enrich a few individuals; it has done so; but it is doing nothing for the general or permanent interests either of commerce or humanity. These islands are totally unfit for colonizing purposes; the climate is unhealthy, and there is no extent of unoccupied land. But as far and as fast as the natives are Christianized, they will cultivate and sell cotton, coffee, arrow-root, cocoa-nut oil, oranges, and other tropical productions, and purchase manufactured goods in return. What has been done on one island may, with the blessing of God, be as soon and as effectually done over the whole group, if the missionary agency and the money power are supplied to the requisite amount.

If we take the whole history of the South Sea missions as the basis of our calculations, we find that on an average every missionary sent forth to these islands gathers in two hundred church members; and every £100 expended on these missions supplies the money power requisite for bringing one hundred heathens over to Christianity, ten of whom will be members of the visible church. In the face of all these facts, we do trust that the churches of New South Wales and of all Australia will awaken to a full sense of the obligations resting upon them, to extend the knowledge of the gospel among these benighted and degraded, but hopeful islanders. They and others responded nobly to the first appeal made in behalf of this group; but we hope that this will be simply an earnest of general, sustained, and permanent efforts to bring the multitude of these isles under the dominion of Him who is the Prince of Peace, and the author of eternal salvation.—*Rev. J. Ingles in Christian Work.*

*Anseidum, December, 1863.*

#### MEDICAL MISSIONS AT PEKIN.

Few probably are aware that Pekin, the seat of the Chinese government, until late years so little known, so inaccessible science and literature,

and invested by our imaginations with much that was almost fabulous, is now the seat of a vigorous medical mission. This fact, surely, when calmly looked at, is one of great importance, and full of encouragement to all who take an enlightened interest in the well-being of their fellow-men, and in the progress of Christianity. It means this: that many thousand inhabitants of that vast heathen empire have their bodily ailments and infirmities cared for and treated according to the principles of British surgery and medicine, while at the same time, and as a rule of the institution, every patient, before being admitted for advice, has the gospel of Christ proclaimed in his hearing by well-accredited teachers.

Mr. Lockhart, a Fellow of the Royal College of Surgeons, long and favorably known at Shanghai, arrived in Pekin in the autumn of 1861, resided for several weeks at the British Legation, and then obtained a house of his own, where the inhabitants speedily found him out, and came in numbers for relief; at first, two or three persons a day; then a dozen or more, and afterwards twenty or thirty. Among the earlier cases a few striking ones occurred, which no doubt created an impression and had an influence in rapidly increasing the number of applicants.

The first annual report of his hospital, belonging to the London Missionary Society, embraced a period of only fifteen months from its opening, and no fewer than twenty-two thousand individuals had applied for advice. This number embraced all classes, officers of every rank, with their wives, mothers, children, and other relations; merchants and shopkeepers, working people and villagers, and numerous beggars. Ladies also, and respectable women were present in large numbers. An ex-guardian of the heir-apparent and President of the Board of Revenue, came for the treatment of paralysis. Dr. Lockhart visited him afterwards at his own house, and attended some members of his family, including

one or two of his daughters. The President of the Board of Punishment sent his son as a patient. Officials of the various other Boards; members of the censorate; members of the Haulau-yaen; members of the imperial family; eunuchs of the palace; civil and military officers of red, blue, white, and gold buttons, and numerous other officials have all presented themselves as patients.

We mention these particulars, to convey to our readers some idea of the avidity and earnestness with which these suffering Chinese avail themselves of foreign professional skill, and also of the estimation in which, after a lengthened public experience, the hospital and dispensary are evidently held. Do they not at the same time reveal to us the remarkable door of entrance which has been opened, through medical agency, in the very metropolis of China, so long hermetically sealed against the truth, for the gospel of salvation to thousands of all ranks and ages otherwise inaccessible? Be it remembered, too, that the circumstances under which Christ is thus held forth are eminently propitious; for many of the hearers are already touched in their hearts with a grateful sense of benefits received, and not a few, it may be hoped, are prepared by bodily suffering and mental anxiety for that divine balm which the Great Physician Himself can alone administer and apply. It appears to us, that Mr. Lockhart and his missionary coadjutors may look for an extraordinary blessing upon their labors, because these are carried on, as nearly as may be after the plan and fashion of Him who, while He preached the gospel of the kingdom, healed every disease and every sickness among the people.

This is not the place for referring particularly to the professional details of Mr. Lockhart's report; but we may say that they are full of scientific interest, as could hardly fail to be the case, considering his intelligence, his great experience elsewhere, and the vast field to which he has been recently introduced.

The second report from Pekin, embrac-

ing the twelve months from January 1st to December 31st, 1863, is now before us. The same general plan of procedure continues. The out-patients have been attended to every day, and all classes of people have applied for relief. Upwards of ten thousand individuals have been treated. Numbers of these have been seen daily, or twice or thrice a-week for a lengthened period, and almost all of them several times; but each case is registered only once, on being first seen, and no record is kept of the subsequent visits. Many of the patients have come from provincial cities and towns, and also from distant places beyond the Great Wall.

Religious instruction continues to occupy a prominent position at the dispensary. Daily services are held in the hall by the Rev. J. Edkins and a native preacher, during the time that the patients are waiting for their turn to be attended to by the surgeon; and, in addition to this oral teaching, many copies of the New Testament in Chinese, and various religious books, have been distributed.

It cannot be doubted, that in these different modes the good seed of the Word has been largely and widely scattered, and no man can estimate the result. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Mr. Lockhart's dispensary, as he tells us in his report, is not the only medical missionary institution in Pekin. Dr. L. A. Stewart, of the Society for the Propagation of the Gospel, has lately obtained premises in another quarter of the city and is beginning to attend patients in the same evangelistic spirit. He received his professional education in Edinburgh, under the auspices of the Medical Missionary Society, was trained at the Cowgate Dispensary by Mr. Burns Thomson in company with Mr. Andrew Davidson, of Madagascar, Dr. W. Robson, of Calcutta, Mr. Valentine, of Rajputana, and Mr. Low, of Travancore, and will doubtless

conduct his new and important enterprise in the same principles that characterize the parent institution at home.—*Christian Work.*

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#### MAR ELIAS, THE NESTORIAN BISHOP.

Mr. Rhea furnishes the following notice of the death and the life of a most excellent Nestorian Bishop. Few such men adorn any church.

"Since our last monthly communication, the venerable Mar Elias has entered into rest. He fell asleep in Jesus, December 6, Sabbath morning. He was more than eighty years of age, and until within a week of his death, remarkable for his vigor, walking on foot to town to attend the monthly concert, a distance of five miles, and visiting to the last, as he had done for many years, the villages of his diocese. He was seriously ill but three days. His mind was clear; and though greatly prostrated, and his words few, what he said showed the ruling passion strong in death—'God's Word,' God's work.' When the young men, now God's standard-bearers in the village, asked for his dying charge, it was: 'See to it that ye hold fast to God's Word,' a charge deeply solemn and impressive, coming as it did from the lips of one who, for so many years, had made that Word his staff, and constant song.

"An immense concourse gathered from the surrounding country, far and near, to do honor to his memory. Dr. Perkins preached, from the text: 'My father, my father! the chariot of Israel, and the horsemen thereof.' The services of that day will be long remembered for their deep solemnity. As the people bore him to the grave, and now and then halted to sing a plaintive strain, or chant a psalm, a well known book lay upon his bosom. He used often to say of it, 'This is my prayer book.' It was 'Green Pastures,' issued from our press many years ago; a book which holds a place second only to the Bible, in the homes of many pious Nestorians.

*"While our good old bishop was not an*

educated man,—his knowledge in books extending little beyond the Word of God,—and had but ordinary intellectual ability, he was, still, one of the most deeply interesting characters among the Nestorians. There is no name among them that will be more fragrant, none that deserves a more honored place in the annals of his church.

"His vow of entire consecration to the service of God, when about forty years of age; the singularity of his position here thirty years ago,—devout, spiritual, God-fearing, and active, when a deep night hung over his whole people,—like a lofty pillar, or mountain beacon whose summit had caught the first beams of the sun, which was soon to flood all below with its glory; his prophetic anticipation of the coming of missionaries; his joy in welcoming them; his peculiar attachment to them and their families; his true-hearted devotion to them as God's ministers, and to their work, through a long series of years and through all kinds of vicissitudes; the charming simplicity and guilelessness of his character,—open and ingenuous as a child; (starting suddenly from his seat one morning, just as we were about to sing at family worship, and crossing the room, he whispered, 'Won't you sing this morning, 'On the cross,' I think it is very beautiful;') his wonderful love for the Word of God, making it his meditation by day and by night,—not able to pass two or three hours consecutively, without drinking from this well-spring of life; (how often have I seen him searching restlessly about the room for a Syriac Testament, as if he was famishing with spiritual hunger, while his own Bible illustrated this characteristic, so full of marks indicating those noted passages which had been to him Gileads, and Bethels, and Ebenezers, as he travelled on, to the city of God;) the childlike gentleness of his character,—though, when stirred in God's behalf, he showed a lion-hearted courage, tearing down the pictures and images which papal hands had stealthily hung on the walls of his church, and pitching them

indignantly from the door; his love of sound doctrine, holding forth the word of life in his humble way, always and every where, his face never so full of spiritual light, as when he would come in and rehearse a conversation he had just had with some Mussulman friend, to whom he had opened the Scriptures, and talked of the kingdom yet to fill the whole earth,—the brotherhood of all races,—the one flock and the one shepherd; his suffering, silent patience,—that of a gentle, sensitive nature,—in a land of cruel wrong, under heavy burdens, borne uncomplainingly for many years; his wonderful spirituality, all things earthly being but the types of the heavenly,—the one, by resemblance or contrast, constantly suggesting the other, so that he could not be reminded that he was late to tea without the quick reply, 'May I not be late at the marriage supper of the Lamb,'—or, 'Jesus will gather us all in, in season';—all these traits of singular and Christlike beauty, combined to make a character which, in this weary land, was a constant rest to the toil-worn missionary,—an influence for good, silently but continually streaming forth into the darkness of spiritual death hanging over the people. God, who accurately weighs all men and means, only knows how much his cause and kingdom in Persia has been advanced by the true-hearted, firm support of Mar Elias, than whom the Nestorian church never had a more devout, spiritual and evangelical bishop.

Having lived a long life, beautiful and redolent with the grace of Christ, he was gathered like a shock of corn fully ripe, to the innumerable company of holy men, washed and made white in the blood of the Lamb. He sleeps in the shadow of the church he so much loved; and there is no one of the hundreds passing and repassing through that door, that will not bless his name and memory.—For the righteous shall be held in everlasting remembrance.—*Missionary Herald.*

#### RELIGIOUS INTEREST IN EGYPT.

A writer in Egypt communicates the following letter to "Christian Work."

"The reports from Cairo have of late been of a most interesting character. Just after I left there was a bitter persecution from the Patriarch and some of his people, but it seemed only to drive our brethren—both the missionaries and the natives—to God in wrestling prayer, and the result was that soon there were several prayer meetings in different parts of the city, and, strange to say, one of them in the patriarchate. This seemed to disarm persecution—nay, more, to bring down the blessing of God, and soon there was a marked revival, especially in the girls' school. The first of it was that one of the girls, Bamba, the daughter of an Abyssinian woman, went to Miss Dales to talk about her soul, and Miss D. found that she gave evidence of a change of heart, and, on visiting her mother, that for some time she had been reading to her and praying with her. The next morning, when Miss D. went into the school-room, she found the elder girls absent, and, asking for them, she found them in the infant school-room upon their knees, weeping and praying. This was the beginning of the work, and quietly and deeply it seems since to have progressed.

"In Upper Egypt, also, the work seems to progress. Brother Hagg writes: 'Matters in the Fayoum are as interesting as ever, and one of us should go there as soon as possible. Osiout, too, seems ready for the preached gospel. Bashvi visited 101 towns and villages in the Morning Star (the small vessel fitted out last year for ascending the canals, and thus gaining access to the villages at a distance from the Nile), and sold books to the value of £78 odd. He preached in most of the churches, and was welcomed everywhere. Our sales last year have been ahead of what they were in 1862. In 1862 they were 5516 volumes in 1866, 5794 volumes.'

"Our Cairo church, though most of its members are very poor, has shown great liberality in their contributions for the poor, &c.

"The number of communicants is now forty-four."

## **ARRIVAL AND DEPARTURE OF MISSIONARIES.**

Mr. Telford and family, formerly of the Siam, and late of the Tie Chiu Mission in China, arrived at New York, via California, July 19.

Mr. Bennett, of the Rangoon Mission,  
arrived in New York Aug. 17.

Dr. Dean, formerly missionary in Siam and China, with his family and Mr. C. A. Chilcott, a newly appointed missionary to the Chinese in Siam, sailed from New York Aug. 13th, for Bangkok, via California.

Mrs. Knowlton, who has been in this country several months for the recovery of her health, sailed in the same vessel.

## **DONATIONS.**

RECEIVED IN AUGUST, 1864.

## Maine.

Warren, Ladies' Bap. For Miss Soc., Mrs. Eliza A. Kennedy tr., 12; Mrs. Eliza A. Kennedy tow. exchange, 20; Saco, ch. 6 Cherryfield, ch. 5; Liberty Rev. Moses J. Kelly, 6th Me. vol. 10;

## New Hampshire.

South New Market, Dr. Samuel  
Perham 4; Lebanon, ch., Rev.  
John McKinlay tr., tow. sup.  
of nat. pr., care Rev. E. Kin-  
caid, Prome, Burnmah, 30.12.  
Amherst, Luther W. Nichola  
s:

## Vermont

**Franklin, Elias Truax**

## **Kansas.**

A friend 500.00

Boston North Asso., West Acton,  
ch., James M. Brown tr., of wh.  
8.85 is fr. Sab. sch., 8.85; Som-  
erville, 1st ch., Geo. W. Rob-  
inson tr., 54.18; Perkins st-  
ch., James E. Perkins 12;  
Boston South Asso., Hyde Park  
and Fairmount, ch. 5; Brook-  
line, ch., Dea. Geo. Brooks tr.,  
74.98

37.67;		42.67
Cambridgeport, Mrs. Hannah Wood 1.50; Miss Ann Covell 50 cts.; Roxbury, a friend 5; Fiskdale, Mr. and Mrs. Marvin Clark 1.50;	8.50	
Franklin Asso., J. B. Bardwell tr., Conway, ch.	9.75	
Wachusett Asso., Leominster, Central ch.	9.35	
Lowell Asso., Lawrence, 1st ch., Charles F. Crocker tr., Worcester Asso., Worcester, 1st ch. 42; Webster, ch., of wh. 4.32 is fr. Sab. sch., tow. sup. of James Converse, Telogoo Mission, 38.58;	25.12	
	80.53	80.53
		750.90
		Rhode Island.
Providence, Central ch., J. C. Hartshorn, tow. sup. of nat. pr., care Rev. E. Kincaid, D.D., Prome, Burmah,	57.00	
		Connecticut.
Norwich, Central ch., Fem. Mite Soc., per Mrs. Lucius Thompson, Bap. State Convention, W. Griswold tr., Hartford, 1st ch.	50.00	
	801.86	851.86
		New York.
Gloversville, M. L. Kelwig	1.00	
Buffalo Asso., H. Webster tr., Buffalo, 1st German Bap. ch.	14.25	
Broome and Tioga Asso., W. Spencer tr., Elmira, 1st ch.	78.46	
Coll. by Rev. O. Dodge, Dist. Sec., Worcester Asso., Jefferson and Gilboa, ch. 11; Richmondville and F., ch. 7; Summit, 1st ch. 7.28;	65.86	
Union Asso., Banksville, ch. 3.75; Cross River, ch. 13.25;	25.28	
New York Asso., Middletown, ch. 13; Nyack, ch., of wh. 8.31 is fr. Sab. sch., 23;	17.00	
Rensselaerville Asso., Greenville, ch. 9.80; New Baltimore, ch. 25.75; Mrs. Jane E. Palmer 72; Rev. J. B. Van Husen b; E. Wells 5;	40.00	
Buffalo Asso., Buffalo, Washington st. ch.	117.55	
Deposit Asso. 18.95; Maple Hill, ch. 8.40; Mrs. S. P. Brown 1; Colesville, ch. 40.75; Masonville, ch. 2;	200.00	
Monroe Asso., Fairport, Henry A. Deland	71.10	
Hudson River South Asso., Yonkers, ch. 216.15; W. P. Groom, tow. sup. of Rev. M. J. Knowlton, Ningpo, China, 75;	25.00	
Onondaga Asso., M. C. Palmer tr.,	291.15	
Dutchess Asso., Beekman, ch.	3.00	
Genesee River Asso.,	5.00	
	9.00	9.00
		963.65
		New Jersey.
Coll. per Rev. James French, Dist. Sec., West New Jersey Asso., Mullica Hill, ch.		

October, 1864.

## Pennsylvania.

Johnstown, Welsh ch. 6; Cov- ington, Rev. G. P. Watrous 5.30;	11.80
Coll. per Rev. James French, Dist. Sec., viz:	
Philadelphia Asso., Philadelphia, 6th ch., Wm. Mann 127.69; Isaac Ford, to cons. Isaac Ford Jr. H.L.M., 100; T. Tolman 20; John Johnson 10; Mary Tolman 5; John S. Lungren 5; J. McAllister 5; B. C. Ev- erett 2; Jennie Tolman 3; M. E. Parker 2; Mrs. B. C. Ever- ett 3; Jane Hughes 2; D. Don- ald 1; Sarah W. Tolman 1; Mary H. Tolman 1; Sarah Wil- liams 1; R. V. Boswell 1; Jo- seph Smith 1; R. McDermot 1; coll. 8.31;	300.00
Northumberland Asso., Jersey Shore, ch. 2; Lewisburg Uni- versity, Soc. of Inq., H. F. Knight 9; McEwensville, Re- becca McCarty 25 cts.; Milton, ch. 1;	12.25

## **Ohio.**

Norwalk, ch., G. G. Carter tr.,	
15; Fulton Co., "Zaccheus"	92.00
50; Ashtabula, 1st ch. 27;	
Lorain Asso., S. C. Hayee tr.,	
Camden, ch. 6.50; Henrietta,	
ch. 9; North Amherst, ch. 10;	
Sullivan, ch. 4;	29.50
Coll. per Rev. James French,	
Dist. Sec.,	
Coshocton Asso., Mill Fork, ch.	
3.50; Roscoe, John D. Camp-	
ton 1; O. P. Simpson 40 cts.;	
Keene, D. B. Whittemore 1;	
coll. 15.33;	21.23
Scioto Asso.	5.95

## Illinois.

Bloomington, George Wilson Coll. per Rev. S. M. Osgood, Dist. Sec., viz:	9.00
Carrolton Asso., Jerseyville, ch.	48.00
Dixon Asso., Galena, ch. 6; York, ch., Sab. sch., infant class, tow. sup. of Rev. E. P. Scott, Now- gong, Assam, 1; Lyndon, of wh. 25 is fr. J. M. Scott, 10 fr. Mary T. Scott and 1 fr. Louisa Thomas, to sup. boys in Rev. E. P. Scott's Mikir school, Nowgong, Assam, 36;	43.00
Illinois River East Asso., Belle Plain, ch. 22.80; Washburn, Miss Hattie L. Robinson 25 cts.;	23.05
Quincy Asso., Payson, ch., Sab. sch., tow. sup. of boy in Rev. E. P. Scott's Mikir school, Nowgong, Assam,	14.75

Indiana

Coll. per Rev. S. M. Osgood, Dist.  
Sec., viz:  
Bedford Asso. 20.00  
Currie's Prairie Asso., New Har-  
mony, ch. 12; Terre Haute,  
1st ch., Sab. sch., to sup. E. G.  
Taylor, in Rev. B. C. Thomas'  
school, Heathada, Burmah,

35;  
Mt. Zion Asso.

35;	47.00
Mt. Zion Asso.	31.00
	98.00

## Iowa.

Coll. per Rev. S. M. Osgood, Dist. Sec., viz:	
Burlington Asso., coll. 12; Wash- ington, ch. 2.50; Mt. Pleasant, ch., J. P. Roberts 1;	15.50
Linn Asso., Vinton, ch.	4.10
Oskaloosa Asso., Oskaloosa, ch., Sab. sch., to sup. boy in Rev. E. P. Scott's Mikir school,	
Nowgong, Assam,	25.00

## **Michigan.**

Coll. per Rev. S. M. Osgood, Dist. Sec., viz:	
Jackson Asso., Sand Stone, ch., per tr. of Convention,	3.70
Lenawee Asso., Fairfield and Royalton, ch., per tr. of Con- vention,	3.10
Michigan Asso., Mt. Vernon, ch.	5.00

Minnesota.

St. Paul, Mrs. Daniel D. Merrill,  
avails of coin, 29.59  
Coll. per Rev. S. M. Osgood,  
Dist. Sec., viz:  
Minnesota Asso., Hastings, ch.,  
of wh. 6 is for Bibles in Bur-  
mah, and 12 fr. Sab. sch., to  
sup. colporteur, care Rev. M.  
Bronson, Nowgong, Assam, 22;  
St. Paul, 1st ch., Sab. sch., for  
Mrs. Ward's school, Sibssagor,  
Assam, 27.15; 49.15  
Minnesota Central Asso. 10.10

WineCountry

Warsaw, Mrs. L. I. Dexter, per Rev. O. Dodge, Dist. Sec.,	5.00
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Janesville Asso., Beloit, ch.	32.00
Winnebago Asso., Ripon, ch.	11.75

## **Virginia.**

West Virginia, Mason Co., Mt.  
Zion, Miss. Bap. ch. 11.0

Canada West.

**Port Hope, Wm. Craig**      **25.00**

Cape Breton.

Sidney, Henry Crawley, avails  
of gold, 6.5

## **Legacies**

Dorchester, Ms., Mrs. Bathsheba  
M. Flinn, per Robert Vose,  
Esq., Extr., 200.00  
Greene, N.Y., Dr. Levi Farr, per  
J. Julian, one of the Extr., 100.00

Total from April 1 to Aug. 31, 1864, \$3,988-  
511.07

### **Donations in Medicines**

Philadelphia, Pa., Dr. D. Jayne  
and Son, 2 boxes for Rev. B.  
C. Thomas, Henthada, Bur-  
mah. 100-

THE

# MISSIONARY MAGAZINE.

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VOL. XLIV.

NOVEMBER, 1864.

No. 11.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### SIGNS OF THE COMING DAWN IN CHINA.

BY REV. W. ASHMORE, SWATOW, CHINA.

We have good reasons for laying more extensive plans of operation for the future. Not at any previous period have there been such encouraging indications of success as at this present hour. The age of preliminary work (and "an age" it has seemed), seems to have advanced sufficiently to look for a change. The age of collision of the hard death-grapple with Confucianism is beginning. Entirely do I misjudge the ordinary signs of a coming dawn, if before many years the rapt expectant attention of Christendom be not directed to China to see what God means to do among this great people.

There is something striking in many of the concessions that have taken place of late among the Chinese. In the early days of missions there were indeed men of energy and ability and influence brought to embrace the truth; but a mournful disproportion of the children of grace were of the weak and sickly sort—puny creatures, with but little earnestness, a lack of boldness, a painful inability to digest spiritual food, few signs of growth, and many indications which made it doubtful whether they were not still-born after all.

And then again the conversions were among such classes as did not serve to exhibit the full power of the gospel among the heathen;—very humble people, perhaps people whose affairs either one way or the other would not attract attention, perhaps isolated individuals, away from home, cut off from ordinary heathen associations, having nothing at stake from the world in changing their religion. Of course grace is none the less in their cases, and none the less occasion for thanksgiving is there, so far as the individual soul is concerned. But what missionary has not longed to see conversions among other classes, among men who had something to lose, prosperity, comfort, a good name, with honor and distinction already enjoyed among their own people? Not that such are to be sought after and relied upon as supports to a rising church. By no means. But because they do make the power of God's truth shine so conspicuously among their countrymen.

Ah, it was all very well so long as these Christian teachers got "only a few simple-minded, easily persuaded people, to join their new doctrine"; but it takes on quite a different aspect when they see some gray-haired and sturdy idolater breaking up his idols, chopping them in pieces and then declaring in the midst of his own people, far away from a missionary settlement, that he means to become a follower of Jesus; and when they see persons of standing and marked and conspicuous talent, adorned with academic honors, who have nothing to gain and a vast deal to risk by becoming disciples.

Such witnesses to the truth are being multiplied. A more robust and vigorous off-

Johnstown,  
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Philadelphia

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Isaac F.

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idy, obtained prizes at our annual examination of our schools.

He was in his place at our last examination in December last; and, though unknown to us, was the victim of the disease that removed him from us. His family, (four brothers and a father, he the youngest member), fearing we might prescribe our medicines, and being most determined heathen, said nothing of his illness until a short time before his death, when, becoming alarmed, they came to . I went with a sad heart to see the poor boy, and came away with a sadder one, as I found him in the last stages of consumption. I prayed with him often, for which he expressed much gratitude. After a day or two we persuaded his relatives to bring him to our house, a distance of four miles, as we were anxious that Adam should see him. He told us he could live only a few days. This was the first of April. He was often prayed with, and manifested a growing interest in hearing the word of God read to him, aside, as he had strength, reading it himself. It was his constant companion night and day.

#### **Victory over Death.**

A far greater work of grace was going on in his soul than we had even conjectured. Thus passed a few days, when became duty to apprise his family of a true state, that they must soon part with him. To them, though not a matter of great surprise, to him it had no surprise and no terror. He had already won dying grace.

But I must pass over much, and come to the close of this, another victory in his mission, over death and the grave. His aged father was too infirm to visit him at our place; so he requested to be buried back to his home, that he might see his father again and his female relatives, to tell them of the love of God in his soul before he went to Jesus. His wish was gratified. His relatives gathered about him, to bear testimony to whom of the wondrous love of God and his great salvation, God gave him two days.

Among the more marked of his expressions are the following :

#### **Dying Words of a Convert.**

“Weep not for me. I am not now a heathen. I have done much evil. I have been a great sinner, as you all know, but I have been pardoned. Idols are nothing, caste is nothing, time is nothing; we are as the flower that withers. Leave your idols now and go to Jesus. You, my aged and only earthly parent, must not grieve for me, but hasten to the Saviour of sinners, who alone can save you.” To each of his brothers he spoke in a similar way, urging them in the most earnest manner to believe in Jesus. He prayed much, and in almost the same words as Charles Gould, whose case was reported some years since—“Come, Jesus, take me. I am ready to go, my work is done here. Thou art my hope, my all. I have no fear of death or the grave, for thou hast conquered both.”

As the last moments drew on, he called all his friends around, and in the full possession of his reason, and with a grasp of reason that becomes lost by the Spirit's aid in intuition and sight, he said, “I am going now to God and heaven; you must not shed one tear for me, but you should rather rejoice. Don't speak to me or to one another. Now my work is done here; put my body, after I am gone, into the ground; but you must not wail as the heathen do, neither must you observe the anniversary of my death with any heathen rites; for I die a Christian, and wish to be buried as such in the most quiet way. Ask the teacher, the missionary, to see, if he choose, that the place of my body's resting be not desecrated; for I would have my tomb a witness for Jesus, not of me or for me.

“Hark, I hear the call of my Redeemer. It is all dark now; farewell. O Lord Jesus, secure my soul, I come to thee.”

With these words on his lips and a smile on his face, he fell asleep in Jesus.

But not in a ceiled house, with Christians to cheer him, but amid his own heathen relatives and friends, in a poor mud-house covered with straw.

This scene was described to me over and over again by many heathen, who could not understand it, but because of its strangeness to them it seemed to write itself as with a pen of iron on their hearts. To me this testimony is the more to be valued, because no Christian was near, none but his Saviour, to give him this wondrous faith and courage, and that too, as any one knows, in this country in most trying circumstances.

#### Touching Scene at the Grave.

I shall never forget my visit to his grave. It was at twilight. His four brothers went with me to the grave, and while standing there, his aged father came with a little brass pot of drinking water; as he neared the grave, seeming not at all to recognize us, with tears streaming down his face he poured the water into a small depression made on the top of the grave and into another at the foot, crying in the deepest agony, "My son, my son, the light of my eyes, the staff of my old age, thou art gone."—What was I but a man to weep? There was a moment of pause and silence, which seemed to me to link the seen and unseen world as I had never felt before to be possible.

The old man then checked his sorrow by remembering the dying words and courage of his son, which to him now are a living fact, but a great mystery. I thought of flowers long since withered on graves far away—my own dead—and of those hands, some of which now are mouldering in dust far away from this my home among the heathen. Lifting my heart in prayer for that poor benighted family, after many words of warning and appeal, we walked away slowly from the grave, with a higher purpose to serve our Master, Jesus.

#### RANGOON MISSION.

##### LETTER FROM MRS. INGALLS.

##### A True Missionary Spirit.

Thongzai, June, 1864.—You did not send me to this jungle home. I came here because the Lord led me. And my heart has desired so much to live here, that I have lived with the disapprobation of my missionary friends generally.—They know the discomforts, and they tell me God has never called me to endure them. I know all this, and I know that a family of young children could not live here; and hence I am probably the only one who can do so. But the people must be taught, and how, without a teacher? The Lord has blessed us here, and the thought of leaving these people is a sad one to me.\* As I looked upon the congregation yesterday, my heart was very sorrowful. We had a full house, and as I ran my eyes upon the rows, I could not find one man or woman for whom I had not particularly labored, from the day of their first hearing to the days of heart-searching, the trials of friends, their hours of prayer and their joy of joining our number.

Though many of them are much older in years than myself, I look upon them as my children. And these dear preachers who have had no other person to instruct them, it is a trial to go from them. As they have advanced in Christian knowledge, they have shared my burden and rejoiced in my joys, and I need no urging to make me willing to stay with them.

\* Mrs. I. alludes to the probability of her return to this country temporarily to promote the interests of her daughter, now at school in the U. S.

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#### HENTHADA MISSION.

##### LETTER FROM MR. CRAWLEY.

##### New Inquirers at Myindai.

Henthada, June 17, 1864.—I have already, on several occasions, reported the encouraging state of things at the outstation of Myindai.

A letter from the assistant there, received to-day, speaks of more applicants for baptism, and new inquirers. From Donabew, Moung Yan Gen, himself brings the latest news. "All quiet" there, the stillness, alas! of the death in trespasses and sins. Moung Yan Gen is working hard and faithfully and hopefully, and I feel that even that "valley of dry bones" will yet be breathed upon by the Spirit of the Lord. Myundai and Donabew are at present our only out-stations supplied with native preachers. Ko Eing occupies the zayat in the town here, frequently varying his work by preaching from house to house during a part of the day.

See Mag. for Sept., p. 360.

#### LETTER FROM MR. THOMAS.

##### Preparation for the Rains.

Henthada, June 18, 1864.—Since I wrote last, April and May have passed. These are always very busy months. In this time, arrangements are made for our jungle schools, both primary and high schools. In these months we also station Karen preachers for the rains—about six months. It is then, or not for five months after, that inquirers are supplied with teachers.

Just previous to the rains, in April, our ordained men visit the churches, each one in his own vicinity. During these visits, this year, there have been some twenty-five baptisms. Eleven of these were in one Pwo Karen village—Kung-Shah.

##### Henthada Schools.

I hardly need tell the reader, that our normal city schools are commenced for the principal term in the year, in May. Hence now you may think of us here as very busy with visitors from the jungles, and especially with our school for Karen preachers and teachers. We were never more busy in Henthada than we now are. There are sixty in our school—Two of these are Burmese; eleven are Pwo Karens; eleven females; and the rest, Sgau Karen young men. I have five

recitations a day. Three of these are in Sgau, and two in Pwo Karen.

We are fairly started on our wet season campaign. Pray for our normal school; pray for the jungle schools; pray for young converts; for all these churches; for the perishing heathen.

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#### BASSEIN MISSION.

##### LETTER FROM MR. VAN METER.

##### Statistics of Members and Contributions.

Bassein, June 25, 1864.—I have already given the statistics of the mission as a whole for the year 1863.\* A few accompanying remarks on the state of the churches and progress of the preachers may not be out of place.

There has been no increase in the number of churches; but small bands of disciples or recent converts, which we may hope will soon become churches, are now found in two or three places where there were none formerly. The nett increase of members is not very large, either, deducting the number of deaths and exclusions from the number of baptisms. This would have been much larger, could I or one of the ordained pastors have visited, before the annual meeting, several places where candidates were waiting, and who have since been baptized. It is anything but pleasant also to find that the total of contributions for 1863 is not so large as that for the previous year by Rs. 48. This however appears by the showing of the statistics made out from the letters of the churches, which are hardly ever complete, and only to be corrected by much questioning on each item, for which process there was not time at this meeting.

##### Liberal Churches.

The churches generally seem to be in a state of healthful activity, both in their contributions and efforts, and some have done remarkably well. Take for instance the church at Tee Hai—sixty-two members. This church gave for various objects at home and abroad Rs. 177-7; rice,

\* See Mag. for July, p. 240, Oct., p. 380.

171 baskets—Rs. 68. Total, Rs. 245-7. Of this sum, Rs. 60 are school teachers' wages, the largest amount yet paid in one year by any Pwo church. Rs. 30 were a special contribution for a chapel in the city, of the need for which they heard only some two weeks before the time of the annual meeting. The pastor of this church, Myee Koo, was ordained at this meeting; would have been ordained in October, but declined, of which more beyond.

Next in liberality to this, stands the Tha-Ya-Goan church, giving Rs. 88-10; rice, 200 baskets; Rs. 80. Total, Re. 168. Their pastor, Mo Nyo, the youngest of his brethren, was ordained in October, and honors his position, and gives much hope for the future. There is a number of elderly men of unusual intelligence and character in this church, one of whom is "Shwey Doung," who gives part of his time to preaching among the heathen. The Wesaw Creek Association, Indiana, have sent funds for his support. He requires so little, however, aside from his own means, that we shall look for some one else, so as to use the funds remaining in hand in accordance with the wishes of the donors.

The next and only other church which I shall mention now is that at Pay Beng, seventy-eight members. They gave Rs. 69-5; rice, 160 baskets; Rs. 64. Total, Ra. 133-5. The pastor of this church is an excellent young man, one of their own sons, and at the time (ten years ago) the most suitable man for their preacher, as he could use both the Sgau and Burmese books. His education and preaching talent, however, are quite limited, and but for the fact that they have in "Myat Tha," one of their licentiates, the best Pwo preacher in Bassein, the church might suffer for the want of instruction. This young man, who is as modest as he is gifted, and a great help to his pastor, is also assistant teacher in our city schools during the rains. All these churches have young men of promise, either already engaged as licentiates, teachers,

&c., or those who are well advanced in their preparations for the ministry.

#### Catholic Demonstrations.

The church at "Myat-lay-khyoung," near the city, still continues to receive additions from the heathen about them, most of whom are their own relatives. Some five houses finally decided to cast in their lot with their Christian friends at my last visit, just before our annual meeting in February last. In the early part of the year, it seemed likely from what we heard, that the most of the above were about to join the Catholics, who were just then making special efforts to gain them over, and have since then gone on to set up one of their "establishments" or outstations on the river bank, near by the village. Only one member of the church, however, and one or two men of the village had joined them, and gone so far as to aid them in the erection of their buildings. Two or three families also that had taken offence for some reason, and left them for a time, returned again, requesting to be received again before the close of the year. Only a week or two since they wrote me that they had just received a good gong, for a church bell, costing Rs. 30, and were besides making preparations for building a chapel. We advised them in return, not to be in too much hurry, or at least not to involve themselves in debt, even for such an object, as they were talking of borrowing the money to purchase material for the chapel.

#### Church Doubled within a Year.

The Young Ya Kyone church, near the sea, has more than doubled in the number of its congregation, no less than eighteen of their heathen neighbors having joined them during the year.

#### Baptisms—A Narrow Christian.

I baptized seven there in January last, and several others should have been baptized at the same time; but so destructive were the birds, monkeys, &c., that they could not leave their fields hardly for an hour at that season. Almost the

only drawback now to the steady progress of this church, is the presence of the old Sgau Christian and his family, who have been living here many years among the heathen, and who from his position ought to be the leading man in the church. He is so wretchedly mean in everything that pertains to giving for the support of the gospel, that his example is most pernicious. He is withal one of the wealthiest men of the place. I have lately instructed the pastor, Tha Neh, how to act in reference to him, so as to prevent the mischief of his niggardly course, and that is, to say to him and his family that they must give up to a certain amount—say for instance ten baskets of paddy, or nothing at all would be received from them. This perhaps may shame them into doing their duty. It will at least show the others that we can do without the gifts of some men, and they be no better off, and the church no worse off.

Of the other churches, all but three have had additions, either by baptisms or of new converts from among the heathen. The others we believe, have at least held their own; and so here on the whole is progress, though not as marked and rapid as we could wish. We will therefore thank God and go forward more earnestly into the labors of the coming year.

#### ASSAM MISSION.

##### LETTER FROM MR. SCOTT.

##### Christian View of Trials.

Nowgong, June, 1864.—Since my last report the Lord has continued to be gracious to us in many ways, not always granting us the bright sunshine, but never leaving us in total darkness. Our life-web does not present such an array of brilliant hues as does that of many others; neither is it quite destitute of bright displays of grace. He who throws the shuttle and springs the treadle in His own appointed time and way, has woven into our web varied pictures of joy and beau-

ty. Even the sombre shade of Mrs. Scott's long and painful illness, is greatly relieved by the setting of a bright little rose-bud in the centre, rendering what, humanly speaking, would otherwise be a source of grief, a cause of thanksgiving.

Is it not always thus with the true believer in God and in his Providence? Does not the bitter cup oftenest contain health, and the severest trial beget the purest joy? Have you not found it so in your deep affliction? May not the Christian always look confidently for an essential and immediate mitigation of every affliction? Then from such a standpoint only, how desirable the privilege and inheritance of the Christian, whatever of trial or labor may be connected with his life! Moreover, we know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This dear assurance renders the Christian's lot—joys, sorrows, all, counted and weighed—a thousand fold more precious.

##### Mikir Pupils.

When I last wrote I think we had about ten Mikir boys and young men with us in school. The number has been steadily increasing, until now we have twenty-five on our list. Of these we have just now only twenty; five, being frightened by the appearance of the dysentery in the station a few days ago, ran off to the mountains to stay till the hottest of the season is past. I have found it necessary to employ an assistant teacher for them. His work is to instruct them in reading, writing, arithmetic. I spend a portion of each day in Bible instruction. The eagerness with which they read the Scriptures and receive the truth as it is in Jesus is cheering to us. Any other book is gladly laid aside to take a lesson from the Testament. No other subject seems to awaken such an earnest interest in their dark minds as these to them new doctrines of the cross.

##### The Ancient Jews and the Mikirs.

A few days ago I had occasion to refer to the sacrificial offerings of the an-

cient Israelites. At once they exclaimed, "O that is the way we Mikirs do now! Perhaps our fathers learned it from those people. Why do you Christians not sacrifice bullocks and lambs and doves, if God has commanded his people to do so? Are not we right in making such offerings?" This opened the way for an explanation of the relation of those typical sacrifices to the last Great Sacrifice, and that therefore "there remaineth no other sacrifice for sin." They seemed pleased, and said, "We will make no more offerings to our deities." It might be added here that there are so many points of similarity in the manner of offering the sacrifices of ancient Israelites and modern Mikirs, that it is not strange that an identity should be suggested by our pupils.

Nominally they sacrifice to different deities; but they say these are only the agents or vicegerents of One Supreme God, to whom all offerings are presented by these subordinates. In this the difference is fundamental, and above all there is no Christ to whom they look as the life of their sacrifices.

#### **Desire for the New Testament.**

As soon as these young men have learned from the primer to read, by slowly spelling out words, they covet a copy of the Assamese Testament before all other gifts, though it is difficult for them to understand much of it, not being well acquainted with the language. When shall we be able to give them the gospel in their own tongue? I hope to have select portions translated ready for the coming cold season. Mrs. Tolman gave them a hymn, which most of them committed to memory long before they could read, and it is a great favorite. To this Mrs. Scott and her "boys" have added another, which also pleases them very much.

#### **Hopeful Cases.**

Three of our pupils, fine young men, we think have given good evidence of a change of heart. Two of these are youths of superior talent and influence—one, the young chief of a large village;

the other, prospective son-in-law to another influential chief. Others are following after. We hope to have several useful helpers ready by the time of next cold season campaign. It is, I think, truly more than our meat and our drink to lead these poor, blind, hungry souls up to the feast that is spread for them in the gospel.

#### **Who will Supply the Funds?**

But in the midst of our rejoicing, there comes up a rather practical question, one which has to be answered each day.—Where are the funds, wherewith all these twenty-five are to be furnished with food, clothes, books, teachers? I have procured a small piece of land, on which the boys work out of school hours, and which, with God's blessing, will do considerable toward giving them food next year. To meet their present wants, we have provided for them for the last five months, mostly at our own expense, by curtailing elsewhere in our own wants. But Rs. 50 per month make a heavy drain from a light purse. The Lord will provide for them in his own way when our purse is emptied.

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#### **NINGPO MISSION.**

##### **LETTER FROM MR. KNOWLTON.**

Ningpo, May 19, 1864.—On the 16th of January, 1864, I started for Kinghwa and arrived there on the 25th.

##### **Labor not in Vain.**

I was happy to find evident tokens that the labors of Dong and Chu had not been in vain. They had circulated many Scriptures and tracts among those who could read, and their literary friends, and had preached the gospel faithfully to them, so that many had obtained considerable knowledge of Christianity, and some had sincerely believed. Several of their relatives, literary men, had, it is said, become true believers, but were swept off last year by the pestilence.

##### **Active Christians.**

I found that the nature of my business was well understood, and I was well re-

ceived and treated with respect wherever I went. At Dong-zah, the native village of Dong, I found that the native Christians had not been idle; especially was this the case with the young literary man, baptized in the early part of last year at Ningpo. He had been laboring with two of his cousins, both literary men, and holding services on the Sabbath at his own house. The two cousins had been sincere inquirers for some time, and not long after my arrival, they requested baptism. One of these proved a very interesting case. He is a large, powerful man, a good scholar, possessing a superior mind, and he manifested more of the true spirit of Christ and of a genuine work of grace in the heart, than I have usually seen in Chinese converts.

#### **Church at Kinghwa—Baptism.**

On the 21st of January I organized a church of thirteen members who had taken a letter from the Ningpo church for the purpose, and administered the communion. On the 14th of February I administered baptism to the two converts in a large tank near by. A large number of spectators witnessed the ordinance, which for the first time in all this region of country had been administered. May it prove the first of a great multitude.

#### **Religious Services—Kinghwa Dialect.**

I spent about six weeks at Dong-zah, making, in the mean time, several excursions to other villages. A few literary men besides the converts were present frequently at our daily morning and evening services, and daily reading of Scriptures and Scripture catechism, and familiar conversations upon Christianity and personal duty. I had no difficulty in making the literary men understand me; but the ignorant people, who only understand their native colloquial dialect, could understand but little, nor I them. I sometimes addressed them through an interpreter, but depended chiefly upon the native brethren to talk to the crowd. The Kinghwa dialect is so different from the Ningpo, that a

preacher there must learn the dialect before he can preach effectively, however well he may speak the Ningpo dialect; indeed the same is true of a native of Ningpo. The congregations of Dong-zah on the Sabbath numbered about thirty persons usually, though in pleasant weather there were sometimes eighty or more.

#### **A Precious Memorial.**

The last half of my time, about six weeks, I spent at Kwu-fong, the native village of Chu Tehpiau. Though most of the place has been burned down, as is the case also with all the villages in this section, I found still standing Chu's house where he spent his childhood, and the room where, during his last stay in Kinghwa, he preached the gospel to a great number of souls. On the wall of the room was still remaining the notice he had written and posted up, to the effect that here "the Heavenly Father was worshipped; the gospel's true doctrine, repentance of sin, faith in the Saviour for the salvation of the soul and the obtaining of everlasting life and happiness, is here proclaimed. Those who come in to listen, must sit quietly and make no disturbance." "The disciple of Jesus, Chu Tehpiau."

It was with melancholy interest that I beheld the place of his last labors, especially as those most benefitted by his labors here, as a general thing, had all been taken away by the devouring pestilence of last year. How much I missed his aid in my labors there, no words can express! May God, in mercy to this poor people, raise up many more such laborers! He was no "man-made minister" of Christ; he was emphatically chosen and raised up of God. I trust other faithful laborers are being raised up.

I held services at Kwa-fong, and spent my time in the same way as at Dong-zah. The congregations on the Sabbath were also about the same as there. On the 10th of April I baptized two converts, both literary men, in the pure mountain stream that passes this place, and admin-

istered the communion to the church which had assembled for the purpose. A large number of persons witnessed for the first time these ordinances. It was a good day.

#### Character of the Kinghwa Church.

The church at Kinghwa now numbers seventeen members, eight of whom are literary men, and five of these have attained the literary degree of Sui-tsai, answering to our A.B. This church I suppose is farthest inland from an open port of all the churches yet formed by Protestants in China. If the work goes on and prospers, we shall no doubt meet with opposition; but God reigns, and the work will go on. A foreigner might not be allowed to reside peaceably there now, since the officials are very jealous of foreigners. And what complicates the matter is, the Chinese regard the rebels as Christians, i.e. followers and worshippers of Jesus.

#### Outstations Established.

I established a station at Kwu-fong, purchasing a house for a chapel, and fitted it up, all for about \$40, and stationed Tehking, a younger brother of Chu-Teh-piau, as preacher, and another brother by the name Tsong to look after the chapel and assist him in talking to the people; also a station at Dong-zah, where I hired a room, and established Dong Ah-lan as preacher, to maintain daily services and services on the Sabbath. This place is six or seven miles from Kwu-fong. I established a third station about seven miles from Dong-zah, at a place called En-di, where there is some interest.—Here I stationed two brethren, to maintain regular services and talk to the people as they have opportunity, and to study the Bible in connection with my Scripture catechism. One of these spent several months at Ningpo last year, studying the Bible, and is a young man of rare talent and scholarship; the other is the interesting man that I baptized at Dong-zah, whom I have described. Here the use of a fine school-building was

given me for a chapel by an inquirer, a mere nominal rent being paid.

#### Idolatry Paralysed.

The temples and idols at Kinghwa have nearly all been destroyed. The idolatrous practices are for the time being nearly at a stand-still. Every one would acknowledge, when appealed to, that the old idols could not help him, and that Heaven was punishing him for his sins. On the whole I cannot but believe that God has mercy in store for the, at present, suffering people of that district. I earnestly desire the prayers of Christians in their behalf.

#### Kinghwa "Gospel Society."

The church at Kinghwa have resolved themselves into a kind of Home Mission Society, called the "Gospel Society." They propose to support, as far as they are able, the cause there themselves.—They have purchased and contributed land, from which is to be drawn support for native preachers and incidental expenses of chapels. Regular contributions of money are also to be maintained. How the above plan will work, I cannot tell.

#### Calamities at Kinghwa.

The sufferings of the people of Kinghwa have been seldom equalled in any other age or portion of the world. The sword, the pestilence, and famine, chiefly pestilence, have reduced the number of inhabitants in the southern and western sections of this and the Sau-ki districts, to about twenty per cent. of their original number. It was distressing to see the people there pining away day by day, and dying of starvation, their houses for the most part destroyed, their goods robbed, or sold, or destroyed; their money used up; no one had either money or rice to lend, or, if they had it, they would not do it; nothing to obtain for food but the grass in the fields, and this, with snow at times on the ground, could not be readily obtained or properly digested when eaten. Such was the condition of this formerly well-fed, proud,

careless, idolatrous, wicked people, with but few exceptions. God's wrath is evidently poured upon them. May this deserved punishment be followed by sanctifying grace and mercy. I did what I could to alleviate their sufferings, and at the same time to point out to them their sins, especially the sin of idolatry.

#### TIE CHIU MISSION.

LETTER FROM MR. JOHNSON.

##### Additional Baptisms.

Swatow, May 25, 1864.—In a letter of the 6th inst., I gave an account of the baptism of a very interesting old man, who had been for three years or more groping for the light.\*

On the 15th inst. six others were baptized on profession of their faith in Christ,—three men and two women, and a young girl from Mrs. Johnson's school. All these have been for a long time inquirers and under trial, and gave good satisfaction. One of the men is from Tie-chiu-hu, another from Tat-hau-po; the third lives here. The women are from Tangleung, one a widow, fifty years old, the other a young married woman, daughter-in-law of a sister I baptized in January, 1863, who seems to have been the instrument of bringing both of these disciples to Jesus.

##### New and Hopeful Cases.

There are seven or eight others who give us hope that they are inquiring for the way of life, some of whom, we trust, have found it. One of them is the old blind man from Tie-chiu-hu, about whom I wrote as visiting me when I first came up here, and who, it will be remembered, ministered so kindly to the brethren, A Sun and A Ee, when they were in prison in the Hu city, in 1856. It was from this man that the brother from Tie-chiu-hu, baptized on the 15th inst., first heard the truth. We have been long hoping to see the old man himself come out and

\*See Mag. for Sept., p. 385.

boldly confess Christ. And this he seems about ready to do.

God is working all around us, and drawing his chosen people to the feet of his Son. You will rejoice with us and pray for us, that we may have still greater manifestations of the Divine power.

#### GERMANY.

LETTER FROM MR. BORNEIKE, HAMMERSTEIN,  
WEST PRUSSIA.

##### Review—Restriction Withdrawn.

During the first quarter of the present year I made five missionary tours, enjoying much. In fifty days I held fifty-five meetings and made a hundred and fifteen visits, besides my ordinary duties and correspondence. In January I was at Bandsburg. The burgo-master required me to exhibit to him our regulations and to hand in a catalogue at every meeting of those who purposed to attend. But on application to a higher authority, both requirements were set aside as illegal, the first, because we have no society in the place existing under regulations, but only a couple of church members. So, much to the joy of our believing brethren, I was permitted to hold meetings without hindrance.

On Sabbath, Jan. 24, we had three full assemblies, in which perhaps fifteen or twenty souls were looking for a blessing,—some of whom found peace. Some, both before and after the meetings, had questions to be solved, to which I joyfully replied.

##### Interest among Children.

In February I visited Further Pomerania. Besides the meeting for adults in Butow, I had an interesting service for the children, in the course of which two children, twelve and fourteen years of age, offered very earnest prayers.

In March I held in Cöslin four meetings for adults and one for children, at which many adults were present, besides a prayer meeting. On Lord's day, March 18th, a lady of rank was present, who

was anxious to know whether it was proper to allow her servant girl, who was awakened, to attend the meetings. She has since told the girl that she may always go.

On this journey, which occupied fifteen days, I have seen, at the outstations visited, more than thirty souls inclining towards us, and who attend our meetings. In my field of labor there are now upwards of sixty of whom I have great hope. Some of them have found peace. May God, who is rich in mercy, soon bring them all into his church.

#### Baptism by Moonlight.

March 22nd I visited Eisenbrück and enjoyed a precious season. First I had a blessed meeting in the dwelling of the superintendent of the glasshouse. After that we had a sing, from which I look for glorious results. Our singing has already secured us friends there. At the close of the quarter was the best of the feast; on the evening of Good Friday I baptized three young women into the death of Christ, one of them being my eldest daughter. It was a calm and lovely evening, and a joyful moment to me, when after the baptism we knelt under the bright moonlight at the edge of a thick forest, and gave thanks to God for his great goodness. Everlasting thanks be to Him for his great love and mercy. Before the celebration of the Lord's Supper on the following Sunday, the newly baptized were welcomed to the church, and with laying on of hands the blessing of God was implored to rest upon them. All the meetings during the Easter week were well attended and greatly blessed. At the love feast, my heart was melted in tenderness.

The children's meetings here and at other places awaken much hope. The happy faces of the little ones often give us reason to believe that the efforts of the brethren and sisters in their behalf are not in vain. In many places we have praying children, whose childish supplications sometimes move the hearts of the older.

#### A Promising Work.

During the second quarter of the year, I had much cause to bless God for the way in which he led me in mercy. In Hammerstein and Bernsdorf three more were received into the church, and three others related their experience, one of them a little girl of twelve years old, who gives us great joy. Many more stand near us, whom I hope the Lord will soon bring into his church.

I enjoyed a rich blessing on my way to the Conference, in which I consumed forty days. With the help of God I preached twenty-nine times, gave six addresses and attended five church meetings and two meetings for children, in which I pointed the dear youth to the Lord Jesus. Besides, I made eighty-seven visits, and served as clerk of the Conference.

The churches which I visited were those of Stolzenberg, Bladiau, Königsberg, Memel, Pobethen, Elbing, Goyden and Dirschau.

The largest assemblies were in the spacious and beautiful chapel of Memel, where I spent two Sabbaths and preached to many hundreds of attentive hearers. The remembrance of these meetings is very refreshing, and I earnestly pray God for a rich blessing to rest upon those who in any manner contributed to the pleasure of those occasions. May all the hearers, through Divine mercy, reap an abundant blessing.

#### Ladies' Sewing Circle.

At the request of br. Niemetz, pastor at Memel, who spent some days in travelling among the churches after the Conference at Königsberg, I was present twice at the Ladies' Sewing Circle, and there saw with my own eyes how much diligent hands can do for the honor of Christ, when they are set in motion by Christian love. I was particularly pleased with the narrative of an aged sister who told me how the Sewing Circle began, and what progress it had made. The sisters have already done much by their efforts to save immortal souls, and they commit

sir endeavors' to Him who has said, nasmuch as ye have done it unto one the least of these my brethren, ye ve done it unto me."

**missionary Spirit an Element of Prosperity.** I can bear testimony with sincere joy at I found in the church of Memel a ssionary spirit. Perhaps this is one of e principal reasons why it is now the gest church in Prussia (2 Cor. 9: 6; lke 8: 36). In other churches also I ve had reason to rejoice on account of at the children of God are doing for glory. In my numerous and exten- e journeys I have generally found oc- sion to remark that those churches are st prosperous which have regarded eir vocation most as missionary church- and where praying, witnessing and eral hearts have endeavored with all rnestness and sincerity to do things rthy of their calling, and have not unk from the necessary sacrifice and f-denial. On the other hand, I know church,—the only one of this kind,—ich has no missionary spirit, and the ult is that it dwindles more and more ery year. A serious lesson to the urches of God!. It is the Lord's will at his children should trade with the unds entrusted to them, for the honor his name and the upbuilding of his igdom (Luke 19: 12-27). May we ver forget this. Then will his blessing upon us.

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**LETTER FROM MR. ALF., POLAND.**

**Progress in Russia.**

Kiciny, June 28, 1864.—While I was Russia I had the pleasure of baptizing y candidates,—chiefly children, from elve to twenty years of age,—and inding two churches. One of these urches is in Horczik, and numbers 203 mbers; the other in Sorocin, numberg 250. Br. Hartwig ministers to the st, and brn. Kelm and Rafalsky to the cond. The latter, who is also a teach- of youth, resides in Neudorf, where e brethren wish to build the present ar a house for a school and prayer-meet-

ings, for which purpose they earnestly solicit the contributions of the friends of missions.

The kingdom of God in Poland con- tinues to advance. I recently baptized five in Podolsk. I have had to suffer much from my enemies, but the Lord has helped, so that they have been put to shame.

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**LETTER FROM MR. NIEMETZ, MEMEL.**

**Baptisms in Kurland—Russia.**

Memel, July 6, 1864.—On the 20th of June, forty-nine ransomed souls were baptized at Kassan, a station in Kurland, in the presence of numerous spectators. At Labraggen, where sixteen had been already baptized this year, twenty-three more have been examined and will be baptized shortly.

The Russian consulate in Memel has applied to br. N. for a confession of faith, properly attested, because the ministry desires to decide finally concerning the Baptists.

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**LETTER FROM MR. BAUMGÄRTNER, ROSITTEN.**

**A Prosperous Work.**

Rositten, June 6, 1864.—The Lord's work still advances, and sinners are awakened and converted. Early in April we had another delightful love feast, which was signalized by the awak- ening of several children and young persons, male and female. Although after such awakenings many go back to the world, still lasting good always results from them. Six children have since of- fered themselves as candidates for bap- tism.

At Albrechtsdorf we had a blessed love feast at the Pentecost season, and several were awakened; sixty-three in all, since the new year, have been added to the church, one-half of whom were baptized in Rositten, and the rest in Albrechtsdorf and Biberswald.

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**LETTER FROM MR. LIEBIG, BUCHAREST.**

**Baptisms in Bucharest.**

Mr. Liebig had the pleasure of baptiz-

ing four persons on the first of May, in Dambrovitz. About eighty spectators witnessed the ordinance. The most profound silence reigned during the prayer and the baptism. Among the spectators were two Wallachian soldiers. Twelve

disciples sat down together at the Lord's table. The meetings have long been well attended, and new seats are required. Many have heard the gospel, and if God dissipates the darkness, we may hope for great things.

## M I S C E L L A N Y.

### ZENANA WORK.

The following account, by Dr. Mullens, of the commencement of this interesting branch of missionary effort was read at the recent Punjab Missionary Conference. The importance of such efforts can scarcely be over-estimated. Until their commencement the better classes of Hindu females were, with scarcely an exception, placed beyond the pale of missionary influence. Isolated from all opportunity of intellectual improvement, shut up in ignorance, like birds of gaudy plumage in a gilded cage, they spent their lives in insipidity, and their influence was entirely of the non-progressive character. Now, the recesses of the zenanas are being opened to the judicious action of female missionaries, and the amount of good eventually to be realized is beyond conception. A statement on such a subject, by one so well qualified to afford information, may well claim our attention.

"Some years ago, after the opening of Mr. Bethune's school, Messrs. Smith and Fordyce, of the Free Church Mission, endeavored to establish a system of home education among Hindu families in Calcutta, and to provide Christian governesses, who should visit and instruct them. The normal school (established about the same time, at great expense) had for its object to provide such teachers, and specially train them for the work. The effort, however, was in advance of native public opinion in the matter, and met with but partial success. The conviction, however, that the education of native

gentlemen in such large numbers, in missionary government schools, must eventually lead to the education of the female members of their families, was well grounded, and the desired and expected results are beginning to appear.

"Mrs. Mullens had long wished to devote time and attention to this important branch of female education, feeling that, in her perfect command of Bengali, and her long experience in teaching, she possessed peculiar qualifications for undertaking it. On her return from England in December, 1860, she found the opportunity so long coveted. A great advance in native opinion had taken place just after the mutiny, the inaugurator of so many other vital changes; and as Mrs. Sale, of the Baptist mission, who had established a zenana school in two houses near her own residence, was about to leave for England, Mrs. Mullens offered to carry on the work in her absence. She made arrangements for the instruction of her boarding school of sixty girls, and prepared to devote herself to this new sphere among Hindus.

"She commenced with the families visited by Mrs. Sale, and two schools of respectable children, carried on by herself in private houses before her visit to England. Very soon, a third family desired her visits, in the neighborhood of the other two, and the original sphere was enlarged. Her scholars consisted of several grown women, wives, mothers, daughters, and other relatives, of various ages, but many of them possessing active and intelligent minds. They were

taught to read and write Bengali, and to work in wool and crochet. Besides hearing their lessons, she made it a point to converse much with her scholars, to relate stories, and stir up their minds to seek useful knowledge. To assist in the mechanical work of teaching to read, a plain Christian woman, of steady character was appointed to visit them daily, and give them lessons in reading and writing. Mrs. Mullens herself visited them once a week. She was joined from the first by her friend, Mrs. Murray; who took a deep interest in the school, and by our eldest daughter, Alice, who, though very young and unable to speak the language, took charge of the wool-work and crotchet.

"These houses were two miles from our own mission house; but, soon after the system was commenced, two houses were found near us, in which the women were most anxious to learn, and hailed the proposal to visit them with delight. The fact became known, and other applications were made; letters were written to her, and native gentlemen paid her visits, anxious to secure her services for the members of their families. She was now able to make terms with them as to the books she might read, and induce them to pay a part of the expense. She was in no haste about the introduction of direct Christian teaching; the thing was new, and she felt she had much to do in disarming prejudice, in conciliating the minds of her scholars, and showing them that she was a true friend, who desired their real welfare. Her views proved sound; the inmates of these families were soon thoroughly at home with her, and busily engaged in learning. Before many months had passed, in addition to her two girls' schools, she had eight houses in all, receiving her visits, and no less than eighty women and seventy girls had become her scholars. Two Hindu teachers (brought to her knowledge some years before) were engaged, as well as the Christian before mentioned. Friends at home took much interest in the work, and sent an abundant supply of wool,

patterns, needles, and cotton. Though she did not read the Bengali New Testament with them regularly, she gave her scholars her own books, "Phulmani and Karuna," "What is Christianity?" and others, and often were the doctrines and teachings of the Bible the subject of earnest conversations between them. Meanwhile, Miss Sandys, in connection with the normal school in Calcutta, had entered most laboriously upon the same work in the city itself, and soon had as many houses and scholars under visitation and instruction as Mrs. Mullens, at Bhowanipore. The Free Church Mission also was maintaining its large school for respectable girls, similar to that which Mrs. Smith, of Sigra, has long maintained in Benares.

"So ended her first year of labor, and with it ended her useful life. She was permitted to enter on the work she had long desired, to give it a new and hearty impulse, to draw to it the attention of Christ's church, and secure friends for its maintenance and enlargement; and then she was called away. The Lord's work is not allowed to depend on his servants, however able, qualified, and willing. "Who art thou that trustest in the son of man, in whom there is no help?" "Cease ye from man, whose breath is in his nostrils." "Not unto us, O Lord, not unto us, but unto Thy name, give glory!"

"After a pause, the work she had laid down was steadily resumed and maintained. Our daughter Alice was most anxious to keep the schools going on; and in God's good providence, we found a nice Christian widow, who could be her companion, superintend the general teaching of the schools, and herself give Christian lessons. Mrs. Murray also continued her kind help, with others; everything went on, and the number of houses and of scholars increased. Several changes took place from removals and the like, but at the end of the year there were eleven zenanas visited, containing eighty-six women and fifty girls. Mrs. Murray had also added four zenanas to her own work, and Miss Sandys had continued all here.

There must be now some twenty-five zenanas regularly visited, and at least two hundred ladies under instruction, and one hundred girls. The tone of the teaching has improved. The Bible is read everywhere with the "Pilgrim's Progress," and the "Peep of Day." In several cases the wool and other materials are paid for.

"There has been opposition in one house visited. An uncle, one of the genuine old school, so stormed and raved about this new-fangled education, that the school was shifted to another house. But many of the new school want all the knowledge that can be given. Some wish their wives to learn the New Testament. The women themselves are greatly enjoying their studies. One of them said one day, 'Do you know, ma'am, that really I never sleep in the day now. I have so much to do with reading and wool-work, beside my house duties, that I am always busy.' A letter states; 'In the last of our new houses we have two women most anxious to learn; the day we first went they would hardly let us come away. One of the women told us she had been longing to learn for months, and had begun with one of her husband's younger brothers. In three weeks she had read through the Gospel of John, and could answer any question on it. We have one very nice zenana in Bhowanipore, containing five women, most quick and attentive. The eldest is reading the Bible right through, and says her husband wishes her to learn all about Christianity. Another clever pupil is the wife of a doctor; she not only pays for the wool and canvas, but sends her own carriage for us every week. She reads and writes Bengali very nicely, and her English gets on capitally. Her husband helps her greatly. Who will not pray that so good a work may go onward with increased efficiency and in greater breadth year by year?'

"Great interest has been excited everywhere among Indian missionaries, by the story of these schools; and a few hints may be appropriately given, as to the

principles upon which they may be best conducted.

"1st. In these zenana schools, the old system of drawing children and scholars to a missionary is entirely given up; the teacher goes to her scholars. Public schools for girls and women are greatly opposed to the ideas of respectable Hindus.

"2ndly. Female education is of English origin, and is therefore most obnoxious to the old school of natives. This new sphere must therefore be sought amongst the families of educated men, or men who have at least accepted some enlightenment.

"3dly. From the nature of the case, all gentlemen are excluded from these missions. They are the work of ladies only. This work must be done quietly; zenanas are not to be asked about, and when anything is published, names and places should be carefully kept back. In seeking them out, inquiry should be made privately of individuals. Though small at first, the work will grow, through the information given by ladies to one another.

"4thly. Caution may well be used at first, as to Christian instruction—caution without compromise. It is true wisdom to disarm prejudice by kind acts, by showing interest in a family; and, as opportunity arises, as questions are asked, truth may be more fully declared, and books more decided introduced.

"5thly. As things advance, it may be convenient to induce several families near together to join in a school in one house. A native female teacher should instruct regularly, and if possible, two ladies should visit together, or a lady and the native teacher.

"6thly. If possible, payment should be required from the outset, for wool and other materials; also, if practicable, for the teacher who does the mechanical part of the work.

"7thly. It is all-important that the ladies who visit should speak the native language. They may do much good by conversation alone. Visiting as teachers,

rid of all ordinary visiting topics can devote their whole time and to topics which give practical instruction."—*Ch. Missionary Gleaner.*

### GOSPEL AMONG LEPROSIES IN INDIA.

use of Mercy for lepers at Almorah has been established several years, and is in charge of missionaries of the London Society. Many proofs have from time to time that the work has been appreciated or in vain; but recent proofs of hopeful conversion among the inmates brought a rich reward to the hearts of the laborers in this field of effort.

One of the most interesting branches of mission is the Lepers' Asylum.—Leprosy is a prevalent disease in the country as soon as a native is seized with it he is rejected by his friends and becomes an outcast. Mr. Budden, in company with the supporters of the mission, who had compassion on the natives, healed them, established an asylum a few years ago, to be supported by voluntary subscriptions, for all lepers to resort for shelter and support. The number at present is ninety. In the first they have been under instruction. Mr. Budden and his master of the upper school have been very diligent in teaching them the gospel. Now, there is a native man employed solely to teach and instruct them, which he does daily. The conversion of the lepers, whom I had the pleasure of baptizing in my last, proved the commencement of awakening among most of the inmates of the asylum, akin to the revivals in Great Britain, and has tended to show every satisfactory sign of the work of God. Shortly after baptism, five more—two elderly men, one young man of about eighteen years of age, two women, and a little girl of fifteen years of age—told me that they were fully convinced that the gospel was the only way of life, and that it

was their hearts' desire to trust in Jesus for salvation, and to make a profession in his name. At length, satisfied with the knowledge of the Bible they possessed, the purity of their motives, and their earnest desire to trust in Christ alone for salvation, I welcomed them to the visible fold of Christ in the mission chapel, after an appropriate Hindustani sermon, on Matthew 28: 18–20, had been preached by Mr. Foy, a Wesleyan brother who was passing through Almorah. In addition to the usual congregation, Gen. and Mrs. Parsons, and Col. Ramsay were present, whose efforts and liberality have been among the principal means of founding and sustaining the lepers' asylum.

All earnest Christians will, I am sure, sympathize with us in the great joy we feel on seeing these our sadly afflicted fellow-creatures come out from among the heathen and profess the name of Christ, with hearts gladdened by a knowledge of his grace, and filled with the hope of eternal life, instead of that black despair which must be the necessary effect of believing the doom pronounced by Hinduism upon all affected by leprosy. The conduct of all the eight since their profession has been such as to encourage us in cherishing the highest hopes of the future, clearly indicating that they were actuated by no other motive than the constraining influence of the love of Christ. On the one hand, they manifest no trace of having set their hearts upon obtaining any additional worldly advantage through embracing Christianity; nor do they, on the other hand, seem in the slightest degree to indulge the delusion that the goal has been reached, and that now they have nothing to do but to rest in indifference, with the satisfied feeling that their salvation will be secured by virtue of their profession. They ardently labor to spend their time in the most profitable manner—some by reading, others by learning to read; sometimes by one reading aloud to the others, and then by talking over the wondrous truths of the gospel together—as though new springs of life

and energy had been opened within them, which fill their souls with streams of delight in God, and earnest longings to behold more of the excellency of the knowledge of Christ Jesus the Lord, and to realize the blessed fruits and joyous experience which such glorious and transforming knowledge imparts.

I know of nothing that ever afforded me more real pleasure than the greetings of their joy-lit countenances, with which they welcome me when I go among them to speak to them of the unsearchable riches of Christ. Undoubtedly, this is only their "first love;" and it is possible some of them will prove like those who, receiving the seed in stony places, anon rejoice over it, yet, having no root in themselves, when persecutions and tribulations arise, become offended. May the Lord grant them to be rooted and grounded in love, that they may become strong in his grace and armed with his Divine power, so as to be prepared to meet the trials and conflicts that certainly will overtake them.

But this blessed influence of the gospel is not confined to producing such wondrous effects upon those who have already made an open profession; they do not form the boundaries of its operations; it diffuses itself abroad through the hearts of others, awakening their consciences to a sense of their danger, and opening their eyes to behold the sufficiency of the grace of Christ to meet their wants. Thirteen more hopeful inquirers have made known to me that they have been deeply impressed by the invitations of the gospel, and that they desire to testify their hearty acceptance of them by a public profession. They are waiting a few weeks; for I consider it best they should do so, in order that time may be afforded them to acquire a deeper knowledge of the Scriptures, and to weigh well the importance of the step they are about to take; and that we also may be able to judge more satisfactorily of the depth and abiding character of their impressions. Apart from the influence which the conduct of those who have de-

cided for Christ exerts upon the other lepers, I think the interest in the gospel they all manifest, affords sufficient indications to justify the glowing hope of seeing them all eventually cast in their lot with the people of God.

I know that the above view of these encouraging events may be considered over-sanguine by many. And as this awakening did not commence among the higher classes of Hindus, it will probably occur to most who know something of the native character, that these lepers were merely driven by their despised and outcast condition to seek kinder treatment from Christians. To which I answer, that if they have no worldly sacrifice to make, neither have they prospect of any worldly gain; for, much as they are scorned and loathed by their fellow-countrymen, certainly the profession of Christianity will not raise them in their estimation. And, even granting they were driven by their leprosy to seek sympathy from the followers of Him who in the days of his humanity cleansed the lepers, we are certain that the first Great Ruler, who holds all second causes under his control, often employs affliction, distress, poverty, and even disgrace for the purpose of making sinners feel miserable under a sense of their ruined state, so that they may be constrained to flee for help and comfort to the cross of Christ. This is the way in which, I believe, our Heavenly Father, in whose sight the soul of a leper is as precious as the soul of the greatest earthly monarch, has chosen to bring these suffering outcasts to Himself. The work has been his from beginning to end; and to Him shall be all the glory. I do not claim for them such enlarged views of the doctrines of the gospel as Christians in England enjoy—far from it. But this I do believe, that they are able to appreciate that blessed doctrine in which the gospel of Christ differs from all other religions, that they may be saved just as they are by the free pardoning grace of Christ, through and by faith in his atoning death, without any merit or good works of their own.

One of them, Bachchua, before coming to the asylum had travelled in company with his father to the four great places of pilgrimage, Jaggañáth, Badrináth, Pash-patináth, and Hinglaj, and had given large sums of money to the brahmans to remove his stain of leprosy, which, according to the Hindu doctrine of transmigration of souls, he believed to be the fruit of some sin he had committed in a former state of existence. But all to no purpose. Now, together with the others, he rejoices in having found the only way by which he can be redeemed, both soul and body, from the power of spiritual and physical leprosy, and be raised to glory to dwell for ever before the throne of God.

The impression produced upon the Hindus and Mussulmans of Almorah by this awakening, is the same as the two different effects produced by the gospel in all other places. To some, I fear, it is "a savor of death unto death;" while to others, I trust, it will prove "a savor of life unto life." Those whose minds are blindly prejudiced by their own religion, condemn Christianity more than ever for condescending to favor such loathed characters. They wonder what good they can expect from lepers. They cannot understand the disinterested love of God. In preaching to them, or conversing with them, after one has dwelt extensively upon the infinite mercy of Christ in becoming our Mediator and Sacrifice, and in going about upon earth to relieve the distressed and needy and to heal the sick, they will immediately mention some of the absurd miracles of their gods as conferring equally great benefits upon mankind. Even an otherwise intelligent Mussulman the other day in extolling Mohammed, told me, as though he considered it his crowning miracle, how the prophet cut the moon in two parts! And, in asking him what good Mussulmans or any one else obtained thereby, his reply was, "What good did Jesus do by cleansing lepers?"

But there are more pleasing effects than these produced upon the minds of

those who have some belief that the Bible is the Word of God. One gratifying instance is to be seen in the case of a Rajput, who made known to me a short time ago his desire of professing Christianity. He said that he was first attracted to read and ponder the gospel, while listening to the head-master of our upper school and myself preaching in the bazaar about a year ago; and that he decided to seek admittance among us when he saw the lepers baptized. I hear that several brahmans have been laboring to dissuade him from joining us, and trying to poison his mind against Christianity by grossly misrepresenting it. But he remains unwavering in his purpose. He is a lame man; but, besides the fact of his being of a high caste affording some proof of his sincerity, we have other satisfactory reasons for believing he is an earnest inquirer after the truth. I hope to baptize him soon.

Thus, after many years of earnest, faithful labor having been spent among the more educated and enlightened of the inhabitants of Almorah, the voice of God seems to be commanding us to go into the highways and hedges, and compel the lame, the maimed, the afflicted, and the destitute, to come in to the marriage supper of the Lamb.—*Miss. Chron.*

#### A NATIVE MINISTRY THE GREATEST WANT.

An efficient native ministry is, under God, India's greatest want. European missionaries cannot be expected to evangelize that land. The country is so vast in extent, the population is so great, the manners and customs, as well as the habits of thought of the people are so different from ours, and withal the climate is so hostile to European life, that we must look to the natives to carry on this work to its glorious issue. All the lessons of history, also, lead us to expect great religious and social reformations or changes, to be wrought out by the people of the land where they are accomplished. Foreigners may lay the foundation, but native energy and power alone can rear

the fabric which shall be a national monument—an index of the nation's progress and elevation. It must be so with India. We must have natives, sons of the soil, to be for India what Luther was for Germany, Wycliffe, Latimer and other reformers to England, and John Knox to Scotland, ere we can expect to see great things in the triumphs of the gospel over the deep-rooted idolatry of the Hindus.

In the Madras Presidency there are 903 native catechists employed by all the missionary societies. We thank God for these men. They are doing a most important work in explaining the Word of God both to native Christians and the heathen, especially of the class to which they originally belonged. But we need men capable of acting more independently. We need men who will be influential among all classes of the community—both among those who are still fettered by the absurd prejudices of caste, and among those who have received a liberal education. We need efficient native pastors, as well as powerful native preachers among the heathen.

In South India there are now sixty ordained native ministers. We have for the last eight years had a theological class where converts and other Christian young men have been under training for the Lord's work. They have received a good education, both in English and the vernacular, and for years have been accustomed, more or less, to preach in their own language. Thirteen young men from this class have been appointed to spheres of labor—some of them hundreds of miles up country. After a year or two of probation as preachers, I hope to see some, if not all of these young men ordained as native ministers.

As an illustration of the importance and value of an efficient native agency, I may be allowed to refer to a recent incident which has greatly interested me. Just before I left India last year, one of our students—a youth whom I baptized in 1857—was appointed to labor in a heathen village thirty miles from Madras; and the first letter I opened on reaching

London told me that he had already been the means of the conversion of the brahmin priest of that village. This priest was a young man, whose duty it was to perform the daily sacrifice in the temple of Siva. He frequently visited our mission agent, and listened to the gospel as he preached to the people of the villages, and then came for private conversation. These conversations gradually led to a conviction of his own sinfulness, and the folly of the worship he was daily performing. He resolved, in his own way, to test the power of the idol which from infancy he had worshipped; and, on one occasion, kicked it and sat astride on it, to see if it would take offence. There was, of course, no exhibition of Siva's wrath at such an insult from his own priest. After some time this youth left his native village and his parents and went to Madras, in order to obtain such protection as would enable him to declare himself a Christian. There he tore his sacred brahminical thread in pieces, and broke his caste. When his parents and relatives came entreating him to go back, he remained firm in his faith in Christ. He has been baptized, and, according to accounts I received last week, is an earnest student of the Word of God.

In this way, through the agency of the natives, I believe the gospel is destined to spread in India. The European missionary there is but a pioneer—the breaker up of the fallow ground. He sows a little and reaps a little. Some of the fruits of his labors (with God's blessing) he moulds into fresh laborers, and sends them to scatter the seed of the Word broadcast far and wide. It is their sowing which will take vigorous root and become naturalized in the new soil. It is their sowing which will spring up and bring forth an abundant harvest; and it is the native laborers who will return with joy, bringing their sheaves with them, and they will celebrate with gladness about the harvest-home of India brought to the feet of Jesus. O that we had hundreds, yes thousands of such men.—*Rev. George Hall: London Society's Anniversary, May.*

## KINGHWA.

is a *fu* city situated nearly west of the Che-keang province, west direction from Ningpo, from it by water, 8 dzaen 50 770 li or about 260 English *mea*. I went by this route, passing Yuning, striking the Hangchow fifteen miles above that city, called Ni-gyau, thence up the river, passing the district cities of Fu-li, and the *fu* city of Yen-ze by a branch of the Hang-chow to the district city of Lan-ki, going up the same stream in a direction 50 li to Kinghwa-fu. Before the rebels came, was a port for trade, and it is now rapids.

Half of the way from Hanghwa, the current is strong, so the boatmen must tow and oars. The stream for a distance about 30 miles, winds its way through precipitous mountains, which afford but a narrow passage. One place is designated the "Seven-

Here was pointed out to me a hermitage, where he, celebrated in Chinese history, and where with him he used to catch fish for

During the Han dynasty, of the Emperor Kwong-yu-ti, 25, it appears that this Nyin-kuang was a personal friend of the Emperor before he came to the throne, recommended by him to the office of it declining the honors, emulating the virtues of a high functionary of those who used to retire to this lonely, quiet, and spend his days in reading, and tranquillity. In story his virtues are greatly

from Ningpo to Kinghwa require 7 to 9 days. My passport allowed for except by a French man to meet, and the people peaceful. I seldom heard the epithet, "Kwe-ts," "Foreign-devil." I met the prefect and district magis-

trate, and was treated politely. No opposition to me or my work as a missionary was offered, as, of course, according to the treaties, there could be none.

Kinghwa is situated in the midst of an extensive plain, bounded on the north and south by high mountains. From the "north mountain" is obtained a great abundance of limestone, and among the "south mountains" are tea districts. Wild animals, such as tigers, wild cats, wild hogs, deer, foxes, monkeys, &c., are said to be found in these mountains. Low mound-like hills, covered with grass and shrubs, and adapted for raising wheat, barley, maize, &c., with extensive rice fields intervening, are dispersed throughout the plain, rendering it very undulating or rolling, so that no canals can be constructed. Brooks and pools are depended upon for irrigation. Game, such as wild geese, ducks, and, especially pheasants are abundant.

The city of Kinghwa is a dull place, having but little trade even in peaceful times. There is nothing about it worthy of note except a pagoda, and a bridge that spans the river on the southwest side of the city. The pagoda is in pretty good repair, is nine stories high, and is covered within and without with images of Buddha, moulded on the face of large square bricks and placed in the wall. The bridge is built throughout of granite, and is truly a noble structure. It rests on twelve piers forming thirteen large arches, which are 50 feet high above the surface of the water. It is 20 feet broad, and 740 feet between the abutments, and, including them, it is 800 feet long.

There is a species of amusement indulged in by the people of this district, that I have not heard exists in any other part of the empire, viz., bull-fighting; not with gladiators, but bull pitted against bull. These fights are held in connection with the idol temples throughout the district, and answer the same purpose of amusing both gods and men, that singing-songs and theatricals do in other parts of the empire. The bulls are specially fed for the occasion, being rendered as fat as

possible, so as to present a good appearance. Any one is at liberty to prepare his animal and enter him for the sport, and sometimes three hundred or more are entered in a single season. On the day of the fight, they feed the animals with wine to excite their combative instincts, take them before an idol and make offerings for their success, and lead the over-fed dull creatures to the place of sport, usually a wet piece of level ground surrounded by higher land to accommodate the multitude of spectators. Often the beast will not fight, and is led off by the crest-fallen owner to be killed for beef. No prizes are given, but if a bull proves a good fighter, the sportsmen will pay a very high price for him, and take him round the circuit of fighting places. The irruption of the rebels put a stop to this barbarous sport, and such is the poverty of the people, that they will not be able to revive it soon, though in the eastern section of the district, where there has been but little suffering, and there are many wealthy men, the same old sport, I hear, is, to some extent, renewed the present year.

The scene of suffering is chiefly in the southern and western sections of the district, where many have died of starvation. The famine of course, will continue till they gather their crops. There was great scarcity of food last year, which necessitated the people to dispose of their cattle as goods to procure it. Timely aid was rendered several villages, last year, by the liberality of foreign merchants at Ningpo, to whom an appeal was made. The immediate causes of the destitution during the present year, were pestilence and drought last year, on account of which the crops failed, and having no old stock to fall back upon, and being destitute of cash or goods, though among the hills not far distant rice was plenty and cheap, they were utterly unable to buy it. Aid was afforded to four villages with the \$203 kindly contributed by a few Shanghai friends in response to the appeal made through the *Daily News*, to which reference has already been made.

The money was distributed as follows, ninety-three dollars, including the travelling expenses of the messengers who brought the money, were distributed among the famishing, in sums of '300 or 400 cash to each; and the remaining \$110, with \$170 added of my own, were lent to them to buy cattle for ploughing, and seed for planting, to be returned without interest in the autumn. They expressed hearty thanks for the timely aid. The district magistrates of King-hwa and Lan-ki are procuring cattle and lending them to the people for ploughing, for the use of which they are to pay a certain tax on the number of now planted. Squads of laborers, with teams and implements, are coming in from a distance, and taking the land to cultivate on shares, which will also prove a great aid to the people.

The American Baptist Missionary Union has a Christian mission established in the Kinghwa district. The first convert from there was baptized eleven years since. He was a sincere Christian, of irreproachable character, a good scholar, and became an able preacher. Last year, with several other converts from that district, he went to his heavenly rest. The church there at present consists of seventeen members, chiefly persons of literary culture, of property, and influence. Five have attained the literary degree of *stu-tsai* and three others are literary men, and all, except the female members, can more or less read and write. Three stations are established here, in three large villages. The heathen temples and idols in that region were destroyed by the rebels, and the people were very ready to admit that those old mud gods could not protect or aid them, and Heaven was punishing them for their sins. On the whole, that field seems favorable for missionary operations.

The pestilence that prevailed throughout that region during nearly the whole of last year, was of the most fatal character. Numerous villages in the vicinity of where I stopped, lost from eighty to ninety per cent of their inhabitants, and

in general, from all I could gather, I should judge that over seventy per cent., throughout a large section of country, perished by the same fell destroyer. Coffins and burial ceremonies were out of the question, and most corpses had but a sprinkling of dirt to cover them. I heard of several whole families that died, not one member being left. The causes of this mortality seem to have been re-action after long excitement, poor food, poor dwellings, filth, and the infection of the atmosphere.—*M. J. Knowlton, in "North China Herald."*

#### CHINA, NORTH AND SOUTH.

The Rev. Mr. Blodgett, a missionary of the American Board, has recently visited a cemetery of Roman Catholic priests at Pekin, and made some notes of their residence in China. "Of twenty-six priests whose remains were interred there, the average term of life in China was twenty-four years, and the average total of life was sixty years. The average age for entering the field was thirty-five years. No settled minister who feels inwardly called to the missionary work, need be detained by his age from coming to China, if he be not above thirty or thirty-five." Pekin is in the province of Chihli, which is situated between the thirty-eighth and forty-third degrees of north latitude. Nankin is about thirty-three degrees north; and in the province in which Nankin is situated, the average term of labor of the Jesuit priests was but eleven years, as Mr. Blodgett ascertained in a similar way. But all the Protestant missionaries have until recently been compelled to labor in cities which are south from Nankin, and the average term of Protestant missionary life has been but five years. We give the latitude of the "Five Ports" which have been occupied by them. Shanghai, thirty-two; Ningpo, thirty; Fuhchau, twenty-six; Amoy, twenty-four; Canton, twenty-three. What has added to the unhealthiness of these southern cities is, that they are surrounded by malaria-pro-

ducing rice-fields, the fruitful source of the fevers which have laid the missionaires low. Some of the northern provinces are free from these rice-fields, and are mountainous in their character.

Now that they have the treaty right of going to these salubrious northern provinces, the missionaires of nearly all the societies represented in China are moving northward. And they would be acting very injudiciously if they did not. Why should they continue laboring in a part of the empire where the average term of missionary life is only five years, when another part is opened which is equally populous and equally needs the gospel, and where the average term of labor is twenty-four years?

Why should they continue their labors in the pestilential south, when more important fields are opened in the healthy north? The centre of political, literary and religious influence in China, is in the north, and not in the south. There is more intelligence, manliness and strength of character in the northern than in the southern Chinese. The language spoken in the north is the standard of correct speaking. The embassies and caravans from Thibet, Manchuria, Mongolia, and Corea, congregate in the north and not in the south, and we may influence those countries best from that quarter. The northern Chinese will see fewer unprincipled traders and profane sailors from Christian countries, than the southern.

But some one will perhaps ask,—"Are the native converts in the south of China to be deserted?" No, by no means. Let these converts be placed, as far as it is at all expedient, under the care of native pastors and catechists; and where it is not judged expedient to leave them at once entirely under such care, let one foreign missionary remain—the one who has enjoyed the best health there, and is most familiar with the language spoken there. Dr. Anderson, and others experienced in missionary matters, are of the opinion that Protestant missionaires have kept the native pastors too much in a state of tutelage, and prevented them

from occupying positions in which their powers would be developed. The native pastors in Madagascar were not put in responsible positions before the persecutions. But when foreigners were all driven from the country, then these native pastors were found equal to the emergency; and when those foreign missionaries were allowed back again, after an absence of twenty years, they found the Malagasy church ten times as strong as when they left it.

And now that the providence of God is calling us to the north of China, let us put the native pastors in the south in charge of the native converts. Let us throw them more upon their own resources; or we should rather say, let us cause them to depend less upon human and more upon Divine help. But even if all the missionaries should leave the south of China, (which is by no means advocated,) the Chinese Christians would not be in the same circumstances as were the Malagasy disciples. At each of the consular ports of China, there is an English or American chaplain. At Shanghai there is a chaplain for the English mercantile community, and another for the seamen. The American merchants have also made arrangements for having the services of a chaplain. These clergymen, besides laboring for the spiritual well-being of the foreign residents, could also have some oversight of the native Christians, and aid to some extent the native pastors. The true policy would seem to be, to increase the number of these chaplains as the foreign community increases; to put the native Christians under native pastors; and for all new missionaries to go to the north, as well as the missionaries who are now in China, whose health is not good in the south.

—*Spirit of Missions.*

#### MISSION TO THE JEWS IN EGYPT.

The mission to the Jews in Cairo has been in existence eighteen years; but though its seat is Cairo, it includes the

whole of Lower Egypt. In February, 1855, the Rev. C. Lauria, who was then the agent of the society in Egypt, returned to England, and the Rev. H. C. Reichardt took his place. A small mission school had been opened for Jewish children, but at that time it only numbered seven pupils. All who have had much to do with Jewish missions know that there is more difficulty and trial attending them than any other; in fact, the Jews are a peculiar people, and were it not for the prophecies and promises contained in God's Holy Word, the work among them might almost be considered a hopeless one.

However, God's blessing appeared to attend the efforts of the single-handed missionary to his own ancient people in that great and wicked city. The Jewish families, one by one, began to lose their prejudices, as they could not but feel that the missionary loved them and sought their good. The little school increased in numbers, and in June, 1856, he was induced, by the urgent entreaties of the Jews themselves, to open a school for little girls. A strong desire for the education of their children had been awakened among them, and this, though it was only as a little grain of mustard seed, was eagerly grasped by the missionary with faith and prayer. There were many professing Christians who laughed at his work, and said "God's promises were all spiritual, and made to a spiritual people, and that no real conversion of a Jew could take place;" but still faith upheld him, and the little mustard seed began to sprout.

In January, 1857, he took a house in the Jewish quarter, where no Christian had ever lived, and which was considered a very close and unhealthy part of the town. Here he secluded himself with his family, giving himself entirely to his work. But the Jews could not look upon this with indifference, and left no stone unturned by which they could drive him out of the quarter. The landlord went on a trip of some weeks in order to be out of the way; but the superstitions

of his wife were worked upon, and endeavored to persuade one of the masters of the mission school to obtain a contract of the house by some article and bring it to her that she might take it up, offering him £20 (a large sum in Egypt) for doing so. Failing in this, the deputation of the principal Jews who waited upon Mr. Reichardt, and tried to set up a prior claim to the house, then used by turns entreaties and threats to make him give it up; but all to no avail. Kindly but firmly the missionary maintained his ground, well knowing that it was only the most bigoted of the community who wished to rid of him, and feeling at the same time the importance of having the centre of the mission in the very heart of the Jewish quarter.

Many and severe were the trials through which God caused his servant to pass in the prosecution of his work; but through them all his grace and presence manifested in no common degree.—Opposition of the Jews, which was fierce for a time, gradually gave way, and though every means was taken to prevent the children from coming to mission schools, and rival schools sprang up in several parts of the Jewish quarter, still, surely and steadily did the little schools continue to increase in numbers and in interest. Often did the missionary and his wife feel that God's presence was present among them as they passed the glowing cheeks, the tearful eyes and the heaving bosoms of those little ones when they heard of the wonderful love of Christ to them. On more than one occasion have they had the privilege of learning that the little ones have gone and endeavored to impress their minds with the truths they have heard, actually reproved them for not being in Jesus of Nazareth! Some of the parents abused and beat their children for this; others were greatly delighted, and told the missionary in private that they were willing their children should learn these things, and if, when they grew up, they chose to become

Christians, they (the parents) would have no objection.

Several of the pupils of both sexes have at different times shown unmistakable proofs that the Spirit was striving with them. They have sought with strange eagerness to be taught about Christ. "O teacher, let us not have any lessons to-day, only the Testament!"—Again, at other times, "O do teach us how to pray that God may hear us;" and often, often, have they wrung their hands, and with choking voices uttered that heart-rending cry, "What shall we do? We dare not, O, we dare not, say we believe!" God only knows how many of these dear ones have been marked out for his own; but doubtless the last great day will show that what has been sown in tears has ripened and brought forth much fruit to eternal salvation.

But while the schools were so encouraging, God did not leave Himself without witnesses among the adults. A large box of Bibles had been sold into the interior of Arabia; upon forwarding them the missionary slipped in a few Testaments, upon the title-page of which he had written the name of the Jew to whom they were sent. That Jew read it, and not long after wrote to the missionary, telling him that henceforth he would have no other hope but that found in the precious book he had received.

Another, who had been but a short time in Egypt, and was about to leave for a distant country, spoke, with streaming eyes, of the precious tidings of redeeming love which he had heard for the first time in Egypt, and of the new-born hope in his own heart that his peace was made with God through Christ. "Dear brother, we shall meet in heaven," were his parting words, as he left the missionary for the last time, and though he has since been where no missionary's voice can reach him, I have no doubt he will be kept safe by the Omnipotent Hand whose ways are not as our ways, and whose paths are past finding out.

I could give many instances of the same nature, of Jews who came to Egypt

for commerce, and who in a few short weeks left it, professing to be humble believers in Jesus, and intending, as soon as opportunity offered, to put themselves under instruction preparatory to receiving the sacred rite of baptism.

Among the resident Jews old prejudices gave way to an earnest desire after the truth, or rather to investigate what led the missionary to immure himself in their quarter, not only far away from his own kindred and friends, but even to shun the more healthy and agreeable parts of the town where the Europeans resided. They were able to investigate his every-day life; his house was open to them at all hours of the day; his wife visited their families; his little ones played with theirs. On Saturdays and feast-days he visited them at their houses, on week-days at their shops; his medicine-chest and eye-water were in constant demand in the Jewish quarter.—Here could be no sham—no make believe; his house was close to their principal synagogue, and five minutes' walk from that of their chief Rabbi. Very often has the remark been made to me by them, "He must have been born of Jewish parents; no Gentile could love the Jews so intensely." And this led them to inquire into the truth of what he came to teach. They could see that those truths which he taught were firmly believed by himself, and that he always endeavored to have his own life, and that of each member of his family, in entire conformity with the simplicity of that gospel which he tried to impress upon others; therefore it could be no dead-letter to him, whatever it might appear to be with regard to others.

There has also been a Bible dépôt in connection with the Jewish Mission for more than four years, which has proved most useful in attracting passing strangers. Jews, Christians, and Moslems have been seen standing together, at the large glass windows, reading out of the open books and discussing earnestly the doctrines which they read, and very many have been led to come in and in-

quire into the truth, and to put themselves under instruction through this means. Thus, while it roused the opposition of the bigoted, it has been at the same time a savor of life unto life to many, who have there learned for the first time of the wonderful love of that God of whom some of them had vaguely heard, and the greater part, alas, only knew by the too common practice of taking his holy name in vain.

In conclusion, I must earnestly entreat the prayers of all true Christians for the mission to the Jews in Egypt; for though it is a work full of difficulties and trials, it has also its own peculiar blessings—blessings to the laborer's own soul and heart, and blessings in the abundant evidence that God is surely striving with his chosen people of old, and that many of them, even of those who are in high and influential positions, are earnestly, though secretly, feeling after Him, and seeking to know their promised Messiah in the despised Jesus of Nazareth.—*Christian Work.*

#### WORK OF THE GOSPEL IN ITALY.

Lugano, July 1st, 1864.—All Northern Italy is at present in a most favorable state for being evangelized. Every where there is deeply felt the necessity of a thorough religious reform, and every where it can be said this religious reform has already commenced. I have been surprised, in the tour and the somewhat extended observations I have recently made, to find to what degree the Italian mind is giving up the papacy, and at the same time, waiting and asking for a truly reformed religion, based upon the Bible and the Bible alone. The people are ready and willing to embrace a living spiritual Christianity; they even ask for it. They ask Christians in America and England to give them a better, a purer, a vital religion. There is the feeling in all classes that a religious change is inevitable; but what that change is to be or how effected, is not so clear. The re-

form movement is recognized, is welcomed, and is demanded, but by what means a religious reformation is to be effected, or what the religion of Italy should be when truly reformed, these are matters not clearly apprehended. Religious questions, however, are being more and more discussed. Secular journals are occupied more with plans and schemes of religious reform. Everything indeed indicates that a religious change is anticipated, and that shortly; hence the great importance of doing at once what can be done for Italy's evangelization.

At present there is every possible encouragement to effort for spiritually benefitting Italy. All labor, whether by the evangelist, the colporteur, or Bible-woman, is richly rewarded, and in every part of the land these different agencies need to be increased a hundred fold.

Surely where there is such a field for spiritual cultivation as Northern Italy presents, there should be active, earnest, efficient agency in the work of evangelization,—not an agency to occupy it nominally, but to work it thoroughly, in every part. Great too is the responsibility of any agency undertaking to cultivate this field; for, in a measure, on the faithfulness and ability of such an agency just at present depends the question whether Italy is or is not to be evangelized. For instance, in thirteen of the principal cities and towns of North Italy that I could name, places should at once be opened for preaching the gospel; and thirteen good evangelists should be supported in doing this work in these different places. Besides these, twenty colporteur-evangelists are needed for the smaller towns and villages. Twenty-five evangelical schools should also be sustained; fifty young persons of both sexes should be in the process of training for evangelical teachers, and as many more young men for evangelists and preachers. This is a very loose estimate of what is urgently demanded at the present moment. If the work of saving this land for Christ is to be undertaken according to its importance, not less but more agen-

cy should be set at work than I have above indicated. Whatever the amount, it would all be abundantly rewarded in the rich spiritual blessings that would result.

In that part of Switzerland running down into Italy, embracing the Lake Lugano and the northern part of Maggiore, called the canton Ticino, there are many places where the religious reform movement has become general. Near Lugano there is a village with a population of some five hundred, where the priest has embraced evangelical views, and all his people, almost without exception, are with him. Four other priests in different parts of this same canton have put off the priestly habit of the Roman church, and are now preaching the gospel to their people. In Switzerland, though the bishop may excommunicate, he cannot deprive a priest of his living, or separate him from his flock, for the government sustains him. Hence there are priests who become enlightened, continue in their parishes, and preach in their churches.

As an interesting instance of this, in Stabio, a town of 2200 inhabitants, situated a little South of Lake Lugano, there is a parish priest who has been excommunicated for preaching the gospel. The bishop cannot, however, drive him from his flock; he therefore remains, and preaches the gospel in his church, receiving from the government about two hundred dollars a year. The sums he received when a priest of Rome for burials, marriages &c., which amounted to as much more, he has given up since becoming evangelical. More than half of his people strongly sympathize with him, and among this number are the most influential in the place. Two of his brothers, one a judge and the other the principal innkeeper of the town, with their families, are among the most zealous for the truth. This priest I visited yesterday, and was delighted to find him a man of decided ability, with clear and evangelical views, and sincere love for the truth. He is a bold and independent thinker, and at the same

time shows great frankness and simplicity of character. He appears a truly converted man.

The colporteur sustained by the American and Foreign Christian Union here at Lugano is very efficient, and meets with great encouragement. He has labored as Bible-colporteur in this canton for two years, and knows perfectly the religious state of the people. He acts now as colporteur and evangelist, and has very great success. The Bible-colporteur at Codayno seems to be acting in the same capacity, as he has a little congregation of thirty or more every evening who listen to his exposition of the Scriptures. Another colporteur at Sondrio is doing a similar work. He finds a ready sale for the Scriptures, and the entire population very favorable to the truth. They earnestly request that a place for preaching should be opened, and an evangelist permanently located there.

At Ghemme, a town situated at the southern extremity of Lake Maggiore, where our colporteur at first met great opposition, the priest burning two or three of his Bibles publicly, there is now a remarkable demand for the Scriptures, the people indignant at their priest, and desirous for the truth.—*Christian World.*

opment, full toleration, and gratitude for the liberty enjoyed. Everywhere in these lands the pastors have said to me—"We no longer have complaints to make against the government as in former years: the Emperor is now well disposed toward us, and we have no fear that he will recede from the assurances he has given us." In conversation with one of the pastors in Vienna he remarked, "All things will go well if the Emperor stands upon his declarations, and we all believe he will. True, the Empress and the Catholic Archbishop of Austria may often endeavor to check the generous disposition of the Emperor toward his Protestant subjects, but he has promised and he will not recede." The very gracious reception this sovereign accorded to the deputation of the General Protestant Synod, lately held in Vienna, has inspired in all a confidence in his benevolent intentions. When this deputation presented the thanks of the Protestants of Austria for the rights and liberties they enjoyed, the monarch replied: "I greatly rejoice in the meeting of your Synod in Vienna, and it is my earnest desire and purpose that the Protestants of the Empire should be in complete possession of all their rights and all their liberties."

With reference to Hungary, the Austrian government is, at present, in a special manner friendly to the Protestants, being very desirous of employing with the Hungarians the most conciliating policy possible, both civil and religious. In Pesth, the capital of that country, where it was so difficult a few years ago to introduce the Bible, on account of the rigid and vexing surveillance of the Austrian police, now not only the Bible, but religious tracts may be printed, and full liberty is granted for prudent evangelizing effort. Indeed, throughout all Austria the change is remarkable; there is another spirit, free, noble and generous, and the Protestant Church, no longer an object of distrust to the government, enjoys its confidence and favor, and this

#### RELIGIOUS LIBERTY IN AUSTRIA.

In all the Austrian territory, from the confines of Saxony in the Northwest, to the Turkish Empire in the Southeast, even to Belgrade, I have been surprised to find how great has been the change during the past five years in favor of religious liberty. The free exercise of one's own religion is now fully secured to Protestants as well as to Catholics. In Bohemia, Moravia and Hungary, where, five years ago, in my visit to those countries, I found the small Protestant communities and churches restricted and continually embarrassed in the exercise of their religion, now there is rapid devel-

friendship of the government is everywhere most gratefully acknowledged.

Austria, therefore, now presents a most interesting field for evangelical work. With the exception of some portions of the Tyrol and Venexia, there are no parts of the Empire but what are now inviting, and give promise of rich rewards for the labor bestowed. Austria is fully open to the gospel, and if the Christian church has at heart her evangelization, now is the time for her to enter upon this work. The facilities for employing an efficient and successful evangelizing agency in all parts of the Empire are remarkable, since the numerous small Protestant communities centred throughout Bohemia, Moravia, Hungary, and other places, are so many points of sympathy, where the Christian church can reach Austria to do her good, and they constitute, in an important sense, a most valuable agency, all prepared upon the ground, to be assisted or made available. Then, too, with the restoration of religious liberty to the Protestants in Austria, there has been awakened into life a new spirit, national and religious combined, love for the nation and love for the truth, so that in some places there is now seen this anomaly under Austrian rule, of the most active and evangelical Protestants being the warmest and most devoted patriots. Hence the agency here with which the church abroad can be brought into sympathy possesses more life and vigor in itself, and more favor with the government than ever before.

In my present tour I have also been repeatedly struck with this fact, that the religious appliances of the Christian church abroad, in wisely conducted missionary effort, not only can be freely employed in Austria, but are demanded by the religious condition of the country, and earnestly desired by the people. Indeed, I regard the state and condition of this Empire, for the accomplishment of a glorious work for true religion in central and south-eastern Europe, as favorable as Christians could desire.—*Christian World.*

## DONATIONS.

RECEIVED IN SEPTEMBER, 1864.

## Maine.

Vassalboro', Mrs. Abigail White  
50; Bryant Pond, ch. 6; Tren-  
ton, ch. 25; Warren, Ladies'  
Bap. For. Miss. Soc., per Eliza  
A. Kennedy tr., 12; Aroostook,  
6; Thomaston, 2nd ch., per  
Wm. Wilson tr. of Lincoln  
Asso., 11.60; Jefferson, ch. 6;  
Buckfield, ch., Robert Dunlap,  
5; Paris, ch., of wh. 1 is fr.  
Rev. R. Dunham, 46; 166.80

Cumberland Asso., per Henry B.  
Hart tr., 35.41  
Hancock Asso., Sedgwick, ch.  
and soc. 23.30; Mariaville, ch.  
and soc. 1.87; coll. at asso. 15.  
.13; per D. Morgan tr., to  
const. Kitridge Hooper H. L.  
M., 40.00

Saco River Asso., Waterboro',  
ch. 27; Buxton Centre, ch. 18.  
.50; Alfred, ch. 9.40; per B.  
Seavey tr., 54.90

Penobscot Asso., Linneus, ch. 3;  
Hodgdon, ch., of wh. 3 is fr.  
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41; Enfield Sab. sch. 6.90;  
Corinna, Rev. D. Stewart 5;  
Clinton, Rev. D. McMaster 100;  
Kenduskeag, L. Everitt 5; Sa-  
rah Herrick 25 cts.; Charles-  
ton, ch. 11; Daniel Herrick 2;  
Bangor, 1st ch., Fem. Miss.  
Soc. 25; Corinth, Fem. Miss.  
Soc. 7.60; Palmyra, Mr. and  
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Orient, John Collier 50 cts.;  
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wh. 1.50 is dying gift fr. Ju-  
dith O. Allen, 9.50; Hampden,  
1st ch. 13; 257.79

Bowdoinham Asso., Livermore  
Falls, ch. 18.40; Fayette, La-  
dies' Miss. Soc., per Mrs. S.  
Chase, 11; Litchfield, Mrs. H.  
Dennis 1; Monmouth, 2nd ch.  
8; Leeds, Fem. Miss. Soc. 10;  
Fayette, Mrs. A. Crane 50 cts.;  
coll. at asso. 11; bal. in treas-  
ury 21 cts., to const. with former  
dona., Rev. S. D. Richardson  
H.L.M., per J. E. Brain-  
ard tr., 60.11

— 614.81

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Deerfield Centre, Betsey Whit-  
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Dublin Asso., per J. Foster tr.,  
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N. Hooper, 20.70; Meredith  
Asso., per Rev. J. K. Chase,  
3.35; New Ipswich, "friends"  
4; 55.20

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C. Shepard and 10 fr. Eddie Al-  
len, 15; Plainfield, 2 fr. H. P.  
Chamberlain and 3 fr. Mary E.  
Chamberlain, to sup. nat. pr.,  
Too Sai, care Rev. B. C. Thom-  
as, Henthada, Burma, 6;

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9.83;	160.83	M. Fourt, Miss Farr and Anna
Asso., Canton, ch. 61-		Gardner, 15 cts. ea. fr. M. Stu-
lliance, ch. 1.50; Mill		ara and E. Stuane, 50 cts. fr.
ch. 1.50; New Philadel-		Mrs. Wisham, 28.82 mon. con.;
50; Wooster, ch. 5.25;	75.00	854.62; Mrs. C. A. L. Aug. and
sso.	9.40	Sept. offering, of wh. 10 is for
reek Asso. 32; McCon-		sup. of nat. prs., 40; West
le, ch. 11.85; Sab. sch.		Philadelphia, 1st ch. 31.9; Low-
ldwell, Sab. sch. 1.75;		er Merion, ch. 19; 732.62
y, Sab. sch. 6; Man-		
ch. 10.75; Windsor,		French Creek Asso., Alleghany,
3; Bristol, ch. 4.75;	89.61	ch. 6.50; Georgetown, ch. 10;
Asso., Kalida, ch.	5.15	Plum and Troy, ch. 5.20;
e Asso., Market st. ch.,		Rockdale, ch. 1.25; Carmel, ch.
Sab. sch., Miss M. Ellen		4; Erie, ch. 1; coll. at Asso.
er	1.00	12.75; 40.70
Asso., Mantua, Julius		Centre Asso., Altoona, ch. 20;
1; Aurora, Albert		Shavers Creek, ch. 7.07; Broad
nd 1; Sweedesburg, ch.		Top, ch. 3.30; Stone Creek, ch.
1.07 is fr. Sab. sch. and		5.60; Bald Eagle, ch. 2.86;
Pem. Miss. Soc., 5.62;	7.63	Unionville, ch. 11.90; Lock-
	600.21	port, ch. 3.70; coll. at Asso.
		14.20; 67.92
Pennsylvania.		Clearfield Asso., Zion, ch., per
Rev. James French,		Mr. Miles, 3.55
ec.,		Pittsburg Asso., Pittsburg, 1st
Philadelphia Asso., Phila-		ch., Sab. sch. 18.10; Peter's
l, Broad st. ch., of wh.		Creek, ch. 18.80; 34.90
r. Rev. James French,		Northumberland Asso., Setins
leo. Nugent, 25. fr. Mrs.		Grove, ch. 19.85; Jersey Shore,
a Burnhurst, for the sup-		ch. 3.75; Bloomsburg, Sab.
pr., care Dr. Mason, 20		sch. 2.22; McEwensville, ch.
Adam Stienmetz and J.		2.61; Clinton, ch. 2.25; La-
lwin, 10 ea. fr. E. M.		porte and Eaglesmere, ch. 2;
C. M. Griffith, M.D., L.		Rush, ch. 8.75; 41.43
man, Thomas Tweedale,		Bridgewater Asso., coll. 16.87;
P. S. Henson, James		Bridgewater, ch. 75 cts; Au-
, and J. H. Rohrman, 5		burn, ch. 6.20; Wysox, ch. 6-
John G. Moore, J. P.		.68; 30.58
on, Mrs. McDaniels,		Ten Mile Asso., Pigeon Creek,
3 Levering, Charles		ch. 12.75; Waynesburg, ch. 9;
, and Wm. Jones and		So. Wheeling, ch. 8; Beulah,
3 ea. fr. M. Barnhurst,		ch. 15.50; Pleasant Grove, ch.
ber, Jos. Williams and		3.75; Buffalo, ch. 3.90; part
urke, 2 ea. fr. E. Turley,		not rep. in Asso. 5.50; Enon,
n Chaffee, J. F. Weav-		ch. 3; Ebenezer, ch. 5; Bates
H. Stagers, S. Herns,		Fork, ch. 13.25; Bethlehem, ch.
s Grace, J. Ritter, D.		43.75; E. Bethlehem, ch.
and M. Wallace, 75 cts.		8; Jefferson, ch. 10.85; Pur-
Fulmer, 1 ea. fr. Mr.		ley 8; S. Ten Mile 7; Jeffer-
, Mr. Dorff, E. Beeman,		son, Rev. S. Kendall 1; 158.25
es, Mrs. Bonbright, F.		Monongahela Asso., Goshen, ch.
m, Mrs. Dorff, L. D.		Big Whately P. O. 6.80; Ind.
son, W. Shoemaker,		at Asso. 4; Hazel Run 5.50;
mon, Ruth Barton, Mrs.		Flats Woods 4.10; Pleasant
Charles Taylor, Mr.		Hill 3.15; Greensboro 7.75;
, Mary Huelings, Mr.		Uniontown 2.50; Connelle-
		ville 5; Mt. Pleasant 43.71; 34.51

[November, 1864.

Philadelphia, Rev. W. F. Hanesell, D.D., 400; Glen Riddle, R. D. Nichols 5; Warren Centre, Young Ladies' Soc., per H. Abell, 5; Tioga Asso., Rev. J. Parker 154.92;	564.92	per J. W. Chord, Indianapolis Asso., Cumberland, ch.	27.85
	— 1759.38	Laughery Asso., coll. at Asso., per Rev. G. D. Simmons, 31; Delaware, ch. 3.75;	6.00
		Madison Asso., coll. at Asso., per T. D. George,	34.75
Illinois.		Sand Creek Asso., coll. at Asso., per Rev. J. Cell,	21.00
Quincy, Wm. Stewart, of wh. 10 is for sup. of boy in Rev. E. P. Scott's Mikir school, Nowgong, Assam,	15.00	Tippecanoe Asso., coll. at Asso., per T. H. Stewart,	50.00
Coll. per Rev. S. M. Osgood, Dist. Sec.,			12.60
Bloomfield Asso., coll. at Asso.	27.38; Urbana, ch., of wh. 1.50 is fr. Sab. sch., 11.81; Goshen, ch., of wh. 6 is fr. Jno. Draper and wife and 1 fr. B. Browning, 7; Bettel, ch. 8.05; Paris, ch., D. McChair 1; Cross Roads, ch., Z. Riley 2; Tuscola, ch. 2; Zion, ch. 1; Nodorno, ch. 1;		— 378.75
Carrollton Asso., coll. at Asso.	61.24	Iowa.	
36.05; Greenfield, ch., N. Dickerman 2; Mrs. H. Dickerman 1; Virden, ch., S. G. Moore 1; Kane, ch., N. M. Perry 5; Girard, ch. 2; Jerseyville, ch. 9.65;		Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Chicago Asso., St. Charles, ch.	56.70	Davenport Asso., coll. at Asso.	
Dixon Asso., York, ch.	2.25	14; Camanche, ch. 38.60;	52.60
Edwardsville Asso., Alton, 1st ch., Sab. sch., tow. sup. of Dr. Binney's Theol. sch., Rangoon, Burmah,	9.50	English River Asso., coll. at Asso., per Rev. J. C. Miles,	5.00
Fox River Asso., Lockport, ch.	19.15	Upper Des Moines Asso., Webster City, ch. 5.60; Iowa Falls, ch. 5.60;	11.10
Macoupin Asso., Mt. Moriah, ch., J. B. Evans.	4.00		— 68.70
McLean Asso., coll. at Asso.	1.00	Michigan.	
.25; Hudson, ch. 27; Towanda, ch. 32.25; Lyons, ch. 4.50; to const. Rev. John Cairns H. L. M.,		Grand Rapids, 1st ch. 20.25; Oakfield, ch., per C. Carroll Miller, 44.30;	64.55
Ottawa Asso., Harding, ch., Mrs. Hannah Harding, for Burman Mission,	5.00	Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Quincy Asso., coll. at Asso.	92.00	Grand River Asso., Alpine and Walker, ch., per Rev. L. Jewett,	14.00
66.50; Camp Point, ch., S. C. Thompson, 1; Griggsville, ch. 37.25; Quincy, 1st ch. 8.60; Vermont st. ch. 70.25;		Kalamazoo Asso., Lawton, ch., Rev. E. S. Dunham	1.00
Salem Asso., coll. at Asso., per Rev. J. O. Metcalf, 10.18; Macomb, ch. 2.55; Carthage, ch., Mrs. Cutler 1;	183.60		— 79.55
So. District Asso., coll. at Asso.	18.70	Wisconsin.	
21; Collingsville, ch. 6; Oak Hill, ch. 6.50;		Fort Howard, 1 ea. fr. Henry Bailey and Mrs. De Valley,	2.00
Springfield Asso., Decatur, ch. 28.10; Friendship, ch., of wh. 5 is fr. Rev. J. Bower, 11; Stonington, ch. 2; Moawequa, ch. 1; Pana, ch., Rev. R. R. Coon 1; Springfield, North ch. 30;	33.50	Col. per Rev. S. M. Osgood, Dist. Sec.,	
	78.10	Dane Asso., Maromanie, ch., Rev. M. Rowley	1.00
	569.74	Dodge Asso., Delton, ch. 12; Horicon, ch., Rev. James Delany 2;	14.00
Indiana.		Janesville Asso., coll. at Asso.	
Coll. per Rev. S. M. Osgood, Dist. Sec.,		7-.75; Monticello Prairie, ch., D. Hurlburt and J. Hurlburt 1 ea., 2; Newark, ch. 4.86; Mt. Pleasant, ch. 55;	15.16
Coffee Creek Asso., coll. at Asso., per Rev. J. Chambers,	32.00	St. Croix Asso., coll. at Asso., per Rev. A. Gibson,	10.00
Flat Rock Asso., coll. at Asso., per Rev. J. Cell 50; Fairland, ch. 6.60; Mt. Pleasant, 2nd ch. 16.35;	81.95		— 42.16
Freedom Asso., coll. at Asso., per Rev. T. H. Stewart,	12.00	Missouri.	
Friendship Asso., coll. at Asso.,		German Western Asso., per D. A. Winter tr.,	100.00
		Nebraska.	
		Bellevue, ch., per Rev. O. Dodge, Dist. Sec.,	11.00
		New Brunswick.	
		St. Johns, ch., per E. C. Cady,	10.10
			— 6,786.61
		Legacies.	
		Greenwich, N.Y., Thomas Cottrell, per Adam Cottrell and Horace Cottrell, Exr's, 1000, less gov't tax 50,	950.00
		Laconia, N.H., Sarah P. Wallace, per Thos. J. Sanborn Exr.,	125.00
			— 1075.00
		Total from April 1 to Sept. 30, 1864, \$38,-	\$7,861.61
		372.88.	

THE

# MISSIONARY MAGAZINE.

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No. 12.

## AMERICAN BAPTIST MISSIONARY UNION.

### BASSEIN MISSION.

LETTER FROM MR. DOUGLASS.

#### Bassein Ten Years Ago.

Bassein, July 18, 1864.—I have now been here long enough, and have travelled sufficiently in every part of the Bassein province, to get a pretty definite knowledge of the state of things among the Burmans in this field. I entered on my work on returning here, quite differently situated from what I was when I arrived ten years ago. Then, the ravages and desolations of war were visible on every hand, as the English had been in possession of Bassein but a little time. Then, not a house had been erected by any foreigner; the officers and missionaries had all to find shelter in Burman kyoungs, (or monasteries,) the missionaries of course to occupy the worst and most exposed. Then, the city had little or no foreign trade, and the natives were for the most part in a poor, squalid condition, having been robbed of everything that could be made subservient to the interests of their conquerors. Then, and what was of most importance to me, there was not a Burman Christian in the Bassein province. Though thousands of the Karen had received the gospel, and professed faith in Christ, the Burmans were without an exception serving their idol gods, never having heard of Jesus as the Saviour of sinners.

#### Bassein as it is.

Now, we have a pleasant town, regularly laid out, with good roads, and con-

taining about thirty thousand inhabitants; while there is in this district a population of about three hundred thousand; more than two-thirds of them Burmans. Now, all the officers, merchants and missionaries occupy good, substantial houses, and many of the natives have built houses as expensive and durable as those occupied by foreigners; while the city has a considerable foreign trade. Millions of bushels of rice are annually shipped from Bassein to China, England, and the continent of Europe.

#### The Chief Contrast.

But what forms the special item of contrast is the fact that on my return here I found a little church of forty-three Burman disciples and three native preachers, earnestly laboring to win their countrymen to Christ.

#### Welcome to Bassein.

One only, of those who were connected with the church when I left, died during my absence, and the members with one exception have continued faithful to their profession. I received, on my return, in person and by letter from the various missionaries, very kind, cordial greetings; but the expressions and salutations of these disciples were very much such as a parent would receive from fond children on returning from a long journey.

#### Baptisms—The Association.

Two weeks after I arrived, br. Crawley and sister Ingalls came down to Bassein to attend the meeting of the Asso-

ciation, and assist me in laboring among the Burmans, and remained three weeks.\* Br. Crawley preached almost every evening while here to congregations varying from one hundred and fifty to four hundred, and on Friday, and also on Sabbath morning, during the meeting of the Association. I administered the ordinance of baptism in the presence of about a thousand Burmans. On each occasion all were quiet, respectful and attentive, but no deep, religious impression appeared to be made on the multitude who heard.

There were present, at the meeting of the Association about a hundred Burman disciples and delegates from Rangoon, Thongzai and Henthada; also br. Stevens and Ko En, the aged and venerable pastor of the church in Rangoon, were present. The meeting was one of deep and varied interest.

After the meeting of the Association, the mass of the people appeared to pass on, as heretofore, thoughtless and indifferent with reference to religious things. But a few made a more bold and determined opposition than I have ever known before, while some manifested a desire to know the truth, and to know what they must do to be saved. Especially have I found this to be the case with persons living in the villages. I have been travelling from village to village most of the time the past two months, and have baptized, within the past two months, fourteen Burmans and five Pwo Karens; which, with the six Burmans that I baptized during the meeting of the Association last January, make twenty Burmans and five Pwo Karens that I have baptized within the past six months since I returned. The five Pwo Karens are connected by marriage with some of the Burman converts, and will continue to live and worship with the Burmans. This is the reason why I baptized them.

#### Wide-Spread Religious Interest.

I have now on my list the names of nineteen other Burmans who have re-

\* See Mag. for Aug., p. 317.

nounced Buddhism, profess faith in Christ, and ask to be baptized. These are not all in one place, but in four different places, quite distant from each other; and in two of the villages where some of these individuals reside, there has never yet been a Christian baptism. There have been no special or unusual influences exerted to awaken and attract the attention of these converts and inquirers. I can only view it as accomplished by the plain, simple presentation of the truths of the gospel, accompanied by the Holy Spirit. The Holy Spirit is at work in these jungles, and scores, if not hundreds, are thinking, reading and making their souls' interests their chief concern.

#### How a Village Obtained the Truth.

The way in which the inquirers in Lantamine, a village about forty miles east of Bassein, obtained the truth, may interest the reader. The Goung, or head man of the village, visited me several times before I went home, and received tracts which he read. They had so much influence upon him as to cause him to cease worshipping idols and making offerings to the priests, but they did not appear to have had any saving influence on his heart. About four months since—as I learned it from the man and others last week, when at their village—a Jesuit priest visited the place; and, after laboring for some time without prevailing on any one to receive his doctrines, he finally persuaded a leper, by promising to give him medicine, and a rather disreputable woman, whom the villagers were threatening to drive from the place, by promising to protect her, to become his disciple. He sprinkled them and called them Christians, and they claim to be his disciples.

After the priest left, the Goung told his neighbors that those were not the kind of people whom American teachers received; that he had read their sacred books, and knew that they required persons to be good and pure; and, to convince his neighbors of the fact, he went off eight miles to a Karen village, and obtained

some tracts and the "Scripture Digest" in Burmese, which they commenced reading and studying in company. Hearing some of the circumstances, I went to the village; and before I left, the headman and ten others of the leading men in the village declared publicly their entire renunciation of Buddhism, their belief in the eternal God and trust in Jesus Christ as the only Saviour, and asked then and there to be baptized. I believe them all to be sincere; some of them gave pretty clear evidence of a change of heart; but on account of their limited knowledge, I did not baptize any of them, but I expect to visit the place again in about six weeks, and I shall be disappointed, if there is not by and by a little church of Christ in that place.

#### **What is Needed.**

O for an abundant outpouring of the Holy Spirit. I feel how utterly insufficient the means are to carry forward the work to be accomplished here. "The harvest is great, but the laborers are" very, very "few."

The assistance of two or three well-trained, godly native preachers at this time would be invaluable; but such are not to be had. Those who are here are good men, but their advantages are limited. They studied with me during the months of March and April, but they very much desire and need additional instruction. Two or three of those recently baptized are men of talent and promise, and desire to devote themselves to study and the instruction of their countrymen, and will do so, if the means can be obtained for their support. I have some hope that funds will be found for their support, as I have recently received two letters from friends in America, saying that they had sent money to the Treasurer in Boston for the assistance of such men.

#### **The Right Spirit.**

I am residing all alone, in the house that I built six years ago. My situation is in many respects lonely, and there are many incidents of discouragement and

trial; but I try to keep my head, heart and hands filled with my work. I have never once regretted that I have returned. I believe if there is a place on earth where I am needed, and where I can labor successfully for Christ and for souls, it is here. I am therefore cheerful and happy in my work.

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#### **RANGOON MISSION.**

##### **LETTER FROM MRS. INGALLS.**

##### **Destructive Fire.**

Thongzai, July 20, 1864.—I said in my last that I should be so busily engaged with my work that I should not write during the next two or three months. But our ways are not at all times the Lord's way. We had completed our school-room and were nailing on the last bit of carving on our chapel front, and our Bible class were all engaged with me in the chapel, when the cry of water! water! sounded up the stair-way. Supposing some of the children had fallen into the Thongzai stream, which was then very high from the hill waters which had come rushing down, we all rushed down the stairs. I was the last one in the line; and as the smoke met me half way, I supposed the pastor's house was on fire, and so ran back with one girl for my two writing boxes which I kept under my bed. I had only time to catch these, when I was met by the flames, which came underneath the roof and passed through a dressing room and bath room, and on to my bed. I ran out and thrust the two cases into the hand of the girl who was getting a child out of my scholars' room. I then rushed for the front door, and on my way caught another small boy and then ran into the street on and over timbers, and the blazing flames after and over me.

I was met by a man and turned another way, and by the time I had made a little circuit to the street near the chapel, the building had burned to the lower floor. In one hour from the time we sat in our beautiful chapel, the ground

was one mass of coal and falling posts. The ground back of the chapel was narrow, and we never felt happy about the cook-house; but the people who owned the paddy field back of us did not wish to sell. And, rather than make the least ill-feeling among the heathen, we were endeavoring to be cautious about fire till the time we could put up a small brick cook-house. My servant had left the cook-house at ten o'clock, and supposed he had deluged the embers; but he probably left some coal, and as a very high wind arose at three o'clock, the coal was fanned up, and blazing up through the roof, swept the flames underneath the chapel roof. As we had been making a new school-room we had a vacation of one month, and hence there were no children to give an alarm till the chapel was in a blaze.

The ground was very soon crowded with hundreds of our heathen friends and Christians, and we were all a company of sorrowful, weeping creatures. I have lost all, and it is a greater loss at this time, when I require so much for my home trip. But the loss of our chapel is the great loss. Aside from the teak timber, which was given to us by government friends, the chapel has cost us Rs. 2,000, which is far less than it would have cost in a city. The Christians and heathen friends have been greatly interested, and have done all they could in work and funds; and though we have not been proud of our chapel, we have been very much pleased with it. It was large and strong, and the accommodations well adapted for church services, school, rooms for myself, two families, and a room fitted up for native visitors. But it is all gone.

#### *Sabbath after the Fire.*

This all occurred on Friday, and as I cannot eat rice, my people despatched a boat to Rangoon for eatables. The people were all very kind, and gave all they could from their Burman homes to make me a little comfortable; but Sunday morning I began to feel very ill for the

want of food. But as the weeping company gathered in the morning, I felt that I must rally for their sake and try to trust in God. The pastor read the 27th Psalm, and through tears and sighs, we all tried to lift up our hearts to God.

Then they tried to sing, but our hearts were too full, and so we all bowed together again in prayer and our service closed. During the day an English officer who was passing through our district heard of our disaster, and came to me with some bread, a knife, fork, blanket, some paper, and a few very useful things. Then our people lifted up their hearts and plead that I would not leave them, and so here we are, a sorrowful district.

#### *Assistance after the Fire.*

The heathen people have shown me great kindness, have clothed my school children who were with me and supplied them with Burman articles, and the heathen have come in with their one rupee, to the amount of thirty rupees.

This is a trifle to aid me when I have lost everything; but it has shown me their kind feeling. When I have recovered from the excitement, I shall see the great change between this people now and the time I first came here, and it will be a strong proof of the power of the gospel.

The next morning after the fire a priest of high standing came to me, and brought me presents which were very acceptable. He said he could not stop all night, for he knew I was alone and in a strange country, and he did not know what to bring me, as it is unlawful for them to handle any money. He had plenty of yellow garments, but those he could not give and I could not wear them; but he said "I shall not forget you, and when you build a new chapel I must give a post and some nails." Since that he has been sending presents for the two families who suffered with me and for my school girls, and this is another proof of the fast falling prejudices of Buddhism.

ll borrow books in Rangoon and resume our studies soon. The preacher and Christians, are very cast down and greatly disturbed their arrangements, and I must with them till I leave in March. have many discomforts, but they ne now more than before, when so nicely settled.

for me and pray for grace to be to these Christians, and pray also blessing may rest upon these kind n.

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#### AULMAIN KAREN MISSION.

##### LETTER FROM MR. HIBBARD.

###### State of the Mission.

lmain, July 8, 1864.—Rev. Pau-  
Tabkrai, writes that he has bap-  
teen since the beginning of March,  
also had notice of some other bap-  
but the numbers are not now be-  
e. Others also are awaiting ex-  
on at K'yong, where the pastor  
rdained.

normal school is under way with  
upils. We are getting on well.  
a month ago we lost by cholera  
the pupils, a young man of ex-  
spirit, who had given good prom-  
isefulness. He had been in the  
three rains. Last dry season he  
reaching among the heathen Ka-  
the Shan border. He found  
who listened with interest, and  
them were baptized just before  
into school.

ek later, Dr. Wade's writer, Sau , a most valuable assistant, was  
ten away by the same disease.  
had also approved himself as a  
preacher. We feel the loss of  
oung men, especially the latter,  
ngly. Dr. Wade says he feels as  
he had lost a son. No other  
cholera have occurred for three  
weeks past; we hope, therefore,  
ll be no more.

#### MISSION TO THE SHANS.

##### JOURNAL OF MRS. BIXBY.

It was announced in the Magazine for May, page 182, that Mr. Bixby was about to undertake a journey into the Shan states; and in the Magazine for June, page 176, that he was already on the way, Mrs. Bixby being in the company. The following pages contain Mrs. Bixby's journal of the tour. We believe the interest of the narrative will be a sufficient apology for its publication without abbreviation; and, notwithstanding the length of the article, we hope no reader will fail to give it an attentive perusal.

ED. MAG.

##### Preparing for the Journey.

Toungoo, Nov. 14, 1863.—We are now in the midst of our preparations for our long expected journey into the Shan states. We hope in a few months to make the acquaintance of our own people, not as they are here, political exiles, or trading travellers, but as they are in their native land, engaged in their daily avocations, at their own homes, and, I had almost said, around their own firesides; but I am not sure we shall go far enough to the north to find the luxury of a family fireside.

Saturday, Dec. 19, 1863.—At Mr. Cross's. The arrangements for our journey are now complete. Our furniture is packed very much as if we were going to America; for we cannot shut up our houses and "go into the country" here, as people do in a land of Sabbath schools and night police. As soon as a house is left here, the natives rush into it and appropriate whatever strikes their fancy. Even with the family in it, they do not hesitate to commit midnight depredations whenever idleness and avarice have made their desires great and their possessions nothing at all; and so cat-like are their movements that they seldom awake even a light sleeper. Therefore, though we have left a native Christian family in care of our compound, we have carefully packed in boxes all our effects.

##### Prayer Answered—Divine Direction.

Notwithstanding the diligent inquiries Mr. Bixby has been making for a long

time with regard to the different routes, he was not able to decide which he would take till yesterday. But now the light we have upon our way seems so directly in answer to prayer, that we are greatly encouraged. Wednesday morning, while he was talking with some Christian friends about the journey, he remarked that he was not yet decided in regard to the first part of it; and Wednesday evening when these friends were met together, they made it a special subject of prayer that God would graciously show him which way He would have him go. Yestercay, Sau Quala, the native Karen preacher who is so well known in our missionary periodicals, and who knows more about the country and people through which we must pass than any other person, came to him and said his mind had been greatly exercised in regard to the way we should go; and having made inquiries of persons from different and distant parts of the country, he was now convinced we had better take the middle route. The reasons he gave for this were such that Mr. B. quickly came to the same conclusion. He was not decided in regard to the two branches of this route, but was inclined to think he had better not go through the Geckho country, on account of the notorious character of Boghyee. However, he said when we arrived at Lapet Ing, near which place the road divides, we should find a man, the head man of that village, who could tell us all we should need to know, of the two ways. He had also procured a guide for us to that village, so that now our minds are quite at rest, and we wait for Monday with cheerful anticipations.

#### **The Sabbath—Preaching of Sau Quala.**

Sabbath.—Our company are all together to-day, having made their first encampment last evening on Mr. Cross's verandah. We have twelve coolies, six assistants, and three boys who are to take care of the ponies and make themselves generally useful. Besides these we shall need guides by the way, and it may be an occasional coolie on the road. We

have had worship in Mr. Cross's chapel to-day. Sau Quala has preached to our people in Burmese. They have all listened attentively, some of them for the first time in their lives. The sermon was so full of kindly interest, fatherly counsel and affectionate Christian regard, that no one could turn away from it. Our friends have doubtless read in the Magazine the history of Sau Quala; but they must see the man and hear him preach the Lord Jesus Christ, the only God and Saviour for all races of men, to form any just idea of the man or of the power of the gospel over the heathen heart and mind. Rarely have I met a Christian minister at home, who more clearly comprehended and more heartily embraced the great doctrine of man's redemption through a crucified Saviour, or who could with more effect commend it to others. If I had ever had any doubt as to the adaptation of the gospel to all races of men, it is now removed, and I feel greatly encouraged and strengthened for our journey. God who has shown his great love and power in this man and many others of his race, is surely able to perfect his praise out of the mouth of the most ignorant barbarians; and if his time to favor the Shans has come, how delightful the work of calling them will be.

#### **Commending the Travellers to God.**

Dec. 21.—At about nine o'clock this morning, our men were called together in front of Mr. Cross's house, and Sau Quala most affectionately and earnestly commended them and us to Him who alone has power to preserve us amidst the dangers and difficulties of the way. The scene was most impressive. Sau Quala, with Saul-like form but David's face, was kneeling in front, his hands out-spread; Mr. Bixby by his side, and the men in a semi-circle around—their baskets ready to be taken up behind them, and their hands reverently folded before their faces. The Kares of the village had gathered around; and as the voice of prayer went up from the lips of that simple-hearted man on the clear morn-

ing air, I felt that He who seeth the heart and hath regard to the desires of his children, heard and would answer. After this we sung "Old Hundred" with the dear Crosess, and Mr. Cross once more besought God's blessing upon us.

My wee Willie, who had fallen asleep in my arms, I laid in his cradle bed, all unconscious that when he awoke his mother would be far beyond the reach of his little voice. Dear little Jénnie, with brave heart but tearful eyes, put up her little lips from the verandah steps; the men took up their baskets, we mounted our faithful Burty and Bruno, and our wild, strange journey was begun.

#### The Company Described.

As we shall be for so long a time in a measure cut off from all other human beings except those who are with us, you will, I dare say, in the course of these letters, become acquainted with most of them, particularly the assistants, who are Burmans, Shans and Karens. Our cook is a Madras man, so that in all we represent five races of men and speak as many different languages; but we can all communicate in the Burmese language. The Burmese is *the* language of the country, and all races living here become in some degree familiar with it.

Our guide, procured by Sau Quala, is the head man of a village some twenty miles from this. He of course takes the lead, and the Karen assistants very naturally follow. Next are our coolies, dressed, or rather, undressed in their native costume, a single garment completing their whole attire. This garment they call bourbees; it resembles two blue bags united at the top, and reaching from the waist to a little below the knees. Sometimes when they wish to appear particularly well, they wear a jacket, which is white at first; but as it is seldom or never washed, you would scarcely think it white after a few days. On their heads they wear a turban, made sometimes of white muslin, and sometimes of a bright-colored silk handkerchief. When new, the effect of these turbans

is very pleasing. They are worn sometimes so as to cover the whole head, and sometimes gracefully folded with their long black hair around the forehead. In addition to this, the Shans often wear a huge bamboo hat, the crown terminating in a point at the top like a small circular pyramid, and the brim spreading so as to answer the purpose of hat and umbrella too. Their burdens they carry upon their shoulders in baskets, suspended from the ends of a bamboo pole about four feet long. These bamboos they do not throw away at the end of the journey, getting new ones for the next trip, but preserve them carefully, using the same one as long as they live. "The older they are the better," they say. They become very much attached to these poles. They are to them, they say, as a wife or a mother, and any disrespect shown to one's bamboo, would be resented quite as soon as an insult to his mother.

We have one loaded pony, and one that an assistant who is not strong, sometimes rides. We, with the ponies, naturally remain in the rear, to look after any of the party that may stray from the rest, to aid in disasters and to watch over all generally.

#### •Accident—Spending the Night.

Our road to-day has been through a portion of interval land lying between the mountains which we are to cross on the one hand, and the Sitang river on the other. We move slowly along, now upon the bank of the river and now apparently far from it, as that and our road bend in opposite directions. It is monotonous, but pleasant. We have had little of incident to-day, save that my usually very careful Burty, through inattention to the way, floundered in the mud, and I, as I was equally inattentive, and holding an umbrella besides, unexpectedly found myself on the ground. I was not hurt, and am well satisfied to have the honor of opening the chapter of incidents and amusements of our company.

Near evening we reached a small stream, too deep to ford and having no

boat. A little raft of four bamboos tied together sufficed to take us over, two at a time, in safety, and we are spending the night at a deserted kyoung, (Buddhist monastery,) a little distance from its banks. There is a Shan settlement about two miles from here, and the Tsaw-bwa, knowing we were to pass this way, has come over to see us and will spend the night with us. He manifests very great interest in our journey, and thinks many Shans will come back with us.

22.—Our road to-day still lies through the interval, and differs very little from that of yesterday. The soil is sandy, and we find but few of those flowering plants and grasses that usually grow in surface soils; but the whole region for miles around is a wilderness of hardy shrubs, with here and there a majestic tree, striking its roots deep into the earth, defying the changes of the seasons and the want of surface nourishment. Some of the smaller trees seem to have had a most unwilling growth, having thrust their scraggly branches now in this direction, now in that, like the elbows of a dissatisfied, snarling child, and their scarred and gnarly trunks show that, like dissatisfied ones in general, they have met with many sharp knocks from the opposing world.

#### The Priest's Child.

About noon we arrived at a zayat on the banks of the Sitang river, where we rested a little, and the people, particularly the women and children, who had never seen a white woman before, gathered around us, at first timidly standing at a distance; but being encouraged a little, they came near and amused themselves with staring at me and commenting on my looks and dress. They all seemed greatly pleased, and answered readily whatever questions we asked, till I took a tract and asked a little boy who said he could read to read to us a little. He took the tract, but as soon as he saw what it was, he threw it back to me as if it burned him, saying, "he would not read that." He told the people

around we were worshippers of Jesus Christ, and they must have nothing to do with us. He ran away as quickly as possible, pointing at us with great disgust. A woman, as if by way of apology, remarked that his father was a Phoongees and therefore he was afraid, but the whole company immediately left us.

I have often been surprised and pained on going into a place where no other missionary labor has been performed than that of a Christian teacher at rare intervals passing through, to observe the hatred that the name of Christ awakens. Surely, the natural heart is "enmity against God."

#### Incidents of Travel.

After leaving the zayat we crossed several streams, small, but difficult to ford on account of the mud. At one of them an assistant who was riding came near losing himself and the pony too, and the contrast between the man sprawling on the ground and the pony rearing in the air, was ludicrous in the extreme. We put it down as number two in the chapter of incidents.

Our road here led along through a forest of tall trees, often interlaced with large vines, the stems of which, climbing the trunks of trees, seemed, as a traveller in Mississippi once observed, like huge serpents crushing them in their folds. Occasionally these vines crossed our path as they hung from tree to tree, and we had need to be careful, or something like the fate of Absalom would surely have been ours. One of our Shan assistants, a person very tall and slim, essayed to ride, but soon gave it up. He could not dodge the vines. The assistant mentioned above we saw at one time in a reversed position, his feet somewhat above the pony's back in the air, as he himself had gently slipped off behind. He was not hurt, and joined in the laugh that was irrepressible.

We have now reached the village of our guide, and he has kindly appropriated his new house to our accommodation. It has a roof and floor, but no walls. We

shall remain here to-morrow to rest the coolies and labor among the people.

24.—Mr. Bixby spent the forenoon yesterday singing with the assistants and preaching to the people, who gathered round in great numbers. Many of them are Buddhists, but they listened attentively and asked many pertinent questions. We are not without hope that some seed has fallen on good ground.

#### Ascending the Mountains.

Dec. 25.—We left Karen Khyoung, the village of our guide, about eight o'clock yesterday morning, and crossing the stream of the same name, which is a beautiful little brook running down from the mountains, with pure cold water and sandy bed, we found ourselves at the foot of the mountains. This was inspiring to us all, and we began the ascent in fine spirits. It was surprising how quickly our road changed from a nearly level plain to something like a winding staircase. As we went on, up, up, up, higher and still higher, and at a turn in our path I caught a glimpse of our guide far, far above us, the story of the "Alpine Boy" rushed into my mind, and involuntarily I called out, "Excelsior, Excelsior!" The whole party heard, and looked back with inquiring gaze; but alas, not one of them caught the inspiration, and they slowly turned again to their climbing way. Our road after we left the village, and much of the way before, was only a narrow bridle path. All day we went on climbing, sometimes winding a little around the side of the mountain, but almost never descending, so that we seemed at night, to have made by our day's journey as much progress cloudwards as Shanswards, and, down deep in my heart a little voice is whispering, "Have you also made progress heavenward?" Ah me! that is indeed a climbing way.

#### "Camping Out."

We arrived about three o'clock at a pleasant slope on the side of the mountain, near which flowed a stream of pure water; and, as we could not reach a vil-

lage, we thought it best to remain there. Our men seemed to enjoy "camping out" exceedingly. They proceeded with great alacrity to cut away the bushes, gather fuel and cook their rice. Our little tent, which was just sufficient to shield us from the drenching dews, was suspended from two adjacent trees, and one of our Karen assistants with surprising ingenuity prepared our rustic bed. He first cut a long bamboo, which he supported by short ones, about a foot from the ground, on the descending side of the hill; he then placed others at regular intervals at right angles with it, resting upon that at one end and the ground at the other, thus securing a nearly level flat form, on which he placed, some split bamboos, spread our mats, hung our mosquito curtain and our beds were done. During this time our cook was busy "getting dinner," for which we found our day's ascent an excellent preparation. After dinner, all gathered around the large fire that had been made, both as a protection from wild beasts and that we might enjoy its cheerful light, and spent a season in singing and prayer, thus making groves that hitherto had resounded only with the cries of animals and the shouts of heathen men, vocal with the praises of the living God. The men all seemed interested, particularly by the singing. I do not think their hearts are yet moved by the truth, but they are moved by pleasant unaccustomed sounds. After worship they retired to their own fires, and regaled us with some of their music. It consisted of a solo and chorus, the solo being a kind of lively recitative and the chorus a prolonged burst of united sound from the whole company, swelling harmoniously and then dying away till it ceased, and was followed most ludicrously by a kind of horse-laugh, which seemed like the bursting forth of the coarseness of their natures, pent up for a few moments by the refinements of measure and musical sound. They continued their singing till sleep overpowered them, and we heard no more till the first tints of daylight peeped through the trees.

when immediately our camp was all alive ; the smouldering fires were rekindled, rice was again cooked, breakfast made ready and quickly despatched, our tent taken down, the blessing of God invoked, and we were again on the move.

#### *Long Rock Mountain.*

The first part of our way was descending. Several streams crossed our path, the banks of which, being steep and slippery, were difficult for the ponies to pass. We got on, however, with no other disaster than the falling off of our loaded pony's burden into one of the streams, wetting our tent, some clothing, and the bed of our assistants. Soon after, we began to ascend again, and until night our way was up, up. This mountain is called Khyouk Shay Poung, i.e., Long Rock Mountain, on account of a very high rock near its summit. Mr. Bixby had the rock measured and found it thirty-four feet high. It is of granite and shaped like a sugar loaf. Near the top were some beautiful orchids, which we would fain have taken with us, but could not reach them, and at the base and down the sides of the mountain were numerous other huge rocks, strewn about in wild and grand confusion. In one place our path led us through the bed of a mountain stream ; at another through an immense growth of small bamboos, slender vines and elephant grass, cleared away under our feet, but interlaced and matted over our heads like one continuous bower, and so winding and narrow was the path through it, that we could with difficulty see the individual next before us ; indeed, if he was twice the length of the pony in advance, he was quite out of sight. Emerging from this, our ears were greeted by the sound of water falling in the distance, and after climbing a little, we found ourselves on a ledge of rocks over one side of which the water was falling in a beautiful cascade, doubtless for the first time greeting European ears with its soft, melodious sounds. A little further on we caught sight of a Karen village clinging

to the steep side of the mountain, like orchids to the rock we had just left. It looked near, but we knew the crooked climbing path would cause us many a weary step to reach it, and our coolies proposed to halt ; but our guide was anxious to go on. He said there were many people in that village, Kyahmejing, who would listen to the gospel ; and as we thought it would be hard for the coolies to reach the next village to spend the Sabbath, Mr. Bixby told them if they would strive to reach that, they should rest there till after the Sabbath. This they readily assented to, and cheerfully took up their burdens again.

#### *Resting on the Sabbath.*

Just at sunset we reached the village, if village it may be called. It was far more picturesque in the distance than on a near approach. It consisted of six or seven loose piles of bamboos, called houses, but so exceedingly frail were they, that it seemed as if a barley cake, rolling from the hill above, might cause as much consternation among the inhabitants as formerly in the camp of the Midianites.

A small one was quickly fitted up for our reception, that is, a few mats were spread on the loose bamboo floor, a few more laid over the equally loose bamboo rafters, and it was all done. The luxury of walls was quite unnecessary ; indeed, the inhabitants of the house opposite quickly tore away theirs, that they might the more conveniently stare at us. The women and children were at first inclined to run away from us, but a few words from our guide assured them, and they came around with great familiarity.

After dinner, as is our custom everywhere, we called our people together for worship. The singing attracted the villagers, and nearly the whole village came to listen. Mr. Bixby addressed them as he always does, urging them to escape from hell by seeking the living God and the Saviour He has appointed. Some said, if the headman became a disciple they would, and there they rested. Be-

fore our worship was finished, a loud noise was heard from a house a little way up the hill; a noise of tumbling, as though the house was falling down, followed by the screams of women and children. We were afraid to have our baskets placed in the small house we were occupying, lest it could not sustain their added weight, and the headman had kindly proposed to take them to his house and take care of them there. This was the house from which we heard the noise, and we greatly feared it had surely tumbled down. We hastened to the spot, and were much relieved to find it was only the fireplace that had fallen, and two women and two children who were sitting near it had fallen with it. One woman and child were a little burnt, and the little one had its eyes filled with ashes; but early the next morning I found the fireplace rebuilt and the injured ones doing well.

We feared this incident would act upon the superstitious notions of the people, and make them afraid of us; but we do not see much indication of it. They come around us just as before, begging medicines, bringing a few vegetables and flowers as presents. If we wish to buy anything, however, they ask enormous prices. They say because they are children of the forest, they want a great price for what they sell. We do not encourage their cupidity by buying anything we can do without.

#### Desiring a Teacher.

Dec. 27.—Sabbath evening. Mr. Bixby preached this morning, chiefly to the assistants. A few of the villagers gathered round, but most of them had gone to work in their paddy fields. There is no Sabbath upon these mountains, where He who graciously made the Sabbath for man is not known, and every day alike is a day of toil or listless idleness. Our coolies seemed more inclined to sleep today, and the assistants alone seemed to have any heart for the truth. Mr. Bixby spoke to them of the reasons why Christians should be joyful, and urged upon them the importance of laboring with all

their powers, with unwavering reliance on Divine Grace to save the soâls of men. They seemed to appreciate what was said, and when the villagers returned, we saw them in little groups here and there, talking of Jesus. At our evening worship the people all came together again, and manifested a greater interest than ever before, asking to have the singing continued, and burning the bamboo tiles of their houses to make a light. They say now that if Moung Ong, one of our Burman assistants, will come and be their teacher, they will build a chapel and listen to the truth. No white teacher has ever before been among them. We shall leave them to-morrow, hoping that our stay among them has not been in vain.

#### A Christian Village.

Lapet Ing, Tuesday, 29.—We climbed up to this village early on Monday morning. It is situated on the top of a mountain of the same name, and both mountain and village take their name from a lake which was formerly at the foot of the mountain, on whose borders grew a shrub that Burmans call Lapet, or Tea; hence Tea Lake. It is nominally a Christian village, but there is no teacher here at present, and the only baptized persons in the village are three men and their wives. Nevertheless, according to the custom of Christian Karens everywhere, they meet every evening for prayer.

We met the headman about a mile from the village, cutting trees to build a chapel. He is about thirty-five years old, stout, well formed, with a broad, open, intelligent face, and we are very much interested in him. His name is Moung Shway Yah; his father was a Geckho, and during his early years he lived with the Geckhos, till, at the death of his father, his mother returned to her own people. He still continues his relationship and intimacy with the Geckhos, and has drank truth or made a league of perpetual friendship with the chiefs of their principal villages. He gives us a more favora-

ble account of the people than we have before received. He says they are wild and warlike, cruel and implacable to their enemies, but faithful to their friends, and by virtue of the treaty he has made with them, he can be surely for us through their whole country. He also knows the Saukus and their country well, but says the road through the Geckho country is much shorter and better than through the Saukus; we have therefore chosen the former, and hope to be on our way again early in the morning.

We have waited here these two days to have Moung Shway Yah go with us, and during the time we have been constantly importuned for medicines. I have often thought of Him who went about healing diseases with a word, and can understand better than before how the "multitudes came unto Him." If we possessed such power, the whole village would be at our feet, and, being healed, they would go away as in "those early days," "nine out of ten" not having a grateful thought. Poor human nature! quick to feel its earthly woes, but slow to recognize the willing hand that heals, and slower still to seek or see the Hand that, all unsought, holds out the balm that soothes in life and saves in death.

#### *Still Ascending.*

30.—Kyea May. Our road this morning was unusually clear and wide, and we were able for the first time to see our whole company in line of march. We amused ourselves with our grotesque appearance, and rejoiced in the fine road till we came to the bed of what had been Tea Lake. This we had been told would be muddy, but it exceeded anything we had met before. Our poor ponies were scarcely able to get through without even their saddles; and had it not been for our faithful assistants, we should have found ourselves in a sad plight on the other side. After this our way was, as the natives expressed it, "tet, tet, sin, sin," i.e., up, up, down, down. Now we crossed a little hill with a bound; anon we carefully

fording a larger stream that in some deep, wild ravine crossed our path; and at one time we waded for a mile in the bed of a mountain brook, which the natives had taken for a road. We arrived about three o'clock at a little lodge in the wilderness, or rather in the paddy field and garden of an old man and his wife who lived in the village we were approaching. The paddy had been gathered, but the beans, pumpkins and peppers still remained. These our coolies proceeded to add to their stock of eatables, paying for what they chose to take with half a dozen needles, which seemed to be quite satisfactory to the old people.

The village was at the top of the next hill, distant, by an air line, but a few rods; but confined to the uneven earth as we unwinged mortals are, it was for us many a toilsome step. The two hills seemed each an exact pattern of the other; and so precipitous were their sides, that we seemed to need the elastic foot of a fly, and a greater-than usual atmospheric pressure, to prevent our descent being made in a most undignified, inelegant manner. Had one of our number fallen, all must have shared his fate, like the children's tier of bricks.

Between the hills flows a little babbling brook, which has been telling its merry tale for ages to unheeding ears; and though quite as worthy of historic note and poetic fame as the "Bonnie Doon," or the "Braes of Avon," as yet no pen has traced its name. Climbing the next hill was more wearisome, though less dangerous to ourselves than descending the first; but our ponies seemed quite at a loss what to do. And a noble bay that had been released from the bridle to make his own way up the hill, seemed actually to tremble with fear; and he so sprang and reared up the steep that I watched him with the greatest anxiety, lest he should turn a somerset, and come tumbling down the hill, to the destruction of all below him. However, he reached the summit in safety, and the ponies that were led got on with less dif-

ficulty, seeming to trust instinctively to the man they followed.

The villagers received us with great cordiality, leading us through the village to their chapel, where mats had already been spread for our comfort and accommodation. By the time we had reached the chapel, we had shaken hands I think with every inhabitant of the village, old and young, mothers holding up the little hands of their sleeping infants that we might touch them. They regard this as a Christian salutation, and as such we cheerfully submit to it, rejoicing, especially among these mountains, where water is procured with difficulty and used sparingly, that the most approved commentators do not regard the Apostle's injunction to the Thessalonians as literally binding on indiscriminate churches in these modern days. We were scarcely located at the chapel when our friends from the lodge came in, the old woman bringing in a basket on her back some particularly nice yams, which she had washed in the brook as a present for me. She had never seen a white person before. This is the last of the Christian villages in this direction, and no white teacher has ever been here. As at the other village, we are importuned for medicines, and we give cheerfully according to the best of our judgment as far as our limited supply will allow.

At sunset the whole village came to the chapel for worship, and our Karen assistant, Plah Pau, preached to them. At the close of the service we again went through the ceremony of shaking hands, and are glad that the last one is gone that we may retire to rest.

Thursday evening. We commended ourselves with more than usual earnestness to our Father's care this morning, for we are approaching the hostile region and we know not what reception we shall meet. How sweet to feel that He has all hearts in his hands. We have again made our camp in the jungle and shall spend the last night of the dying year in a wild bamboo bower, with nothing but its fresh green leaves and slender stems

to shut from our sight the deep blue sky above us. The stars, like so many quiet, winking, watchful eyes are peeping at us through every opening bower, and God is over all. Good night.

#### **ASSAM MISSION.**

##### **LETTER FROM MR. BRONSON.**

###### **Reminiscences.**

Nowgong, June 24, 1864.—Four years ago this morning we went aboard the "R. B. Forbes" and sailed away from our native land, in order to carry on the work of God among the perishing heathen in this beautiful valley of the Brahmaputra. The scenes on board that floating Bethel have again and again strengthened my heart and hands amid missionary toil. My unbelief has been rebuked, and I seem to hear a voice saying, "Is anything even in heathendom too hard for the Lord? Be not weary in well doing, for in due season ye shall reap."

We have remembered the Jubilee meeting in our thoughts and prayers, and we are waiting to catch the first words of good cheer and encouragement that the churches and friends of missions may have sent us.

###### **Native Helpers.**

We need help, and I firmly believe that God will move some hearts to hear our Macedonian cry. The past year has witnessed progress in our work, in regard to native laborers. Three native brethren have been licensed and sent out into the villages, to live and itinerate among their countrymen, viz.

Bhubon Samuel Swaim, at Durrung, Kandura R. Smith, at Gowahati. Sonaram Charles Thomas, located at No Noi in this district. Two Garrow brethren, Omed and Ramkhe, have begun their labors as colporteurs near Gopalpara. We have also our faithful old colporteur, Adiram, with us. There are native preachers and colporteurs in four different places, holding forth the word of life to their countrymen. All of them are brethren of considerable age, knowl-

edge and stability, and have been constrained to undertake this holy and responsible work after long convictions of duty. I beg the prayers of the friends of missions on their behalf, that they may win their countrymen to Christ. The monthly journals which they send me are often encouraging.

#### God's Hand Providing Support.

Another thing that has encouraged us is that the hand of God is evidently to be seen in providing means for their support as fast as was necessary. God moved on the hearts of these brethren here to leave all else and preach Christ to their countrymen, and simultaneously moved on the hearts of his servants in Philadelphia, in Ypsilanti, Mich., in Gloucester, Mass., in Hebron, Me., in Hastings, Minn., in Springfield, N. Y., and in other places, to send us the means. Tell those fellow-helpers that their funds are invested. They are preaching to the heathen by proxy. We ask fervent prayer also, for, says the Saviour, "Without me ye can do nothing." These long venerated systems of heathen philosophy will never give way to the truth, unless God mightily pours out his Spirit and awakens the people to a true sense of their perishing condition.

#### Expense of Native Laborers.

In carrying out this long prayed for extension of native laborers, a considerable increase of expense is involved. The native preachers at outstations receive rs. 20 per month each, that is, about ten dollars, and the colporteurs, rs. 10 each. Besides this there are more or less of contingent expenses necessarily incurred by them in travelling. Such are to be our additional wants for the coming year.

#### NINGPO MISSION.

##### LETTER FROM MR. JENKINS.

##### Preaching the Word—Obstacles in the way of Success.

Ningpo, July 19, 1864.—Having secured a place to live, my thoughts were

again turned to my more legitimate work of study and preaching.

Early in January last, Mr. Knowlton's going to Kinghwa left me for three months in charge of the various stations, during which time I conducted the more important religious exercises, preaching in the colloquial each Sabbath, and visiting and "the breaking of bread" at the outstations. The preaching of the gospel to the heathen is indeed a glorious work, yet attended with discouragements which the home-preacher can never comprehend; and no obstacle to success is so great as the stolid indifference of the people, coupled with the feeling that they do not comprehend the true end of the word, which is to save sinners.

#### Contrast—Picture of a Chinese Audience.

The preacher at home, and no matter how hardened the community, feels sure there are tens, if not hundreds of hearts, whose sympathies are with him, and who drink in the truth from the love of it. But alas! the Chinese Christian does not seem to realize that he has passed from death unto life, and is of a different people, even the children of the Lord, and his manner is cold and formal, and his practice lamentably faulty even in the face of the plainest precepts; while the casual hearer, half naked, dirty in person, saunters into the chapel, his burden still upon his shoulder and pipe in mouth; takes a long look at the preacher, a much longer one at any women who may be present, then retraces his steps, giving a glance or two at the structure of the building. Some few sit down to listen, doubtless first from curiosity at what the "ong-mao sin sang" (the red-haired teacher) may have to say, and becoming interested give their undivided attention till the speaker has finished his story of the cross. The masses heed not the sound of the gospel.

#### The Minister's Consolation.

I often think of a remark made in the class room by Dr. Harvey, at Hamilton, that were it not for the doctrine of election, there would be no encouragement

to preach Christ. It is hard to see how these "dry bones" can "live;" and yet God hath, no doubt, a chosen people, begotten unto Himself in China. He alone can gather the jewels from so much rubbish, and place them as "lively stones" in the "spiritual house" of his own building.

#### *Lives of the Converts.*

But there have already come forth a few from among these millions, whose names, I fully believe, are known on high. Their lives are a "savor of life unto life," having "tasted the good word of God." They preach Christ because his name is Jesus, there being salvation in no other name. They are earnest, and evidently understand the difference between those of the world and God's chosen.

But to hear them tell of the faults of the body of the disciples is discouraging. The converted need the baptism of fire, that they may come out holier than they seem to be now, and be enabled to declare every man unto his neighbor the "unsearchable riches of Christ."

To this end, let every Christian unite in prayer before the throne. The work of tearing down Satan's kingdom is God's—the building up of the Saviour's is also his work, and the purification and final redemption of the church belongeth unto

Him. But for the accomplishment of these glorious ends He will "be inquired of by the house of Israel."

#### *The Dark Side and the Truth.*

I fear the reader will think I am seeking to present the dark side of the picture. No; it is taking off a little of the romance which is apt to gather around the work of foreign missions by the too frequent presentation of sunny views, and laying bare facts,—facts which are unpleasant to the more hopeful, but truths, nevertheless, and extremely perplexing and saddening to the missionary. Do not fail to pray for us and the cause entrusted to our hands. Pray for a rich outpouring of the Spirit upon all missionary labor, and pray for the converts from heathenism.

#### *Missionary Labor.*

Although the summer of 1864 is upon us, we are remaining pretty strong, and I am able to continue my labors upon the Sabbath, preaching at either the chapel within the city walls, or at a little out-station some three miles away.

We are rejoiced to learn of the large contributions to the treasury during the past year. God hath not forsaken in the midst of trouble, nor dried up the fountain of liberal giving. Blessed be his holy name.

## MISCELLANY.

### **PASTORAL LETTER ON CHRISTIAN MISSIONS.**

It may be affirmed that a church is a living church only in so far as it is putting forth its efforts in this direction—only in so far as it is a missionary church; and it may safely be affirmed also, with regard to individuals, that a Christian is a living member of the church only in so far as he is imbued with a missionary spirit; and that, therefore, a man in whom that spirit is wanting, and who feels no interest in the advancement of God's cause in the world or in the salvation of the heathen, has

good ground for serious doubt whether he has any true or saving knowledge of the truth himself.

We would urge liberality in the cause of Christian missions—1st, as a *solemn duty*, which no one who calls himself a disciple of Christ can neglect without sin. You know how strongly this was insisted on in the Jewish Economy—the only dispensation under which God has been pleased to give minute directions for his service. You do not need to be reminded that the Israelites were required to dedicate the tenth of all their substance to God, and the first fruits of all their

crease. In the days of the nation's piety, these offerings were most punctually presented; and we have many proofs how serious an offence any failure in this respect was regarded, and that it was considered by God as virtually a robbing of Him. In Mal. iii. 8 we have this striking and indignant remonstrance addressed to them for their shortcomings in this matter in the degenerate days in which he lived, and which had evidently brought on them many national judgments:—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And if God laid so much stress on his people honoring Him with their substance in those days, think you that He can be indifferent about this matter now? True, the Christian church is not under such a system of minute rules and regulations as the Jewish church was, neither in this nor in any other respect. Christianity does not appoint a multitude of laws. It lays down a few great principles, and leaves us to work these out for ourselves. To take the case in point; it does not prescribe how much every man shall give for religious and charitable purposes; but it says, let every man give as God has prospered him—leaving it to each to determine, as he shall answer to God another day, what portion of his income shall be devoted to Him and to his service. It is believed by some, indeed, that the obligation to dedicate a tenth of their substance to God is still binding on the members of the Christian church, and it cannot be denied that their arguments have some weight.

The dedication of the tithe to religious purposes, it may be urged, was not heard of for the first time at the institution of the Jewish Economy. It seems from a

very early period to have been regarded as a fitting portion of a man's substance to be consecrated to the special service of God. At Bethel, ere he set forth on his wanderings, Jacob vowed that if God would give him bread to eat and raiment to put on, and would bring him again to his father's house in peace, He should be his God; and he added, "of all that Thou shalt give me, I will surely give the tenth unto Thee." And again, when Melchizedek, priest of the Most High God, went forth to bless Abram as he returned from the slaughter of the kings, the patriarch gave him the tenth of all the spoils which he had taken; and, therefore, there is good reason to conclude that God only prescribed under the law what had all along been recognized as a proper amount to be set aside for his especial service. Therefore, while it is true that, as has been noticed above, Christianity deals more with principles than with laws, and has thus put the claims of religion and charity on higher ground, and has enforced them by mightier sanctions—even that Divine Love revealed in the Cross, which passeth knowledge, and its constraining power on all who truly believe in it—a more powerful motive to all who really feel it than any laws, however rigid, we cannot doubt, at the same time, that the appointment of a tithe in the older dispensation shows plainly God's idea of the way in which men ought to deal with Him, and that there are few who have not cause for deepest shame at the niggard hand with which they give to Him who hath dealt so bountifully with them, and whose infinite love continually overshadows them. Would that those who dole out grudgingly the miserable pittance which is all that most professing Christians think it necessary to give to the cause of missions, would think seriously what answer they shall have to give to the solemn question which shall yet be asked of each of us—"What hast thou done unto Me, and for the advancement of my cause—what portion of all that I have given thee hast thou given unto Me?"

And think also, brethren, of the duty which we owe to our fellow-creatures who are perishing for lack of knowledge, and of the plenteous harvest of immortal souls urgently requiring an immediate and abundant supply of laborers to gather in its precious treasures. For assuredly, if any act as if they had no responsibility in the matter, and in the spirit of Cain's selfish retort—"Am I my brother's keeper?"—they shall yet find to their cost that their brother's blood is crying for vengeance against them.

But we would speak to you also of the privilege of giving to God. There can be no doubt that there is too great a tendency to overlook this, and to regard giving to missions simply as a duty, and not as a precious privilege of which we ought gladly to avail ourselves, thankful to God that He permits us to have a share in the advancement of his kingdom. And it is only when we realize it as a privilege, that we can be said to have in any measure the true missionary spirit. O, how does such a thought rebuke us for the feelings so different from all this with which we so often regard appeals made to us on behalf of the missionary cause! How many are there who at the communion table call themselves his disciples, and profess their love to Him who hath loved them and given Himself for them—who are rather inclined to resent any application made to them for money for such a purpose, and who regard it as a nuisance of which they would fain be rid; who look on the different collections for missionary purposes as so many taxes on them, to which they do not like to refuse to contribute, but to which they give as little as they possibly can, and which they would not be sorry to avoid by absence from church from any cause which they could at all justify to their conscience.

If any into whose hand this letter comes, have been accustomed to look at the matter in this light, most affectionately and earnestly would we say to such, When you reflect seriously upon the matter, can you think it right to deal

in this hard and stingy manner with Him who hath bestowed on you all your worldly goods—with Him who loved you, and gave Himself for you? Ought not your feeling rather to be—not, with how little can I get decently off? but, how much can I spare for God, and for his cause? O, if all God's people were of this mind, what a rich blessing might we not expect would be poured down on the church, and on all her missionary enterprises! Yea, more precious than all the money raised would be the spirit of holy zeal and love by which she would thus be animated! We do not say that he who does not feel it to be a privilege to give to God and to his cause, and who gives grudgingly and reluctantly only what he cannot help giving for very shame, cannot by any possibility be a true Christian; but we must be allowed to say that his conduct in this respect throws much doubt on the reality of his profession, and that, at all events, his spiritual life cannot be in a healthy condition; for there cannot be a doubt that the extent to which a church or an individual is animated by a missionary spirit, and realizes it to be a privilege to share in the glorious work of extending the Redeemer's dominion, is an unfailing indication of the spiritual prosperity of such a church or individual; that where the missionary spirit is strong and active, there the life of God is vigorous and flourishing; and that, on the other hand, where that spirit is weak and languishing, there also the divine life is feeble and sickly. And, further, when we consider the lofty aim of Christian missions—that the end which they propose to themselves is the salvation of immortal souls—the evangelization of the world—ought we not to feel it a privilege to be permitted to engage in them, to lend a helping hand to so noble and glorious a work? Brethren, when we think of all that is implied in the salvation of a soul, of all the misery and degradation from which it is rescued, and of the eternal blessedness to which it is raised, we may well feel that to be instrumental in such a work—a work that shall stand for-

ever, when the mightiest trophies of human skill and power shall have long crumbled into dust—to be fellow Helpers with God in so high and holy a cause, is the greatest privilege that can be bestowed on us.

And then remember that the question which each one has to ask is not—"Shall the work be done?" God's purposes are not dependent for their accomplishment on any mortal man. We may, indeed, do something to hasten on the accomplishment of that work; but if we hang back, other individuals can be raised up in abundance. God has promised that He will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, and that promise, whether with or without our help, must have its due fulfilment; but the question which we have to determine, and which our conduct with respect to missions is helping every day to determine is—"Shall it be with or without our help? Shall we have any share in the accomplishment of that work?

Let none be discouraged by the thought that he has but little to give to God. We have many intimations in Scripture that it is not to the actual amount given, but to the spirit of liberality and love in which it is given, that God has respect. You are familiar with our Lord's memorable saying regarding the widow's mite—that the little which she cast into the offerings of God was more than the large contributions of the wealthy. And St. Paul teaches us that, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. And not only may a small contribution given of a man's penury to God's service, be more, relatively, than the much larger sum given of another man's abundance; we cannot doubt that the poor man's little offering, which is given cheerfully and from the heart, is more, positively, than the largest donation which is given grudgingly and of necessity—that is, it will be attended with a larger and more blessed result; it will be accompanied with a richer blessing

from Him who "loveth a cheerful giver." Therefore, beloved brethren, before all things, see that what you give to the missionary cause is given willingly and cheerfully; because nothing is plainer from the whole teaching of Scripture, than that money extorted for such a purpose, or given grudgingly, is utterly worthless in God's sight, and that to the giver at least He will not deign to bless it.

In conclusion, let us remind you of the reward of giving to God—of working for Him. Very distinctly has He promised that He will not allow the smallest service done to Him to go unrewarded. The Christian serves no ungrateful master, but one who returns tenfold into his own bosom all that he does for Him. It is not with earthly prosperity, indeed, that God has promised to reward spiritual service; although we may be sure that no man ever yet suffered in worldly things for liberality in God's cause, and that God blesses the substance of the man who does not spare it in his service: but the main rewards of the spiritual kingdom are spiritual. "The quality of mercy," says the greatest of English poets, "is not strained—it is twice blessed; it blesseth him that gives, and him that takes." So is it with what is given out of a true heart to the missionary cause—it blesseth him that gives, it quickens his spiritual life, and lifts him up nearer to God. And on a future day that blessedness shall be fully revealed and perfected. "They that turn many to righteousness shall shine as the stars for ever and ever." We may conceive what a gracious welcome shall then await the faithful missionary who by his labors has won many souls to Christ. Nor, assuredly, shall they be forgotten on that day who, by their contributions freely and cheerfully given, have helped to send that missionary forth, and whose earnest prayers have aided him on his way, and brought down a blessing on his work.

Brethren, may God stir us all up to greater earnestness and increased liberality in his cause!—*Church of Scotland Record.*

**PROSPECTS OF CHRISTIANITY IN  
INDIA.**

The following interesting paper is supplied by a contributor to "Evangelical Christendom":—

I gladly avail myself of your permission to put upon record in your columns my impressions, after nine years' residence in different parts of India, of the prospects of Christianity in that land. I am quite aware that many people in this country are disappointed, almost in despair, at the slow progress that we appear to be making in India. And this feeling is intensified by hearing how rapidly the Society of Reformed Hindus, called the Brahmo Somaj, has extended, not only in Bengal proper, but in the North-Western provinces, the Punjab, and Bombay. Yet I think that a right understanding of the facts of the case may serve not only to remove that feeling of disappointment, but to quicken the faith, and stir up the prayerfulness of the people of God in every land. And I gladly, therefore, accept your permission to say what I myself have observed, and what my belief for the future is.

The Brahmo Somaj was formed a few years ago by the educated Hindus of Calcutta and its neighborhood, when the facts of science, with which they became acquainted, showed them the absurdity of many of the dogmas of their religion. When, for instance, men can prove to their own complete satisfaction that the earth is a sphere, they must give up belief in the Hindu dogma that it is a flat plain, supported on the heads of gigantic elephants; and when education has opened their eyes, they perceive how ludicrous it is for men to worship deities of lower intellectual attainments and with a more debased moral character than their own. The founders of this society, therefore, asserted that the multiplication of deities, and of avatars or incarnations, was a mere modern invention, intended to satisfy the vulgar herd, but not needed for men of education; and they announced as the object of their worship and faith one only God, the Creator and Pre-

server of all nature. Professing to look with horror on the Christian idea of an atonement, and to regard as manifest injustice the acceptance of a victim offered to bear the punishment of man's guilt, they consider their own god as occupying a much higher moral position than the God and Father of the Lord Jesus Christ.

Now, in joining a society of this kind, a Hindu has no troubles to contend with. He has no opposition either from the devil, or the world, or the flesh. Satan is quite satisfied, so long as a man exchanges only one form of error for another, especially when the newly-adopted one is fitted to satisfy his fallen nature—so he has no opposition from the devil. There is no loss of caste, no loss of social position—an elevation rather than otherwise in intellectual standing, and a greater fitness for intercourse with European gentlemen—so there is no opposition from the world. And though great professions are made of the high moral character of the society, the lives of the individual members in many cases are not in accordance with them. It is acknowledged by those among themselves who are really striving after a knowledge of the truth, that a large proportion of the members are living notoriously immoral lives in every respect. Thus a Hindu joining the society has no opposition from the flesh. It is not necessary to show how directly opposed is all this to the experience of a man embracing Christianity, how Satan by all means tries to keep him from committing his all to the Lord Jesus, how he is opposed by the world in the loss of caste, the isolation from his nearest relatives, separation in many cases from his wife, and the contempt poured on him by his former companions, how sorely he is vexed and tried by the conflict between his new spiritual nature and the lusts and desires of the flesh, to which beforehand he had given full indulgence. It need not to be wondered at that, while many join the Brahmo Somaj, few enroll themselves under the banner of the Cross.

But there are signs of better times approaching, to be seen even now. Till within the last few months the Brahmo Somaj had boasted that none but half-educated boys had been converted to Christianity. They are unable to say so now; for in the beginning of this year a Hindu gentleman was baptized, who had taken the highest honors at the Calcutta University, having carried off the gold medal of 1862. But the most encouraging signs, as it appears to me, are the difficulties which are besetting themselves as to the nature and attributes of the Deity. For whereas, a year or so ago, their chief conception of Him was as a God too merciful to punish, they have of late come to regard Him as a God too just to forgive. Now there can be no doubt that among them there are many eagerly and sincerely searching for the truth, "seeking the Lord if haply they may feel after Him;" and it seems to me that, when such men try to reconcile these two ideas of God, they will be shut up to the reception of the one Mediator between God and men, in whom God can be just, and yet the justifier of sinners.

Their great difficulty will be in the throwing off of the bonds of caste, which still retains its hold, even over these enlightened and educated men. But the system of caste, to quote an expression which I lately heard used by the bishop of Calcutta, is "honeycombed" from side to side.\* Education, intercourse with Europeans, the extension of trade and commercial dealings with Europe, and, not least, the spread of railways, have brought caste to a tottering condition. Hindus themselves confess that it is so, the old orthodox believers with shame and sorrow, the younger ones with exultation. One great united endeavor, and it will fall, and great will be the fall of it.

My own impression is, that there are even now many who intellectually are believers in Jesus; that many more, ear-

\* Mahiputram Rooparam, the Bombay brahmin, brought an action for libel against some of his fellows, who, on his return from England, addressed him as a *pati*—i.e., a sinful man.

nest seekers after truth, will be shut up to the reception of Him as the only way of acceptance with God; and that, if we had but a great outpouring of God's Holy Spirit on Bengal, we might and should behold there the glorious spectacle of a nation born to God in a day. Who can tell where it would stop? The headquarters of the Brahmo Somaj are in Calcutta; but, as I have said, there are many members in Bombay, in the North-West Provinces, and in the Punjab, and in all these places we might expect great things. It would almost seem, too, as if their outward organization were under the guidance of God's providence, being so arranged as to need little alteration when the great event which I anticipate shall take place. They have consecrated one of their leaders, Kisob Sen, as a sort of bishop or pastor: they have formed a council, to whose decision matters affecting the society are referred. Their meetings for worship are conducted very much like a Christian prayer-meeting, with addresses delivered by some of the leading members; and in their marriage ceremony they have lately adopted Christian customs, the marriage being to some extent public, the bride being given away by her father, the bridegroom and bride joining hands and exchanging mutual vows, and the whole proceedings being sanctified by prayer.

The mention of marriage leads me to remark that while, as I have said, there

He has failed in the action, which is chiefly remarkable for the opinions expressed by the native magistrate, himself a Hindu, who tried the case. In the observations he made, this officer stated, that the step Mahiputram took was certain to create prosecution. "He should have been prepared for it, and should not have submitted to the disgusting ceremonies which he performed. His enlightened mind must have been shocked at the performance of the ceremonies he underwent. He should have declined to perform these ceremonies on the broad ground that his visit to Europe was not inconsistent with the Vedic religion. If his caste fellows did not re-admit him into the caste, he should not have cared a straw for it." Surely the schoolmaster is abroad.—*Friend of India*, April 28, 1864.

seems a great preparation for an extensive conversion of men, there is good ground for the hope that, when it does take place, the women will be to some extent fitted for sharing the blessing. Besides the benefits to be expected from the labors of those ladies who are following in the footsteps of the late Mrs. Mullens,\* — visiting zenanas and imparting instruction, secular and religious, to native ladies—the members of the Brahmo Somaj are taking active steps in the matter of female education. In their annual address for 1863 they have invited women to join in the worship and love of the one God. Following up this, some members of the society, residing at Burdwan, about seventy miles from Calcutta, have inaugurated a most extensive scheme for female education. It is proposed that the Central Council at Calcutta shall prepare a course of study for women, to extend over five years; that each member of the society shall bind himself in his own house to instruct his wives, sisters, and daughters, and to examine them annually, assigning marks to them in each branch of learning, without favor or partiality, and sending in his report to the Central Council, by whom prizes are to be distributed. Now it is quite possible, and indeed highly probable, that this scheme, got up by enthusiastic young men, will fall through. But it shows that the question of female education is laying hold of the native mind, and we may fairly expect that some better-devised and less extensive scheme will be carried out.

That there is a desire for female education is apparent also from other facts. A considerable number of schools for girls have been opened in Bengal proper by Hindus.

In one place, the wife of a sub-assistant surgeon, who is inclined to the tenets of the Brahmo Somaj, has lately sold her

\* Wife of Dr. Mullens, of the London Missionary Society, for an account of whose work reference is made to the report of the Punjab Missionary Conference, 1862.

jewels, to the value of 2000 rupees (£200), for the purpose of erecting a school for women and girls. And in the Punjab, where, under the enlightened rule of its excellent Lieut.-Governor, Sir Robert Montgomery, the education of men has made rapid progress, that of the women has not been neglected.\* It is not easy to estimate the number of women who are now able to read or are under instruction. In many, probably the majority of the Hindu families in Calcutta and its immediate neighborhood, there are one or two ladies who can read. It is certain that, among the young men and boys attending mission and government schools, there are many who impart to the females of their families the instruction they have received. But the idea of woman's inferiority, and of the necessity for keeping her in her own place, prevents men from confessing to each other what they are doing at home. I remember a missionary in Lucknow asking some of the young men who attended the mission school whether they taught their wives at home. They laughed, and one of them answered, "If we did, sir, we wouldnt tell you before each other. This very man, it was known, was regularly teaching at home to his wife what he had learned at school. And there is no doubt that this is not a solitary instance.

It is true that, in the mean time, the reading of women, (except where a purer literature has been introduced by Christian lady-visitors,) is confined to works of by no means an elevating or improving character. But they are acquiring the faculty of reading, and with it to a certain extent the faculty of thinking; and when the day comes, which I fully anticipate, of an extensive turning to God of Hindu men, the women will be in a position to read and to think on the truths which their husbands will then present to

\* For much valuable information on the difficulties and encouragements connected with female education, see an essay in the report of the Punjab Missionary Conference, by the Rev. J. L. Janvier, whose murder has been already reported.

# THE MISSIONARY MAGAZINE FOR 1864.

THE forty-fourth volume commences with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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## CORRESPONDENCE OF THE MISSIONARY UNION.

THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary.

Rev. J. N. MURDOCK is Assistant Secretary.

Hon. NEHEMIAH BOYNTON is Treasurer.

FREEMAN A. SMITH, Esq., is Assistant Treasurer, to whom communications containing money for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The MISSIONARY ROOMS are at 12 Bedford Street, Boston.

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# THE MACEDONIAN.

THE twenty-second volume of the MACEDONIAN commences with January, 1864, and it will be devoted to the interests of the Missionary enterprise. Its object will be so to illustrate the principles, spirit, progress and claims of that enterprise as to induce the masses of Christian people to cherish towards it a more generous sympathy, and to enter into its work intelligently and earnestly.

The paper will contain, from month to month, the latest intelligence from our own missions, and such extracts from the correspondence of the missionaries, as may seem the best adapted to its object. It will also contain original articles, written for its pages by missionaries abroad, and the friends of missions at home.

The last page will be filled every month with missionary and other articles, designed to profit the young, and to enlist them in the good and great work of sustaining the schools established by our missions among the heathen.

The MACEDONIAN will be as attractive in its mechanical execution as new type, the best of paper, and good workmanship can make it.

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All postage to be paid by subscribers at the office of delivery.

Payment invariably in advance.

Articles for publication should be addressed to the Corresponding Secretary.

All orders and remittances should be addressed to *The Macedonian, 12 Bedford street, Boston.*

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## OVERLAND LETTERS.

The Overland Mail to China leaves London, England, on the 4th and 20th, and to Calcutta on the 4th, 13th, 20th and 27th of each month. Postage on letters not exceeding in weight half an ounce from any part of the United States to China 45 cents, and to India 33 cents. In all cases letters should be superscribed "via Southampton;" if not so superscribed, they are liable to be sent through France with increased postage. Postage in France is levied by the quarter ounce. Letters, enclosed in envelopes, and addressed simply "Missionary Rooms, 12 Bedford Street, Boston," will be forwarded to missionaries, as heretofore; but this agency is not needed. They may be sent, prepaid, from any post office in the United States direct to their destination.

Letters to and from warm climates should be sealed with wafers, never with wax; and to ensure their being sent by the overland mail, from the Missionary Rooms, they must be written on thin overland paper.

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## BOXES AND PARCELS FOR MISSIONARIES.

All boxes, packages, &c., designed for missionary stations, should be addressed to the care of the Missionary Rooms, and letters of advice should be sent to the Assistant Treasurer by mail, with the names of the donors, together with a full schedule of the articles contained, and an estimate of their value. This is especially important in regard to parcels designed for stations in the East, as they are liable to be searched, and their contents to be injured, at the custom-houses where landed, unless the consignee is advised of their contents and value. Care should be taken, in making up parcels, packing boxes, &c., to prevent damage of goods from placing too near them articles liable to be affected by extreme heat or other change of climate. Packages for India should not include sugar in any shape, its importation being strictly prohibited.

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## FORM OF A LEGACY.

I also give and bequeath to *The American Baptist Missionary Union,* dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

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## FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath and devise to *The American Baptist Missionary Union,* one certain lot of land with the buildings thereon standing—[Here describe the premises with exactness and particularity]—to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

two ago, but still sufficient to show that God is giving testimony to the word of his grace in the fruits which it bears. This prosperity is not confined to the operation of Christian agency within the capital, but is probably more evident in the villages around than in the capital itself. The steady advance of Christianity among the people, amidst all the difficulties and ungenial influences by which it is continually surrounded, makes all difficulties and trials seem comparatively light. We feel assured these substantial grounds of encouragement will not be forgotten nor overlooked by the many sincere friends of the Madagascar Mission in their devout and grateful acknowledgments to God, while the exigencies and perils of the mission inspire and urge fervent supplication to the throne of grace on its behalf. I am often very much encouraged by observing the difference in the outward conduct even of those who do not connect themselves with the Christians.—*Lond. Miss. Chron.*

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#### LETTERS, &c., FROM MISSIONARIES.

##### Burmah.

MAULMAIN.—J. WADE, July 4, 12, Aug. 10.  
—Mrs. W., June 10, July 12.—C. HINNARD, Feb. 25, Apr. 6, May 8, June 24, July 8, 10, 26, Aug. 9 (2), 22.—I. D. COLBURN, Mar. 12, Apr. 7 (2).—J. M. HASWELL, Mar. 10, May 10, 25, June 19, 25, July 27 (2).

TOUNGDOO.—F. MASON, Feb. 15, 17, Mar. 22, 31, April 29 (2), May 6, 18, 23, 30, June 14, 15, 24, July 1, 11, Aug. 1, 8, 15.—Mrs. M., Apr. 19.—E. B. CROSS, Feb. 19 (2), 20, 22, Mar. 3, 24, April 5, 21, May 18, 28, June 18 (2), 27, 29, July 14, 16.—M. H. BIXBY, Feb. 2, Apr. 2, June 21 (2), July 8, 21, Aug. 8, 10.—Mrs. B., j.

RANGOON.—E. A. STEVENS, Feb. 26, Apr. 5, 26, May 12 (2), June 10, 21, July 7, 23, Aug. 9, 12, 25, Sept. 10.—J. G. BINNEY, May 12, June 29 (2), Aug. 8, 12, 22.—Mrs. INGALLS, Feb. 12, 28, Apr. 5, May 10, 22, June 6, 12, July 5, 20, 27.—D. L. BRAYTON, Feb. 8, Apr. 1, May 12.—A. T. ROSE, May 17, 18, July 27.—C. H. CARPENTER, Mar. 5, May 10, 13.—Mrs. C., Mar. 10, May 9.—D. A. W. SMITH, Apr. 11, May 13.—A. HAWS, Mar. 24, May 12, June 19, July 28, 29, Aug. 5, 12, 14.

BASSEIN.—H. L. VAN METER, Feb. 25 (2), Mar. 24, 29, Apr. 24, June 25 (2).—J. L. DOUGLASS, Mar. 21, Apr. 4, July 18, Aug. 5.

PROME.—E. KINCAID, Feb. 15, Mar. 7, Apr. 15, 19, May 24, June 27, July 7.

HENTHADA.—B. C. THOMAS, Feb. 12, 25, Apr. 4, June 18, Aug. 4, 6.—A. R. R. CRAWLEY, Feb. 29, Mar. 17, 31, April 21, June 17, July 2.

##### Assam.

M. BRONSON, Feb. 3 (2), 27, Mar. 8, 14 (2), 20, Apr. 9, 27, May 1, 2 (2), 11, June 4, 24 (2).—E. P. SCOTT, Jan. 25, Mar. 18, June —, July 30, Aug. 10, 29.—W. WARD, Mar. 7, Apr. 11, May 9, 26, 30.—Mrs. W., Mar. 17, Apr. 14.

##### Teloogoo.

F. A. DOUGLASS, Mar. 9, Apr. 7, June 8, 10 (2), July 21 (2).

##### Siam.

S. J. SMITH, Feb. 15, June 8, July 9, 26.—Mrs. S., seven articles for Macedonian, no date.

##### China.

J. W. JOHNSON, Mar. 22, May 6, 25, June 24, July 25, Aug. 22.—R. TELFORD, Feb. 19.—W. M. ASHMORE, Feb. 15, Mar. 11 (2), Apr. 26, June 1, 4, 5, Aug. 19, 24.—M. J. KNOWLTON, May 19 (2), June 2 (2); July 2, Aug. 16.—H. JENKINS, Feb. 29, Mar. 7, Apr. 7, May 20, July 19 (2), 20.

##### France.

A. DEZ, May 8 (2), Aug. 7, Sept. 22 (2), Oct. 20.—J. B. CRETIN, May —, Oct. —, V. LE ROI DA, Mar. 28, May 27, July 6.

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#### DONATIONS.

##### RECEIVED IN OCTOBER, 1864.

##### Maine.

Kennebec Asso., New Sharon, ch. 5; W. Waterville, ch. 7; per W. H. Kelton, 12; Warren, of wh. 34 is ft. ch., 12 ft. Ladies' Bap. For. Miss Soc., and 10 fr. Mrs. E. A. Kennedy, tr. of soc., 56; Piscataquis Asso., of wh. 17.56 is coll. at Asso., 36 fr. Foxcroft and Dover ch., 3 fr. So. Dover ch., 2 ft. Atkinson, ch., 1 fr. Eliza A. Quimby, 44 cts. fr. Dexter, Sab. sch., per J. H. Gould, tr., 60; Waldoborough, 1st ch., Sab. sch. 2.16; Turner, ch., per S. D. Andrews, tr., 6; Buckfield, "a widow's mite," to be used by Rev. L. Jewett, Nellore, India, 25; York Asso., per Geo. W. Roberts tr., 44.43; Gardiner, Brunswick st. ch., per F. D. Blake tr., 22; East Harrington, ch., per D. W. Dinsmore, tr., 15;

242.58

##### New Hampshire.

Manchester, ch., per John Paige tr., 30; Exeter, ch. 5.60; Milford Asso., per Rev. Mr. Atwood, 34.85; Nashua, ch., per W. H. Eaton, 149.50; Portsmouth Asso., Portsmouth, ch. 75.25; Hampton Falls, ch. 4.25; Stratham, ch. 2.06; per A. J. Prescott, tr., 81.56;

301.51

##### Vermont.

Felchville, ch. 8.50; Johnson, ch. and soc. 10.30; Bap. State Convention, Hinesburg, ch., per E.

A. Fuller tr., 2;		
Massachusetts.		
Clinton, M. B., quar. contrib. 5; Cambridge, "a friend of missions," for sup. of nat. pr., care Dr. Kincaid, Prom, Burmah, 100; North Brookfield, H. H. Sparks 5;	110.00	
Boston North Asso., Woburn, 1st ch., Ladies' Bap. Miss. Soc., per Mrs. Edmond, to sup. nat. pupil in Rev. Dr. Binney's theolog. sch., Rangoon, Burmah, care Mrs. Carpenter, 26; Somerville, 1st ch., per G. W. Robinson, tr., 7.10;	32.10	
Boston South Asso., Randolph, ch.	29.42	
Salem Asso., Beverly, 2nd ch. 8.10; Marblehead, ch. 14.26; Salisbury and Amesbury, ch. 100; Wenham, ch. 11; Danversport, ch. 23.61; Gloucester, ch. 57; Rowley, ch. 11.35; per Henry Haddock tr., 225.39; Gloucester, ch. to sup. nat. pr., care Rev. M. Bronson, Nowgong, Assam, 30; Newburyport, Green st. ch. 61.45;	816.77	
Taunton Asso., No. Swansea, ch. 5; Behoboth, ch. 8; Raynham, ch. 13.50; per A. J. Barker tr.,	26.50	
Worcester Asso., Worcester, 1st ch., per G. W. Rugg tr.,	40.00	
Lowell Asso., Groton Centre, ch., per Rev. L. E. Smith, 10; Chelmsford, 1st ch., Ladies' Karen Miss. Soc., Mrs. Judson Spaulding, tr., 21.50; Central ch., Ladies' Burman sch. soc., per Merriam Warren tr., 20; North Reading, ch. 2.18; Chelmsford, 1st ch. 14; Central ch. 8; Billerica, ch. 7; Lowell, 1st ch. 35; per Dea. J. A. Brabrook, tr. of Asso., 68.18;	117.68	
	— 672.47	
Connecticut.		
Stamford, ch., per Z. B. Nichols tr., 350.25; Stamford, Sab. sch., Biggs Miss. Soc., per W. B. Lyon tr., 52.53; Middletown, 1st ch. 43;	445.78	
New York.		
"Rochester" 6.50; Saratoga Springs, care Rev. B. C. Thomas, Henthada, Burmah, 30; Spencerport, Sargent Bagley 20; Croton, Mrs. G. Z. Saunders 2; Copenhagen, Lyd-in White 3;	61.50	
Oswego Asso., Fulton, ch. 25.75; South Richland, ch. 36.48; Colosse, ch. 1; per John C. Bradt tr.,	63.23	
Coll. per Rev. O. Dodge, Dist. Sec.,		
Seneca Asso., Ithaca, ch. 40; Bennettsburg, ch. 15.50; Ovid Village, ch. 38.50; Ovid Village, Sab. sch. 1.37; Romulus, ch. 3.10; Trumansburg, ch. 4; Ovid, ch. 1.50; Covert, ch. 2.90; Farmersville, ch. 10; Newfield, ch. 5; Lodi, ch. 10; W. Lansing, ch. 59 cts.; tr. of As-		
20.80	80. 6.35	133.72
Monroe Asso., Penfield, ch. 65.25; Wheatland, ch. 15; Ogden, ch. 29.55; Sweden and Bergen, ch. 8; Webster, ch. 5; Churchville, ch. 8; Parma, 1st ch. 13.50; 2nd ch. 15.30; Greece, ch. 15.10; Mumford, ch. 6.25; West Henrietta, ch. 17; Brockport, ch. 11.90; Rush, ch. 9; Bergen, ch. 10.25; Fairport, ch. 25; Clifton, ch. 57.25; three little daughters of Rev. B. R. Swick 17 cts.;	311.52	
Essex and Champlain Asso., Rev. J. D. Burwell tr.,	70.65	
Hudson River Central Asso., Tarrytown, ch. 90; Cornwall, ch. 12.50; Kingston, ch. 34.60; Stamford, 2nd ch. 4.50;	141.60	
Deposit Asso., Colesville, ch., bal.	2.00	
Onondaga Asso., Manlius, ch., in part,	4.18	
Alleghany Asso., A. Richardson tr.,	80.10	
Stephentown Asso., Henry N. Smith tr.,	23.00	
Lake George Asso., Rev. Caleb Smith tr.,	8.50	
Harmony Asso., J. C. Breed tr.,	106.95	
Hudson River South Asso., W. P. Groom, men. sub. tow. sug. of br. Knowlton, 75; New York 16th ch., Sab. sch., tow. sup. nat. pr., care Dr. Kincaid, Prom, Burmah, 60; Brooklyn, Elizabeth Ward 10; Pulpit supply, half Sabbath, 5;	150.00	
Oneida Asso., Oneida, ch. 15; Durhamville, ch. 8.05;	23.05	
Steuben Asso., G. B. Wixson tr., bal.	5.00	
East New Jersey Asso., Somerville, ch., Sab. sch., for sup. of Karen pr., care Rev. B. C. Thomas, Henthada, Burmah,	20.00	
	— 1205.00	
Ohio.		
Delaware, E. Joy 2; Norwalk, ch. 11;	13.00	
Coll. per Rev. James French, Dist. Sec.,		
Wooster Asso., Mohican, ch. E. Fork, Miami Asso., 2nd Ten Mile, Sab. sch., Amelia Seneca Asso., Lodi, ch. 3; coll. at Asso. 9.25;	8.00	
Auglaize Asso., Lima, ch. 5.35; coll. at Asso., of wh. 9.45 is fr. Mt. Zion, ch., 24;	2.50	
Columbus Asso., per W. N. Wyeth,	12.25	
Wills Creek Asso., Wills Creek, ch., per T. Jones,	29.35	
Zoar Asso., Clear Fork, ch. 4; coll. at Asso., 18.85 (less 45cts. counterfeit)	11.60	
Zanesville Asso., Zanesville, 1st ch., Mr. Parkerson 1; Miss T. M. Hoover 1;	22.40	
Salem Asso., Canaan, ch., per H. L. B.,	2.00	
Ohio Asso., Beulah, ch. 5; Portsmouth, coll. at State Con. 26.20;	5.00	
Caesar's Creek Asso., Willington, ch. 12; coll. at Asso. 10.50;	31.20	
Lansing, ch. 59 cts.; tr. of As-	22.80	

Straight Creek Asso., Crooked Creek, P. Trickler	1.00
Mantee Asso., Toledo, 1st. ch., per Rev. E. F. Platt,	30.00
Huron Asso., E. Townsend, per E. Kinney,	6.65
	<u>205.55</u>

**Pennsylvania.**

Philadelphia, William Bucknell, tow. sup. of Rev. J. G. Binney, D.D., Rangoon, Burmese, for the year ending Oct. 27, 1863, 600.00	
Coll. per Rev. James French, Dist. Sec.,	
Northumberland Asso., Shamokin, ch., per Rev. G. T. Mc-Nair,	
Philadelphia Asso., Ridley, ch. 4.47; Allentown, ch., Sab. sch. 1; New Britain, ch. 1; Mrs. C. A. L., of wh. 5 is for nat. pr., care Rev. J. L. Douglass, 20;	
Central Union Asso., Frankford, ch.	
Wyoming Asso., Braintrim, ch. 46.52; Pittston, J. Embleton 10; Eaton, ch. 1.55; Union, Dr. Morris 2.25; Wilkesbarre, ch. 4; Perrytown, ch. 1; South Auburn, ch. 4.50; coll. at Asso. 12;	
Abington Asso., Blakely, ch. 13; Scott Valley, ch. 11.15; Union, ch. 1.68; Clinton, ch. 1.65; Abington Valley, ch., Rev. T. J. Cole, 5; Newton, Rev. J. C. Sherman 5; Damascus, 1st ch. 8.80; 2nd ch. 3.50;	
Clarion Asso., Indiana, ch. 1; Bethel, ch. 2.30; Two Lick, ch. 3.70; Zion, ch. 13; Mahoning, ch. 7.50; Shiloh, ch. 1.65; Red Bank, ch. 6.70; Mt. Pleasant, ch. 3; Pine Creek, ch. 3; Warsaw, ch. 21.42; Bercau, ch. 4; E. Mahoning, ch. 5.16; Greenville, ch. 5; N. Bethlehem, 1.40; Punxatawney, ch. 4.10; Strattonsville, ch. 4; Clarington, ch. 1.40; Diamondsville, ch. 3.55; Soldier's Run, ch. 15; Beulah, ch. 6.25; Pine Flatts, ch. 5; Canoe Ridge, Eld. Jacob Keel 5; coll. at Asso. 52.16; per William Framton tr., (less 5 counterfeit).	
	<u>44.78</u>
	<u>170.39</u>
	<u>987.90</u>

**Illinois.**

Upper Alton, Fem. Karen, Soc., per Mary Olcott tr., 4.20; Bloomington, Sarah E. Wilson 6; Quincy, William Stewart, tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 15;	
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Chicago Asso., Waukegan, Sab. sch., to sup. Waukegan, a boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam,	
Edwardsburg Asso., Alton, 1st ch., of which 69.89 is tow. sup. of Thah Oo, nat. pr., care Rev. J. L. Douglass, Bassin, and 10.98 for For. distrob. of Bible, 80.87; Greenville, ch. 42; Quincy Asso., Payson, Sab. sch.,	
	<u>25.20</u>
	<u>25.00</u>
	<u>122.87</u>

tow. sup. of boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam,	15.00
Rock Island Asso., Rock Island, Swede ch.	54.75
Olinay Asso., coll. at Asso., per Rev. J. T. Mahan,	1.35
	<u>944.47</u>

**Indiana.**

La Porte, Sab. sch.	3.00
Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Brownstown Asso., coll. at Asso., per Rev. S. N. Robertson,	
Judson Asso., coll. at Asso., per Rev. B. Odell, 13.45; Antioch, ch. 9; Judson, ch. 5; Sharon, ch. 9.20; Sugar Creek, ch. 5.60;	
White Lick Asso., coll. at Asso.	
	<u>42.25</u>
	<u>5.55</u>
	<u>58.40</u>

**Iowa.**

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Cedar Valley Asso., coll. at Asso. by Rev. J. E. Clough, 19.40; Waverly, ch., C. B. Andrews 1;	
Fox River Asso., coll. at Asso. per Rev. R. T. Peak,	
	<u>20.40</u>
	<u>6.65</u>
	<u>27.06</u>

**Michigan.**

Grand River Asso., coll. at Asso., per Rev. L. Jewett, by S. M. Osgood, Dist. Sec.,	
	<u>35.00</u>

**Minnesota.**

No. Minnesota Asso., coll. at Asso., by James Tully tr., per S. M. Osgood, Dist. Sec.,	
	<u>6.00</u>

**Wisconsin.**

Coll. per Rev. S. M. Osgood, Dist. Sec.,	
Dodge Asso., Beaver Dam, Sab. sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam,	
St. Croix Asso., Osceola, ch.	
Winnebago Asso., Appleton, ch.	
	<u>12.50</u>
	<u>1.00</u>
	<u>5.00</u>
	<u>18.50</u>

**Maryland.**

Baltimore, High st. Sab. sch., per G. Gaithu,	
	<u>11.60</u>

**California.**

San Francisco, 2nd ch., Thos. Day 21.75; Dr. J. C. Spencer 21.75; John Daniel 10.87; G. S. Haskell 10.87; Mary Anna Sawtelle 10.87; Peter Craig 21.75; cash 2.14; to const. Rev. Henry A. Sawtelle H.L.M.;	
	<u>100.00</u>

**New Brunswick.**

St. Johns, J. Harding	
	<u>50.00</u>

\$4,632.40

**Legacies.**

Bristol, R.I., Royal Thrasher, per Wm. B. Spooner; Exrs.,	
Zanesville, Ohio, Peter Mills, per E. J. Cox and A. Sullivan, Exrs., in part,	
	<u>85.45</u>
	<u>200.00</u>
	<u>2085.45</u>

\$6,717.85

Total from April 1 to Oct. 31, 1864, \$35,090-  
58

THE

## MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

JANUARY, 1864.

## CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.	
HENTHADA MISSION.— <i>Letter from Mr. Thomas</i> .....	1
Letter of a Christian Karen.....	1
Reducing the Kyen Language to Writing.....	1
Company's Second Letter.....	1
Who the Kyens are.....	1
Third Letter.....	1
<i>Journal of Mr. Craufur</i> .....	1
Dialogues with Heathen Men.....	1
Zayat Labors.....	1
Sabbath Services—Fear of Man.....	1
Hopes Encouraged.....	1
Hardness of Heart.....	1
The Gospel for the Poor.....	1
Burman Books.....	1
PROMY MISSION.— <i>Letter from Dr. Kincaid</i> .....	1
The Field at Thayet.....	1
Baptism.....	1
Wants of the Work.....	1
RANGOON MISSION.— <i>Letter from Mrs. Ingalls</i> .....	1
A Year of Blessings.....	1
Another New Chapel.....	1
The Children's Visit.....	1
Baptism.....	1
MAULMAIN BURMAN MISSION.— <i>Letter from Mr. Stevens</i> .....	1
Baptisms in Maulmain.....	8
Death of a Native Preacher.....	8
ASSAM MISSION.— <i>Letter from Mrs. Scott</i> .....	8
1 Hearts Cheered by Good Tidings.....	8
2 Another Plea for Assam.....	9
2 NINGPO MISSION.— <i>Letter from Mr. Knobell</i> .....	9
2 More Baptisms at Ningpo.....	9
3 The Church in Jih-kong, a Living Epistle.....	9
3 GERMANY.— <i>Letter from Mr. Altenstein</i> .....	10
3 Awakening near Seehausen.....	10
4 Baptism.....	10
4 Children Impressed.....	10
5 <i>Letter from Mr. Beylebach</i> .....	11
5 Contrasts in Hesse.....	11
5 Labors for Emigrants.....	11
6 Burning and Shining Lights.....	11
6 Danger of Delay.....	12
6 God's Instruments for doing Good.....	12
7 Persecution in Darmstadt.....	12
MISCELLANY.	
1 Pastoral Training in Tonawanda.....	13
1 The Chinese of Hongkong and Christianity.....	15
1 The Mountains of Koordistan.....	18
1 Sandwich Islands.....	19
8 French Mission to the Rousas.....	23
8 Missions among Indians near the Rocky Mountains.....	25
8 DONATIONS.....	29

BOSTON:  
MISSIONARY ROOMS, 12 BEDFORD STREET.  
1863.

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THE

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MARCH, 1864.

## CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.	
PROCEEDINGS OF THE KAREN HISTORICAL SOCIETY.	75
THE CHIC MISSION.— <i>Letter from Mr. Ashmore.</i>	76
Importance of Outstations.	76
The Divine Mode of Working.	76
Plan of Operations.	77
NINGPO MISSION.— <i>Letter from Mr. Knowlton.</i>	77
Review of the Year—Death of Assistants.	77
Revival of Idolatry—Hindrances to the Work.	78
Encouragements—Female Inquirers.	78
Means of the Awakening.	79
Class of Assistants.	79
Laborers in Chusan.	79
The Church at Jih-x-kong.	80
New Outstation.	80
Yiang-dizing-lo iu—Spiritualist Impostor.	80
The Station at Kinghwa.	80
Fruits of the Year.	80
"Oward" is the Watchword.	81
Importance of Enlargement.	81
<i>Letter from Mr. Knowlton.</i>	81
Be More in Earnest.	82
ASSAM MISSION.— <i>Letter from Mr. Scott.</i>	82
The Mikir Chief's Son.	82
The Mikirs a Hopeful Field.	83
What Shall be Done with Gowhati?	83
Baptism of the First Mikir Convert.	87
HEITHADA MISSION.— <i>Letter from Mr. Thomas.</i>	87
Normal School.	90
Course of Study.	91
	94
Fitting out Pupils for Vacation.	75
Preaching Christ by Proxy.	76
<i>Journal of Mr. Cradley.</i>	76
Zayat Journal.	76
Understanding the Word.	77
Confessing Christ.	77
More Inquirers.	77
Caution Demanded—Interesting Report.	77
Licensed Gambling.	78
Missionary Tour—First Fruits.	78
Sabbath Baptism.	79
Preaching Christ in a Kyoung.	79
RANGOON MISSION.— <i>Letter from Mrs. Ingalls.</i>	80
Visit to Rangoon.	80
FRANCE.— <i>Letter from Mr. I.—P.</i>	80
Continued Encouragement.	80
Prosperity of a Pastorless Church.	80
Additions and Trials.	80
Unreported Benefits of the Mission.	81
Encouragement for the United States.	81
GERMANY.— <i>Letter from Mr. Oncken.</i>	81
Interest for the Persecuted in Russia and Poland.	81
Opening Fields in Russia.	82
New Chapel and New Church.	82
The Imperial Ukase.	82
MISCELLANY.	82
<i>The Corp of Merit.</i>	83
Selecting Fields of Labor.	87
Church Efficiency.	90
Cashmere as a Missionary Field.	91
DONATIONS.	94

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## CONTENTS.

<b>AMERICAN BAPTIST MISSIONARY UNION.</b>	
PROCEEDINGS OF THE KAREN HISTORICAL SOCIETY.....	55
The Chit' Mission.— <i>Letter from Mr. Ashmore.</i> .....	56
Importance of Outstations.....	56
The Divine Mode of Working.....	57
Plan of Operations.....	57
NINGPO MISSION.— <i>Letter from Mr. Knowlton.</i> .....	58
Review of the Year—Death of Assistants.....	58
Revival of Idolatry—Hindrances to the Work.....	58
Encouragement—Female Inquirers.....	58
Means of the Awakening.....	59
Class of Assistants.....	59
Labor in China.....	59
The Church at Jih-a-kong.....	59
New Outstation.....	59
Yianz-dzing-lo a Spiritualist Impostor.....	60
The Station at Kinghwa.....	60
Fruits of the Year.....	60
"Onward" is the Watchword.....	60
Importance of Enlargement.....	60
<i>Letter from Mr. Knowlton.</i> .....	61
Be More in Earnest.....	61
ASSAM MISSION.— <i>Letter from Mr. Scott.</i> .....	61
The Mikir Chief's Son.....	62
The Mikirs a Hopeful Field.....	62
What Shall be Done with Gowabati?.....	62
Baptism of the First Mikir Convert.....	62
BENTHADA MISSION.— <i>Letter from Mr. Thomas.</i> .....	63
Normal School.....	63
Course of Study.....	63
	64
	65
	66
	67
	68
	69
	70
	71
	72
	73
	74
	75
	76
	77
	78
	79
	80
	81
	82
	83
	84
	85
	86
	87
	88
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	719
	720
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	725
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	728
	729

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## CONTENTS.

## AMERICAN BAPTIST MISSIONARY UNION.

RANGOON MISSION.— <i>Letter from Mr. Bragdon.</i>	Favorable Religious Report.....	103
Encouragements.....	Becoming an Outpost for Christ.....	103
Discouragements.....	Onward, The End Anticipated.....	103
Statistics.....	New Effort Earnestly Demanded.....	103
Education.....	Desire of the People for Knowledge.....	107
<i>Letter from Mrs. Ingalls.</i>	Who will Bring Help?.....	107
Review of the Year.....	The First Miles Baptized.....	107
A Liberal Church.....	Grateful Emotions.....	108
Perils from Robbers.....	Work of the Jubilee Year.....	108
Discouragements in Teaching.....	Help again Implored.....	108
TAVOY MISSION.— <i>Letter from Mr. Hitchcock.</i>	Report of Bluthen, Native Preacher.....	109
Shall Tavoy have a Missionary?.....	Tavoy Mission.— <i>Letter from Mr. Douglass.</i>	109
How Tavoy has been Befriended.....	Baptism of Four Candidates.....	109
Burmans and Talings in the District.....	Fraser.— <i>Letter from Mr. C.</i> —	110
BASSETT MISSION.— <i>Letter of Mr. Van Meter.</i>	A Christian in the Lib.....	110
Revival among Burmans.....	Baptisms—Timid Disciple.....	110
Inquirers—Influence of a Christian Life.....	A Wanderer Brought In.....	110
New Converts.....	Power of the Gospel.....	111
Baptism.....	Statistics.....	111
More Inquiries.....	<i>Letter from Mr. E.</i> —	111
The Chinese Members.....	Results of a Year.....	111
Doing the Work of a Pastor.....	Attendance on Worship.....	112
SIAM MISSION.— <i>Letter from Mr. Smith.</i>	<i>Letter from Mr. L.</i> —	112
A Work with Results.....	Peace in Death.....	112
Religious Services.....	Candidates for Baptism.....	112
Schools.....	Cgray led As-simil.....	112
Sabbath Services.....	Christian Liberality.....	112
Benevolent Societies.....	MISCELLANY.	
The New Church Edifice.....	101 Missionary Society meeting for Arraun.....	113
Printing Office.....	101 Missionary Work in the Tonquah.....	113
The Churches.....	101 Mission to Abyssinia.....	117
Touring.....	102 Mekong.....	121
ASSAM MISSION.— <i>Letter from Mr. Bronson.</i>	102 Lachinian Station.....	123
Need of more Aid.....	102 Chittagong.....	123
Baptism of Garroway.....	103 Bible Circulation.....	124
	103 ANNUAL MEETINGS.....	125
	104 DONATIONS .....	125

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1864.

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## CONTENTS.

## AMERICAN BAPTIST MISSIONARY UNION.

<b>MISSION TO THE SHANs.—<i>Letter from Mr. Bixby.</i></b>	<i>Journal of Mr. Crawley.</i> .....	133
Favorable Location.....	Zayat Journal—Darkened Minds.....	133
Providential Help.....	De-irriging Annihilation.....	133
Advancement at Rangoon.....	Heathen Difficulties.....	137
Efforts for the Women of Burma.....	BASSIN MISSION.— <i>Letter from Mr. Van Meter.</i> .....	137
Visit to Shwaygyeen—The Sittang.....	Sgau Quarterly Meeting.....	137
Robbery of Mr. Bixby's House.....	Two Quarterly Meeting.....	137
Shans asking for Baptism.....	No Holiday for the Karens.....	137
Wherein lies the Strength of Buddhism.....	State of the Churches.....	138
Joyful Anticipations.....	Ordination of a Native Pastor.....	138
Baptism of Shans and Burmans.....	ASSAM MISSION.— <i>Letter from Mr. Ward.</i> .....	138
Toungoo Visitors.....	State of the Church.....	138
Preparation for a Journey into the Shan States.....	Sabbath Services—The Children.....	139
"Not Knowing the Things that shall Befall me There".....	Department of the Christians.....	139
Parting Words.....	Printing.....	139
Encouragement in the Toungoo Field.....	Native Assistants.....	139
<b>PHOME MISSION.—<i>Letter from Dr. Knobell.</i></b>	<i>Letter from Mrs. Ward.</i> .....	139
Help for Native Preachers.....	Review of Three Years.....	139
A Wife and Encouraging Field.....	God's Hand—A Good Work Begun.....	140
The Kind of Men Wanted.....	What is Needed.....	140
A Busy Life.....	The Church—Schools.....	140
<b>HENRIDA MISSION.—<i>Letter from Mr. Crawley.</i></b>	TE CNU MISSION.— <i>Letter from Mr. Telford.</i> .....	140
Inquirers—An Earnest Request.....	The Vicinity of Swatow.....	140
Illumination.....	MISCELLANY.....	141
Missionary Labors.....	How Must we Give?.....	141
Baptism at Myintdu.....	Missions among our Ancestors.....	143
Christians at Donabew.....	Missions in the Middle Ages.....	145
	Arrival of Mr. Tongass.....	150
	ANNUAL MEETINGS.....	151
	DONATIONS.....	151

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1864.

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JUNE, 1864.

## CONTENTS.

<b>AMERICAN BAPTIST MISSIONARY UNION.</b>	
ASSAM MISSION.— <i>Letter from Mr. Benson.</i>	161
Effort to Save Gowahati.....	171
Encouragement at Nowong.....	171
<i>Journal of Mr. Benson.</i> .....	171
Visit to Gowahati—Painful Contrast.....	171
Sabbath Worship at Gowahati.....	172
Affecting Plea for Gowahati.....	172
The Garrow Converts.....	172
Garrow Youth to be Instructed.....	172
A Convert's Appeal for Help.....	172
Exclusion, Restoration and Admissions.....	172
Licensed Assistant.....	172
The Flock Increasing.....	172
Parting with the Converts.....	172
Native Laborers—A Request.....	172
Idle Worship—Practical Difficulty.....	172
An Interesting Gooroo.....	172
New Sect.....	172
Meeting in a Cow House.....	172
Parting Request.....	172
Growing Importance of Assam.....	172
<i>Letter from Mr. Ward.</i> .....	173
Baptism at Sibsaugor.....	173
<i>Journal of Mr. Scott.</i> .....	173
Tour to the Mikir Hills.....	173
Healing the Sick.....	173
Brahmin Missionary.....	173
Waiting for a Teacher.....	173
A Christian Magistrate.....	173
Hospitalite Reception—Mikir Preaching.....	173
Christian Hymns.....	173
The Children's Testaments.....	173
Inquiring Chief.....	173
Character of the Mikirs.....	173
Who will Help?.....	173
<i>Letter from Mrs. Scott.</i> .....	174
The Mikirs Waking.....	174
Nissoo Mission.— <i>Letter from Mr. Knowlton.</i> .....	174
Visit to Kingwa.....	174
The Jubilee Meeting.....	174
Variation of Dialects.....	174
<b>RANGOON MISSION.—<i>Letter from Mr. Carpenter.</i></b> .....	174
Visit to the Villages.....	175
Death of a Karen Pastor.....	175
Secular Work and the Ministry.....	175
Death of another Karen Pastor.....	175
Reverence for the Sabbath.....	175
Bassaris Mission.— <i>Letter from Mr. Gurney.</i> .....	175
Preaching in Bassari.....	175
HENEDAY MISSION.— <i>Letter from Mr. Crauchy.</i> .....	175
Statistics.....	175
Schools—Contributions.....	175
The first Decade in the Heneday Mission.....	175
PEKING MISSION.— <i>Letter from Mr. Stott.</i> .....	175
Review—Religious Services.....	175
Persecution for Christ's Sake.....	175
Encouragement at Thayer.....	175
Journal Items.....	175
Statistics.....	175
MISSION TO THE STARS.— <i>Letter from Mr. Birky.</i> .....	175
On the Way.....	175
Efforts to Suppress the Insurrection.....	175
Passing through Savage Tribes.....	175
Mrs. Bixby in the Company.....	176
A Promising Village.....	176
GERMANY.— <i>Letter from Mr. W. Poland.</i> .....	177
Trials and Persecution.....	177
The Churches in Poland.....	177
False Accusations.....	177
Arrest and Cruel Treatment.....	178
Deliverance.....	178
FRANCE.— <i>Letter from Mr. L.</i> .....	179
A Prosperous Work.....	179
<i>Letter from Mr. C.</i> .....	181
More Helpers Needed.....	181
<i>Letter from Mr. B.</i> .....	181
Hunger for the Gospel.....	181
MISCELLANY.	
MISSIONS OF THE GREEK CHURCH OF RUSSIA.....	181
RECENT INVESTIGATIONS IN AUSTRIA.....	181
THE KARASH TRIBE.....	181
EGYPT.....	181
MANZAGOR.....	181
LETTERS, &c., FROM MISSIONARIES.....	190
DONATIONS.....	190

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## CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.	
FIFTIETH ANNUAL REPORT.	
Obituaries	193
Missionary Rooms	194
Resignation and Appointment of Missionaries	194
Return and Departure of Missionaries	194
Publications	195
Receipts and Expenditures	195
Estimates for the Current Year	196
Agencies	196
Honorary Members for Life	196
<i>Missions</i> :—Mauthmai Karen	196
Maulmain Burman	196
Tavoy	197
Shwaygyeen	197
Toungoo	197
Mission to the Shans	197
Rangoon	197
<i>Use of the Press in the Missions</i>	197
Bassein	198
Hentibanda	198
Prome	198
Assam	198
Tellogoo	251
Siam	251
Tk Chiu	256
Xingpo	258
Germany	264
France	280
Indian Missions	281
Summary	283
REPORT OF THE TREASURER	284
<i>Preachers at Triennial and Annual Meetings</i>	288
Officers of the Missionary Union	289
FIFTIETH ANNUAL MEETING	290
Members Present	293
Address of Welcome	295
<i>The Missions and the Jubilee Fund</i>	301
Reports of Committee:—On the Jubilee Fund	306
On Finances	307
ELECTION OF OFFICERS	308
Report:—On Obituaries	308
MEMORIAL RESOLUTIONS	310
MEETING OF THE BOARD	314
Members Present	314
ELECTION OF OFFICES	314

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## CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.	
RANGOON MISSION.— <i>Letter from Mrs. Ingalls.</i>	317
Bassein—Missionary Work.	317
The Association—Christian Communion.	317
Need of more Laborers.	318
Full of Work.	319
<i>Letter from Mr. Bragdon.</i>	320
How can a Missionary Spare Himself?	320
Female Help in the Work—A Busy Life.	321
The American Struggle.	321
BASSIN MISSION.— <i>Letter from Mr. Von Meter.</i>	321
Two Karen Association.	321
Interest of the Preachers and People.	321
Countenance of the Deputy Commissioner.	322
TOKSAOT MISSION.— <i>Letter from Dr. Mason.</i>	322
Journey to the Buhai Association—First Day	322
Encampment at Night.	322
Lost her Reckoning.	323
Generous Hospitality.	323
Raising Silk.	323
Generous Donations.	323
The Village and Chapel.	324
Description of the People.	324
Their Appearance and Dress.	324
The Association—Schools.	324
Roman Catholic Teaching.	325
The Gaikhus—Settling Difficulties.	325
Gaikhu Traditions.	325
<i>Journal of Mr. Cross.</i>	325
Journey to the Paku Association.	326
The Association—Money Contributed.	326
Taking the Work into their own Hands.	326
Basis of the Karen Conference.	327
Sabbath Employment—Bible Class.	327
Seeking the Lost Sheep.	328
THE CHIN MISSION.— <i>Letter from Mr. Johnson.</i>	329
The Gospel in Amoy and Vicinity.	329
Ningpo and Kinghwa.	330
FRANCE.— <i>Letter from Mr. C.</i>	330
The Converted Mountebank.	330
Favor shown to the Mission.	330
Cry for a Larger Chapel.	330
Opposition Overcome.	331
Peaceful Death.	331
Opposition—The Gospel Preached.	331
Opposition—A Chapel Repeated.	331
The Work Extending.	332
<i>Letter from Mr. L—P.</i>	332
Preaching by the Life.	332
<i>Letter from Mr. D—P.</i>	332
State of the Work.	332
GERMANY.— <i>Letter from Mr. Oncken.</i>	332
Importance of the German Mission.	333
Favoring Circumstances.	333
Efforts for Soldiers.	334
<i>Letter from Mr. Lehmann.</i>	334
Missionary Tour.	334
The Prussian Association.	334
Crowded Audience.	335
Low Feast—Presentation.	335
Persecution and Prosperity.	335
Resitten.	336
Stettinberg.	336
The Jubilee Meeting of the Union.	336
Hunger for the Bread of Life.	337
The Hand of God Visible.	337
Division and Restored Concord.	337
The Bridge Builder in a New Sphere.	338
Prosperity—New Candidates.	338
MISCELLANEOUS.	339
<i>Results of Mission Labor in India.</i>	339
Progress in India.	342
Arrival of Missionaries.	344
DONATIONS.	344

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SEPTEMBER, 1864.

## CONTENTS.

<b>AMERICAN BAPTIST MISSIONARY UNION.</b>	
<b>MAULMAIN BURMAN MISSION.—<i>Letter from Mr. Haswell.</i></b>	<i>Letter from Mr. Cravley.</i> .....
Thoughts on Schools .....	Promotion of the Bassecin Field .....
The Government and Schools .....	The Association .....
Demand for a Teacher .....	349 New Church .....
Character of Existing Schools .....	349 PROME MISSION.— <i>Letter from Dr. Kincaid.</i> .....
Plea for and Benefits of Schools .....	349 Support for Native Preachers .....
A Field of Usefulness for Maimed Soldiers .....	349 A Wide Field—Helpers Needed .....
Schools and Preaching .....	350 Thoughts on the Situation in America .....
<b>RANGOON MISSION.—<i>Letter from Mr. Stevens.</i></b>	350 The Frontier .....
Association at Bassein .....	351 Labors and Worth of Native Preachers .....
Returning through the Villages .....	351 TOUNGOO MISSION.— <i>Journal of Mr. Cross.</i> .....
Another Tour—Kambet .....	351 Healing the Sick .....
Aged Convert .....	351 Tiger-Haunted Region .....
Ananben—Converts and Baptisms .....	351 Treatment of Polygamy .....
Hopeful Case .....	351 Lingering Idolatry .....
Longevity .....	352 Proposal to Penetrate to Prome .....
A Wide Harvest .....	352 Contest with a Burman Priest .....
Another Tour—Baptism .....	353 ASSAM MISSION.— <i>Letter from Mr. Ward.</i> .....
Convert Rebuked .....	353 Hopeful Aspect of the Work .....
Another Convert—Encouragement .....	354 Money and the War .....
<b>Letter from Mr. Brayton.</b>	354 <i>Letter from Mrs. Bronson.</i> .....
Missionary Tour .....	355 Labor and Fruit .....
Catholic Advantages and Influence .....	355 Cry for Help .....
A Wavering Convert at Last Decided .....	355 THE CHIN MISSION.— <i>Letter from Mr. Johnson.</i> .....
Another New Church .....	355 Secret Believer Disclosed .....
Two Associations—Statistics .....	355 Another Timid Disciple .....
Native Preachers—Ordination .....	356 GERMANY.— <i>Letter from Mr. Oucken.</i> .....
New Interest—Baptism .....	356 Help for Building Chapels .....
Christian Hospitality .....	356 Dutch Church to be Organized .....
<b>HENTHADA MISSION.—<i>Letter from Mr. Thomas.</i></b>	356 Statistics .....
Welcome Employment .....	357 Favorable Tidings .....
A Hard Lesson Learned .....	357 FRANCE.— <i>Letter from Mr. L.</i> —, I.—
Money not Spent in Vain .....	357 Encouraging State .....
Healing Soul and Body .....	357 An Active Christian .....
Meeting of the Association .....	357 Additions by Baptism .....
Dark and Bright Sides .....	357 MISCELLANEOUS .....
Encouragement of Education .....	358 Ministers and Missions .....
Ordination of a Native Preacher .....	358 Mission to the Garroves .....
	358 The Laos People .....
	359 Progress in India .....
	359 DONATIONS .....

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## CONTENTS.

<b>AMERICAN BAPTIST MISSIONARY UNION.</b>		
VILLAGE PREACHING .....	Death of a Native Preacher .....	388
HINTHADA MISSION.— <i>Journal of Mr. Crawley.</i> .....	<i>Journal of Mr. Van Meter.</i> .....	389
Visit to Myinval—Inquirers .....	New Worshippers' .....	389
New Ideas—Baptism .....	Efforts of Roman Catholics .....	390
More Candidates .....	More New Worshippers .....	390
Fruitless Efforts .....	Feasties—Contributions .....	390
BANGCOON MISSION.— <i>Letter from Mr. Carpenter.</i> .....	Communicants—New Members .....	391
The Work of the Theological School .....	TOUKGOON MISSION.— <i>Letter from Mr. Cross.</i> .....	391
<i>Letter from Mrs. Ingalls.</i> .....	Meeting of Assistants .....	391
More Baptism—Trials .....	Minutes of the Meeting .....	391
Guiding the Churches—Religious Services .....	Preachers to the Heathen .....	392
Locating the Preachers .....	ASSAM MISSION.— <i>Letter from M.D. Bronson.</i> .....	392
PAOME MISSION.— <i>Letter from Dr. Kincaid.</i> .....	Need of Help .....	392
Employment and Support of Assistants .....	Spirit of a Native Preacher .....	392
Benefits of Expansion .....	Mission to Garrows .....	392
Village Preaching .....	MISCELLANY .....	393
Dismissing Assistants .....	Distribution of Missionaries .....	393
Model Assistants .....	Missionary Maps .....	399
Self-Supporting Churches .....	New Hiberdes Mission .....	402
Reflex Influences .....	Medical Mission in Pekin .....	407
BASSAKIN MISSION.— <i>Letter from Mr. Van Meter.</i> .....	Mar Elias, the Nestorian Bishop .....	409
Work and Fruit .....	Religious Interest in Egypt .....	410
	ARRIVAL AND DEPARTURE OF MISSIONARIES .....	411
	DONATIONS .....	411

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## CONTENTS.

<b>AMERICAN BAPTIST MISSIONARY UNION.</b>	
<b>SIGNS OF THE COMING DAWN IN CHINA.</b>	3
Tokomao Mission. <i>Letter from Mr. D. Morris.</i>	
Contrast, . . . . .	413
Notice of Runlah . . . . .	414
Victory over Death, . . . . .	414
Being Worshipped as a Convert, . . . . .	415
Touching Scene at the Grave, . . . . .	416
Ranckey Mission. <i>Letter from Mrs. J. C. Ranckey.</i>	
A True Missionary Spirit, . . . . .	416
Hengtien Mission. <i>Letter from Mr. Gandy.</i>	
New Inquiries at Myiand I . . . . .	417
<i>Letter from M. Thomas.</i>	
Preparation for the Return, . . . . .	417
Hentheda S. H. of, . . . . .	417
Bassian Mission. <i>Letter from Mr. T. H. Bassian.</i>	
Statistics of Missions and Conventions in, . . . . .	417
Liberating Captives, . . . . .	417
Ceremonial Demonstrations, . . . . .	418
Church Doubled within a Year, . . . . .	418
Instruction in Native Christianity, . . . . .	419
Assam Mission. <i>Letter from Mr. Scott.</i>	
Christian View of Trial, . . . . .	419
Mulin Pupils, . . . . .	420
The Apostle Jews and the Miles, . . . . .	420
Desire for the New Testament, . . . . .	420
Hopeful Cases, . . . . .	420
Who will Supply the Funds? . . . . .	420
Newton Mission. <i>Letter from Mr. K. Newton.</i>	
Labour of Love, . . . . .	421
Active Christians, . . . . .	421
Church at Ningpo, Baffling, . . . . .	421
Religious Services at Kinglung-Basset, . . . . .	421
A Friend in Memorial, . . . . .	422
Character of the Kinglung-Chinwhi, . . . . .	422
Our Father's Friend, . . . . .	422
Instituted Parades, . . . . .	422
Kiu-hua Hospital Society, . . . . .	422
Celebration of Jun-tow, . . . . .	422
Hengtien Mission, . . . . .	423
Additional Beliefs, . . . . .	423
New and Helpful Classes, . . . . .	423
Gardens, . . . . .	423
Review, Boston, with Withdrawal, . . . . .	423
Interest among CCP Friends, . . . . .	423
Baptized by Mr. Scott, . . . . .	423
A Thanksgiving Week, . . . . .	423
Tides, Seaweed, Tides, . . . . .	424
Meeting Sixty Million Elements of Prosperity, . . . . .	424
Letters from Mr. P. R. Pendleton, . . . . .	424
Progress in P. R. S., . . . . .	424
Letters from Mr. A. N. Pendleton, . . . . .	424
Review of Kiu-hua Hospital, . . . . .	424
Letters from Mr. Bassian, . . . . .	424
A. L. Murray's Book, . . . . .	424
Letters from Mr. T. H. Bassian, . . . . .	424
Baptisms in P. R. S., . . . . .	424
Ms. 8188A,	424
H. C. W., . . . . .	425
T. H. Bassian, . . . . .	425
M. Thomas, . . . . .	425
K. Newton, . . . . .	425
C. W. Scott, . . . . .	425
A. L. Murray, . . . . .	425
D. Morris, . . . . .	425

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## CONTENTS.

AMERICAN BAPTIST MISSIONARY UNION.	
BASSEIN MISSION.— <i>Letter from Mr. Douglass.</i>	445
Bassein Ten Years Ago .....	445
Bassein as it is .....	445
The Chief Contrast .....	445
Welcome to Bassein .....	445
Baptisms—The Association .....	446
Wide-Spread Religious Interest .....	446
How a Village Obtained the Truth .....	446
What is Needed .....	447
The Right Spirit .....	447
RANGOON MISSION.— <i>Letter from Mrs. Ingalls.</i>	447
Destuctive Fire .....	448
Sabbath after the Fire .....	448
Assistance after the Fire .....	448
MAULMAIN KAREN MISSION.— <i>Letter from Mr. Hubbard.</i>	449
State of the Mission .....	449
MISSION TO THE SHAN.— <i>Journal of Mrs. Bixby.</i>	449
Prayer Answered—Divine Direction .....	449
The Sabbath—Preaching of San Quala .....	450
Commanding the Travellers to God .....	450
The Company Described .....	451
Accident—Spending the Night .....	451
The Priest's Child .....	452
Incidents of Travel .....	452
ASCENDING THE MOUNTAINS.....	4
“CAMPING OUT”.....	4
“LONG ROCK MOUNTAIN”.....	4
RESTING OVER THE SABBATH.....	4
DESIRING A TEACHER.....	4
A CHRISTIAN VILLAGE.....	4
STILL ASCENDING.....	4
ASSAM MISSION.— <i>Letter from Mr. Bronson.</i>	4
REMINISCENCES .....	4
NATIVE HELPERS .....	4
GOD'S HAND PROVIDING SUPPORT .....	4
EXPENSE OF NATIVE LABORERS .....	4
NINGRO MISSION.— <i>Letter from Mr. Jenkins.</i>	4
PREACHING THE WORD—OBSTACLES IN THE WAY OF	
SUCCESS .....	4
CONTRAST—PICTURE OF CHINESE AUDIENCE .....	4
LIVES OF THE CONVERTS .....	4
THE MINISTER'S CONSOLATION .....	4
THE DARK SIDE AND THE TRUTH .....	4
MISSIONARY LABORS .....	4
MISCELLANY.	
PASTORAL LETTER ON MISSIONS .....	4
PROSPECTS OF CHRISTIANITY IN INDIA .....	4
MADAGASCAR .....	4
LETTERS, &c., FROM MISSIONARIES .....	4
DONATIONS .....	4
INDEX .....	4

BOSTON:  
MISSIONARY ROOMS, 12 BEDFORD STREET.  
1864.

# THE MISSIONARY MAGAZINE FOR 1865.

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THE forty-fifth volume commences with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. JONAH G. WARREN, Corresponding Secretary, and Rev. J. N. MURDOCK, Assistant Secretary.

FREEMAN A. SMITH, Esq., is Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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